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SCRIPTORES FABULARUM GRAECI

VOLUME FIRST

CONTAINING THE

MYTHIAMBICS OF BABRIUS



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BABRIUS

EDITED

WITH INTRODUCTORY DISSERTATIONS,
CRITICAL NOTES, COMMENTARY,
AND LEXICON

BY

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παιδεία καὶ ἡ παιδιά.

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DEDICATED

TO

THE REV. H. A. J. MUNRO,

THE EDITOR OF LUCRETIVS

PREFACE.

FROM a schoolmaster's lips the least considerate of readers will take the confession indulgently that the main attraction to re-edit these mythiambics lay in the belief that Babrius was one of the first to make schoolbooks interesting, and that the trim simplicity of his style and the careful regularity of his season have not only a literary value, but deserve a place in the history of educational methods. But besides this there were other reasons which tempted me to bring together into a connected whole the jots and tittles of illustration and correction which had accumulated during many pleasant hours of leisurely study, when other work had palled, and Babrius was taken up for recreation and amusement. The only manuscript of the larger parcel of the fables was easy of access, and had never been collated with accuracy, some of the readings given in previous editions not being found at all in the Codex itself, and some excellent emendations being the actual words of the manuscript. Moreover, the text at its best, notwithstanding the many important corrections which have been already made by different scholars, was still so manifestly corrupt as to court alteration; while the rigid rules of the choliambic metre as used by Babrius made the part of criticism unusually easy, not only by betraying the hand of the interpolating versifier and letting out the secret of corruption, but also by suggesting the means of restoration. In fact, I offer my text with some little confidence to the judgment of scholars. Although differing

more than that of previous editors from the manuscript authorities, it differs in a different way. It is to be regretted that in textual criticism the *τεχνῦται* are so few, the *αὐτοσχεδιασταί* so many. Let a man's sagacity be as great as Bentley's, without laboriously acquired special knowledge it can do no better than produce a text of Milton that is the laughing-stock of Europe.

*πρὸς σοφίᾳ μὲν ἔχειν τόλμαν μάλα σύμφoron ἐστίν,
χωρὶς δὲ βλαβερὴ καὶ κακότητα φέρει.*

Accordingly I have passed by unnoticed such conjectures as were either unnecessary or impossible, so as to give greater prominence to certain or probable corrections of corrupt passages. Had the choliambics passed through the fire of Cobet's criticism, the list of noteworthy emendations would have been much larger than it is; but for the present an editor can only hope that the late date of Babrius may not always deprive him of the Critic's countenance. Slight errors in transcription, due to careless reading or late pronunciation, I have not mentioned in the critical notes, contenting myself with classifying them in the chapter of the Introduction which treats of the text.

Of the other prefatory dissertations, that on the history of Greek Fable was written as much in the hope of supplying materials for students of folk lore as of illustrating Babrius. The facts have never, as far as I know, been accurately stated, and owing to this omission too easy credence has been yielded to the assumption of an oriental origin for the apologue.

The *Lexicon Graecitatis Babrianæ*, with which this edition closes, I owe in great part to the kind assistance of my friend Mr. H. Duff, Fellow of All Souls College, who has found time in the intervals of an exacting profession to undertake so laborious and irksome a task. To another friend, also a Fellow of All Souls, Mr. W. P. Ker, I am indebted for a scholarly and accurate perusal of the revised sheets. The *Lexicon* is

intended as an aid to the work which sooner or later must be undertaken, and to which so little has yet been done—the scientific lexicography of the Greek language. Towards that object my own favourite work on the Attic verb is primarily directed; and perhaps the interest which I take in the choliambics of Babrius has been augmented by the consciousness that an excursion into the regions of decaying Greek might bring in treasure for the Attic exchequer.

W. GUNION RUTHERFORD.

1 KING'S BENCH WALK, TEMPLE,
January 1883.

ERRATA.

Page xxxiv, note 2, for *σκόρπιον* read *σκορπίον*.

„ 5^a, note on l. 6, for *ἐπλήθω* read *ἐπιλήθω*.

„ 62, Fab. 62, line 5, for *ἐπαυσε* read *ἐπανσε*.

„ 72, Fab. 74, line 11, for *ἡμῶν* read *ἡμῶν*.

„ 73^b, line 23, for *ράζειν* read *ράζειν*.

„ 90, Fab. 95, line 32, for *παρεδρεύειν* read *παρεδρεύειν*.

„ 102, Fab. 106, line 18, for *βόρης* read *βορήs*.

„ 112, Fab. 116, line 1, for *ἦδε* read *ἦδε*.

FOUR DISSERTATIONS

INTRODUCTORY TO

THE STUDY OF BABRIUS.

INTRODUCTION.

CHAPTER I.

BABRIUS.

FROM the beginning of the second century after Christ it became the practice of Italian writers to use either the Latin or the Greek language, according as personal inclination prompted, or the imperial court lent a more willing ear to the one or the other. Marcus Aurelius, Claudius Aelianus, and Dion Cassius were all of Italian descent; but all preferred to express themselves in Greek.

From the second century after Christ Italian authors often preferred to write their works in Greek.

It is to this usage of the time that we owe a Greek Babrius, and had Bentley but given a little more attention to the Aesopic problem, it is credible that his rare sagacity would have tracked out the Roman versifier in his Greek guise, and proved, if not to the cultured admirers of literary impostures, at all events to men capable of reasoning, that the prose fables to which so much importance was attached, far from being the works of Aesop, were not even derived from a purely Greek source, but were the garbled paraphrases of an Italian versifier whom accident had brought to write in Greek.

Babrius followed this practice,

Whether the Child Branchus to whom the first preface of Babrius is addressed, and who is mentioned again in the close of the seventy-fourth fable, is identical with the son of the Emperor Alexander, to whom, as the second preface tells us, the fabulist dedicated a fresh parcel of his mythiamblings, there is no evidence to show. But

and wrote in the time of Alexander Severus.

information so trivial is of no consequence when we know that one book at all events of the Babrian Fables was written in the times of Alexander Severus.

The paltry Lampridius,¹ who has left a biography of Alexander, takes unusual care to record that that emperor showed much more favour to the Greek than to the Latin language. The Roman Cassius, a Greek writer of Italian history, held high office under Severus, and Babrius was in good company when he followed the example of Dion, and chose the better approach to the ear of the court.

This Emperor himself preferred Greek to Latin.

In the dissertation on the diction of Babrius I shall discuss at length the characteristics of that late literary dialect which has so confused and perverted our notions of the Greek language. It will there be shown that although certain Latinisms of vocabulary and syntax in the Babrian choliambics may perhaps best be ascribed to the Italian origin of the writer, yet any one familiar with the mixo-barbarism of decaying Greek would readily account for them even in an author of acknowledged Greek parentage and education.

The Latinisms of Babrius.

The choliambic metre as used by Babrius displays Italian partialities,

But if there is little or perhaps nothing in the diction or style of Babrius which would be out of keeping in the writings of any Greek of his age, the case is different with his versification. As employed by Babrius the choliambic metre displays partialities markedly Italian. In other words, the Babrian seazon takes a place in the history of Latin metres and not of Greek. This point has been carefully and effectively treated by Otto Crusius

¹ Aelius Lampridius, 3, 2, 'in prima pueritia literatores habuit Valerium Cordum . . . grammaticum in patria Græcum Nehonem, rhetorem Serapionem . . . Sed in Latinis non multum profecit ut ex ejusdem orationibus apparet, quas in Senatu habuit vel in contionibus quas apud milites vel apud populum, nec valde amavit Latinam facundiam,' etc. Id. 27, 5, 'Facundiac Græcæ magis quam Latinæ nec versu invenustus et ad musicam pronus.' Id. 30, 1, 'Lectioni Græcæ operam

maorem dabat de Republica libros Platonis legens. Latina cum legeret, non alia magis legebat quam de Officiis Ciceronis et de Republica, nonnunquam et orationes et poetas in quibus Serenum Sammonicum, quem ipse noverat et dilexerat, et Horatium.' Id. 34, 7, 'Habeat cum privatim convivaretur et librum in mensa et legebat, sed Græcæ magis.' Id. 38, 5, 'Hos versus cum ad eum quidam ex amicis detulisset respondisse ille dicitur Græcis verbis.'

in his learned monograph on the Date of Babrius; and such results of his patient investigation as are connected with this subject I shall reproduce as faithfully as I can.

A striking peculiarity of the Babrian choliambic is the manner in which the ictus of resolved feet is managed. From the nature of iambic verse it is manifest that if a foot is resolved the ictus is bound to fall upon the resolved syllables, and as a matter of fact its incidence is on the former of the two. The rule observed by Babrius in the case of resolved feet is to except the last syllable of a dissyllabic word and the two last syllables of a polysyllabic word from the incidence of the ictus. If the reader will turn to the fables themselves he will find examples by the score—

ἀσπονδ|ον ἀ|ει πό|λεμ|ον αἰμ|ατων | πληρη
καταβα|σα κοιτ|ης ἐπεδ|ιωκ|εν ἡ | νυμφη |
ἡρα | γυναικ|ων ὄβο | νε|ης | τε και | γρα|ιης |;

in the manage-
ment of the ictus
of resolved feet.

while the spurious epimythia and interpolated lines which are given in the critical notes will provide him with verses not subject to this law—

ἀει | γαρ ἐν | γε τιλλ|ομέν|ος | ἐγυμν|οντο |.

Now it is true that neither Sophocles nor Aeschylus¹ allowed the ictus of a resolved foot to fall upon the last syllable of a polysyllabic word. They seem to have felt that syllables in so close metrical sympathy as the two last of a resolved foot ought not to be dissociated. Euripides,² however, fell away in some degree from this rule of his elders, and his successors in tragedy appear to have followed in his footsteps. Of the comic poets Aristophanes violated it within limits,³ and even these limits were occasion-

The usage of
Greek poets in
this respect.

¹ Crusius refers to Bergk in Zeitschrift für Alterthumswissenschaft, 1835, pp. 946-948, and to Müller's monograph 'de pedibus solutis in dialogorum senariis,' p. 47, fin., and id. 80, 4.

² Müller, p. 56, 11. Rumpel, Philolog. xxiv. p. 412. Wecklein on Eur. Bacch. 940.

³ 'R. Enger in commentatiuncula siue inscripta "Der Ictus auf der kurzen

Ultima eines mehrsilbigen Wortes im komischen Trimeter," tres exceptionum legitimarum statuit classes—primam enclitica si sequitur (velut ἐμέ γε), alteram in vocibus quae cum sequentibus sententia satis arte sunt conjunctae (velut αὐτ|ίκα μά|λα, ταχὺ πάλ|ιν), tertiam in vocabulis ex monosyllabis compositis (velut ὦσπερ, ὅτι)—et praeterea interdum, in primo potissimum pede,

ally traversed by later comedians,¹ and by iambic writers of the Alexandrine² and Roman age.³

These facts being as they are, in what way are we to explain the circumstance that among the writers of Greek iambics Babrius holds the unique position of denying the ictus in resolved feet not only to the latter syllable of disyllables, but even to the last two syllables of polysyllabic words?⁴ How is it that he not only returned to the long neglected practice of refusing the ictus in resolved feet to a final syllable, but went one step further still in metrical severity?⁵ It is not from any rudi-

legem illam sine ulla excusatione laedi concedit (v.c. una ἀλλά voce decem locis Aves, 1500, 1693; Lys. 463, etc.)'—Crusius, pp. 163-169.

¹ 'In Philemonis fragmentis, 1-100 et Menandri 1-150 duodecim regulæ non observatæ exempla invenies, ex quibus excusationem habent quattuor Philem. 84 οὔτε θεός, 88 ὥσπερ ἐν | ἀργῶ, Men. 85 παρὰ τῆνι, 95 ὅστις ἀδικεῖσθαι, cætera non habent Philem. 11 οὐχὶ μόνον, 40 κοῦχὶ λοπάδος, 42 οἷσθας ἀγαθόν, 64 ἐξὸν ἀποσάττεσθαι, 67. 10 πλοῦτον ὑγίειαν, 74 οἶον ἀγοράζειν, Men. 97 εἰμὶ μὲν | ἀγροίκος, 130. 11 αὐτὸν ἐπικουρεῖν.'—Crusius, p. 169.

² 'In tanta exemplorum paucitate exceptiones quinque inveni excusatas Callim. chol. fr. 3, 3 M. μήτι παρὰ, Pytho trag. fr. 1. 11. p. 630 N. ὅτε μὲν | ἐφασκεν, Ezech. Exagôgê, ed. Philippon, 85 ἀρά γε μέγαν, partim non excusatas Ezech. 169 ἐπὶ δὲ τοῖσιν ποροῦντες, 178 τετράς ἐπιλάμψει.'—Id. id.

³ 'Lucianus in Tragœdopodagrae trimetris fere 240 et Ocypodis 170 quinque—bis licentia legitima Trag. 141 οὔτε χυθέν, Ocyp. 18 ὅτι τὸν | ἀπασιν, ter sine excusatione Trag. 172 ἄλλος ἐπιοιδᾷς, 178 τοῖσι δὲ | φρονόσι, Ocyp. 20 ἄλλα κατ' | ἐμοῦ—legem neglexit.'—Id. id.

⁴ 'Nil ejus generis invenies neque apud choliambographos (Hippon. fr. 60 M. Ἀναξίβιος, Anan. 3, 1 μὲν | χρόμιος) aut dramaticos veteres (de Aeschilo cf. Rumpel, Philolog. xxv. p. 56, Müller p. 14. 16 al.; de Sophocle Rumpel. l. s. s., Müller p. 30; de Euripide Rumpel, Philol. xxiv. p. 410, Müller p. 44. 48 al.; de Aristo-

phane Rumpel, Philol. xxviii. p. 605 sq. 608 sq.), neque apud poetas Comœdiæ novæ (Philem. 39, ἄσμενος | ἔχεις, 41 τὸν | πατέρα, 46 ἀπὸ | στόματος, sim. 57. 58. 63. 75. 80. 84, 7. 89. 100, Men. 3 κηδεμόν' | ἀληθῶς, οὐκ | ἐφείδρον | ἔσεις, 67 Βύζαντιον, sim. 71. 79. 6. 94. 109, 7. 110, 3. 4. 130, 9.) aut ætatis Alexandrinæ (Phoen. 2. 5 M. πῦρ | ἱερὸν, 18 ὀκῶσον | ἔδαισα, Pytho fr. 1, 12 p. 630 N. ἱκανὸν | ἐδείκνουν et χέδροπα | μόνον, 13 καὶ τὸν μάραθρον | ἔσθονσι, Lycophr. fr. 2, 2. p. 636. ὕδαρες | ὁ, 3 ἀτρέμα | παρεξέστηκός, Ezech. 11. πόλεσ' | τε, 30 ὄνομα | δέ, 103 τῶν | ἔνεκεν | ἐλήλυθα, 150 πρωτόγονον | ἔξει νεκρόν) vel Romanæ (Pomp. Mac. fr. 1. 3 p. 646 N. μητέρα | τι, Luc. Trag. 9 πνεύματι | βιαίῳ, 29 ἐλπιδι | ματαία [cp. ἐλπῖσι ματαίαις. Babr. 79. 8 interpolatum] 253 ἔθανε | δ' Ἀχιλλεύς, sim. 179, Ocyp. 65. 154.)

⁵ Lycophron, indeed, in his Alexandra never violates the Babrian rule, but neither can he be said to observe it. In its 1474 lines he only resolves the arsis eleven times—once in the fourth foot (l. 700, κῤῥα Πολυδέγμων), and once in the second (l. 1204, δὲ μακάρων). The other nine instances (ll. 263, 680, 930, 1164, 1218, 1222, 1242, 1288, 1469) fall in the third foot. But as the instance in the fourth foot is due to a proper name, and the nine in the third are explicable by the fact that if the arsis was to be resolved at all the caesura almost required that it should be so resolved as it is, we have no right to see in Lycophron's usage an anticipation of that of Babrius. See Crusius, p. 170, note 1.

mentary difference between the scazon and the ordinary iambic trimeter, or that the one in this respect gradually diverged from the other. The analysis of Crusius embraces both species, and in fact, as far as we can judge from the few fragments which have come down to us, Hipponax¹ himself does not appear to have attended even to the slight restraints which Aeschylus and Sophocles were willing to impose upon themselves in the management of resolved feet.

Supposing, however, that the Babrian scazon is made to take its place in the historical sequence of Latin rather than of Greek verse, the practice of Babrius may be explained with ease. Plautus imitates his Greek prototypes in now and again allowing the ictus of resolved feet to fall upon the penultimate and even the ultimate of polysyllables.² The versification of Lucilius and Varro, however, was more severe, and Phaedrus followed in their steps. These three, indeed, never violated the Babrian rule, except in the case of dactyls at the beginning of the line.³ Even this exception disappeared in the verses of Catullus and the writers of the *Priapeia*,⁴ while Persius and Petronius were equally careful.⁵ From Petronius onwards the Latin writers of iambics consistently observed the rule, the numerous verses of Martial and Seneca⁶ supplying not one instance of its violation.

In another point still does the Babrian scazon show its sympathy with Latin rather than with Greek versification. In the older writers of Greek choliambics the anapaest is unheard of, and the tribrach and dactyl are rare. The fragments of Hipponax, consisting of 150 verses or more, supply no instance of the anapaest, and only three dactyls

but holds a natural position among Latin poets.

The Babrian scazon further falls in with the historical sequence of Latin metres in the matter of trisyllabic feet. The Greek usage.

¹ Hipp. Fr. 13, 2 M. ἰθι δὲ δά, 54. 1 ἀπό σ' ὀλέσειεν.

² Crusius refers to Ritschl's *prolegomena*, pp. ccxxiv. sqq. Luchs. in Studemund's *Studien*, I. p. 178; Brix on Plautus, *Mil. Glor.* 27, and *Men.* 237; Spengel on Ter. *Andr.* 23, and Christ's *Metrik*, § 74, 78, 379.

³ Müller de *Re Metrica*, p. 418, sq., and Preface to Phaedrus, p. ix.

⁴ Müller's *Catullus*, pp. lxx. and lxxx.

⁵ 'Idemque valet de Petronio (5. 3 le|ge poli|at) et Persio (proem. 2 in | bicipi|ti, 9 picam|que docu|it). Quamquam in tanta exemplorum paucitate proposuerintne sibi certam legem dubitare possis.'—Crusius, p. 171.

⁶ Müller de *Re Metrica*, pp. 155, sqq. 'Neque ab hac severitate saeculorum

and six tribrachs. Even these are for the most part due to the necessity of finding a *locus standi* for proper names.¹ The Alexandrine versifiers exhibit even greater severity. In the forty verses of Callimachus there are but two examples of a dactyl;² and in the fragments of his school, amounting in all to eighty lines, there is not a single instance of a trisyllabic foot except in a set of verses by Phoenix, in which several are intentionally employed, that, by producing emasculate and nerveless numbers, they may bring the metre into harmony with the morals portrayed by the words.³ As far as we can judge from the scanty fragments of post-Alexandrine choliambics,⁴ this dislike to trisyllabic feet was never overcome by Greek versifiers.

Even in Latin literature, up to the date of Petronius and The Latin usage. Persius, the Roman seazon was regulated by similar principles. The earlier writers, it is true, were a little less rigid than Hipponax and the Alexandrine School, for both Matius and Laevius⁵ appear to have employed resolved feet with some freedom. But from Varro to Petronius⁶ the Alexandrine

insequentium aut tituli choliambici recedunt a Buechlero Rh. M. xxvii. p. 142 sq. collecti (ciii. parce tumultis, doloris titullus, numquam doleas; civ, 7 mere|tur anima), aut choliamborum scriptores, velut Terentianus Maurus (2398 fe|cit ali|ter, sim. 2404, 2405) et Julius Valerius I, 42 (23 la|te spatia, sim. 5. 10. 11. 16), atque ne Boethius quidem sexti saeculi ineuntis (de Consol. II, 1, 5 non illa mise|ra, 6 ultro|que gemitus; iii. 11. 5 animum|que doce|at).—Crusius, p. 171.

¹ Meineke, p. 90, compared with Bergk lyr., p. 756.

² Viz. 3, 3, and 10, 3.

³ See Meineke, p. 90, and J. P. Rossignol, 'Fragments des choliambographes Grecs et Latins,' pp. 13, 14. In the 1st and 21st verses there is a tribrach in the third place, and in the 5th, 10th, 11th, and 16th, in the fourth. Theocritus' epitaph on Hipponax supplies an apt illustration. Rossignol rightly explains the two spondees which, contrary to the Alexandrine rule, it presents in the fifth place as due to a desire to recall the peculiarities of the Hipponactean seazon, p. 15.

⁴ 'Neque apud Apollonidem Nicaeum, Tiberii aequalem (Mein. p. 171), ullus pes trisyllabus invenitur neque apud Diogenem Laertium saeculo III. ineunte in frag. 1. 3 (=Anth. Pal. vii. 98) 4; fragmentum 2 autem, in quo legitur τὸν πόδα κολυμβῶν περιέπειρέ πως ἦλθ' diversi est generis, cum choliambi singuli cum singulis tripodiis dactylicis catalecticis compositi sint; in scitissimis denique 12 choliambis titulo aetatis Trajanae traditis Mein. p. 173 = Kaibel. Epigr. 549, unus admissus est | — βασι|λέως dactylus v. 1 et 2 pede tertio, eadem qua nomina propria ratione is excusatus.'—Crusius, p. 173.

⁵ 'Matius in versibus 13 quater (2, 2; 4, 1; 7), Laevius in 3 versibus bis (9, 18), arsin soluit.'—Crusius referring to Müller's Catullus, p. 91 and p. 78.

⁶ 'Varro, qui ceteroquin haud nimis est severus—velut ne spondeum quidem in quinto pede semper vitavit, cf. Ricsium p. 84 et Muellerum de re metrica, p. 414—arsin tamen in versibus fere 16 non soluit nisi semel (fr. 358 Buech. "hic badius"). Catullum autem et qui cum sequebantur Priapeorum scriptores ad ipsam Alexan-

model was carefully followed. With Petronius and Persius, however, a change came. Not only were resolved feet admitted with greater frequency, but the anapaest's right to the first foot was recognised. In Martial we are confronted with the same condition of things as in Babrius—anapaests in the first place, and resolved feet everywhere, except in the fifth and sixth. Of Martial's successors the same holds true.¹

Although these facts would be of themselves sufficient to prove that Babrius followed the traditions of Latin rather than of Greek verse, there is still another argument of even greater cogency which will carry us to the same conclusion. The mythiambic season of which its author was so proud must have presented some other features of originality than those merely borrowed from Latin verse—the admission of the anapaest into the first place, the greater frequency of trisyllabic feet, and the management of the ictus in resolved arsis. Such a feature of the Babrian choliambic metre was first pointed out by H. L. Ahrens in a monograph entitled

The Babrian season is Italian in a third usage even more important than the preceding two. Statement of this third particular.

drinorum severitatem rediisse certum est. Ille enim in versibus fere 115 duos dactylos habet et unum tribrachum, hi in 80 fere versibus unum tribrachum (51, 18) unumque dactylum (58, 4); eademque Licinii Calvi fuit ars (Catull. Muell. p. 84, 3) et Vergilii Catalept. II, VII, qui in versibus fere 20 nullum omnino pedem trisyllabum adhibuerunt. Haec autem vincula Alexandrina laxata videntur medio primo p. Chr. n. saeculo, nam Petronius et Persius etsi arses haud saepe soluerunt (Petron. in capite V versuum 8 semel, Persius in prologo 14 versuum bis), tamen anapaestum quasi legitima licentia primi omnium in versus initium admiserunt (Petr. Sat. 5, 8 sedeat | redemptus, Pers. Prol. 5 meminī ut |, 6 Heliconidasque, 8 hederæ |).—Crusius, pp. 174, 175.

¹ 'Hipponacteum autem ita mutatum satis popularem posteriore quoque tempore apud Romanos mansisse lapides nonnulli testantur a Buechlero Mus. Rhen. xxvii p. 142 sq. et xxxii p. 479. sq. enarrati. In carmine enim CIV septem versuum Hadriani aetate contexto bis anapaestus in primo pede (v. 1. 3), semel vel bis arsis soluta (v. 7) in-

venitur, in inscriptione Antonino Pio imperante concepta in tribus versibus semel anapaestus et fortasse semel arsis soluta (v. 2 et 3 extr.), in quattuor versibus Caracallae tempore compositis CIII semel tribrachys, bis dactylus. De 7 illis choliambis CII Diocletiani tempore conscriptis nihil quidem certi dici potest, cum eorum nihil servatum sit nisi misera pedum quinti et sexti frustula; sed exstant ejusdem aetatis 20 Terentiani Mauri hipponactei 2398-2418, in quibus quamquam satis siccum est argumentum duo tamen anapaesti (2403, 2415), unus dactylus (2404), duo tribrachi (2398, 2405) inveniuntur, et 25 Julii Valerii I, 42, qui Alexandri majores enumerans semel anapaesto (6), quater dactylo (23. 5. 10. 16 in nom. propr.), semel tribracho (11) usus est. Denique qui sexto saeculo in eunte ut alia metra, ita choliambum restauravit, Boethius de Consol. II, 1 et III, 11 in paucis illis versibus neque arsis solutis abstinuit (II, 1. 5. 6. III, 11, 5) neque anapaestis (II, 1. 4. III, 11, 5 "animumque doceat": anapaestus cum tribracho conjunctus).—Crusius, pp. 175, 176.

'de Crasi et Alphaeresi.' It consists in the unintermitting care with which the last word of the line is so chosen that its penultimate syllable must have the accent. In a Latin season this was bound to happen in all cases except when the line was closed by a monosyllable, because in Latin all disyllables not enclitics have the accent on the penultimate, and all polysyllables with a long penultimate have also a penultimate accent. In harmony with this tendency of the Latin language to force an accent on the penultimate syllable of a choliambic line, the writers of this metrical style avoided final monosyllables except in those cases in which it was possible to make them resign their own proper accent, and leave the penultimate syllable of the season in undisturbed possession. Accordingly, as far as the penultimate accent is concerned, all Latin choliambics must correspond with one or other of the following lines:—

Petit Gemellus nuptias Maronillae
 Et cupit et instat et precatur et donat.
 Adeone pulchra est? imo foedius nil est
 Optare utrumque pariter, improbi vótum est.

Final words of two or more syllables cannot help themselves in presenting a penultimate accent, and final monosyllables are not allowed except they coalesce with the preceding word or fall by enclisis into union with another monosyllable.

It was left for Otto Crusius to show that the Babrian season derived its most singular characteristic from this natural law of Latin choliambics, and by Italian parentage to account for the presence in Greek verse of a feature so striking as a successful attempt to take accent into account in metrical composition.¹

The bearing of this third particular on the Babrian question first observed by Crusius.

¹ Although Crusius is probably right in explaining the frequency of a penultimate accent in the hexameters of Nonnus and his school by their practice of ending the line with a long syllable rather than by any conscious desire to have the penultimate syllable accented, yet there is no question that in a certain sense Ahrens was right in regarding

this feature of the Babrian metre as a first step in the direction of *versus politici*. The mere fact of an attempt to make Greek accents take to the ways of Latin shows conclusively that the Greek accent in Babrius' day was fast losing its purely chromatic nature, and was approximating to that of Latin or even English.

Of Babrius himself we know practically nothing. The name is essentially Italian, and if he has any right to that of Valerius as well, his title to Italian nationality is secured beyond dispute. Whether in the form Barbius or Babrius, the word is found with some frequency in Inscriptions.¹ It is derived from *barba*, as Fabius from *faba*, Naevius from *naevus*, Asinius from *asinus*, Valgius from *valgus*, Plautius from *plautus*, and Licinius from *licinus*, the metathesis in the form Babrius being readily paralleled in *ferveo* and *febris*, *Codrus* and *Cordus*, *Scodra* and *Scorda*.²

The Athoan Codex begins with the words *Βαλεβριου μυθίαμβοι αἰσώπειοι*, a corruption which can best be explained as due to running together the two genitives *Βαλερίου* and *Βαβρίου*—

The name Babrius is Italian.
The right of Babrius to the praenomen of Valerius.

ΒΑΛΕ[ΡΙΟΥ]ΒΡΙΟΥ.

The writer of the Notes which have found their way into the Harleian Collection as part of the volume numbered 3521, has preserved the fifty-eighth fable. He began with the intention of heading it

Βαλερίου Βαβρίου

but, leaving the former of the two names incomplete at the epsilon, he erased it in that place and began a new line—

Βαλερίου χωριαμβικοὶ στίχοι ἐκ τῶν Αἰσώπου μύθων,

so that the whole citation is headed by the single name *Βαβρίου*. At best the manuscript does not date earlier than the seventeenth century, but, everything considered, there is good reason to believe that the mythiambist has a right to Valerius as well as to Babrius.

We are simply without evidence as to the position, if any, which this Valerius Babrius held in the court of Alexander Severus. That home of spurious puritanism and artificial high-thinking appears to

The position of Babrius in the imperial court.

¹ Cited by Crusius, pp. 190, 191. The form *Βαβρίας* is nothing but a corruption, or a wrong inference from the genitive *Βαβρίου*.

² Crusius (p. 191), who cites other

instances from all sorts of authorities, e.g., *στέφρος στέρφος*, *νάρδης νάθραξ*, *ἀγρυπνία ἀργυπνία*, *Δέρβη Δέβρη*, *Σίρβος Σιβρος*, *Ἀργιόπη Ἀγριόπη*.

have afforded unusual opportunities for literary effort, if I may apply the adjective literary to compositions of the class then prevalent. Babrius may have been an ordinary literary retainer of the court,—one of the *docti homines* whose *fabulae literatae* Severus was fond of asserting formed his meat, drink, and recreation¹—or he may have acted as tutor to the Emperor's son. In the former case, the second preface, if not the first, would be a ceremonious dedication intended to conciliate the imperial favour; in the latter, it would be the more familiar address of a master to his pupil. Whatever the truth may be,—whether Branchus and the *παῖς βασιλέως Ἀλεξάνδρου* are identical or not,²—the fables found a ready audience and became well known.

I shall try to show in the next dissertation that the Babrian mythiambs are probably for the most part no more than a paraphrase in verse of some earlier prose collection of fables. But in his second preface our paraphrast distinctly states that he was the first to take this line. The assertion, however, must refer only to Greek³ verse, as Babrius

Babrius was probably the first to exhibit Aesopic fables in a Greek metre. The date of the fables in other metres discussed.

¹ Aelius Lampridius, 34, 6, quoted on p. xii, *supra*, note. Cp. id. 3, 4, 'Amavit literatos homines vehementer, eos etiam reformidans, ne quid de se asperum scriberent. Denique quos dignos ad id esse videbat, singula quaeque, quae publice et privatim agebat, se ipso docente volebat addiscere, si forte ipsi non adfuissent, eosque petebat ut, si vera essent, in literas mitterent.' Id. 35, 1, 'Oratores et poetas non sibi panegyricos dicentes, quod exemplo Nigri Pescenii stultum ducebat, sed aut orationes recitantes aut facta veterum canentes libenter audivit, libentius tamen, si quis ei recitavit Alexandri Magni laudes aut meliorum retro principum aut magnorum Urbis Romae virorum,' etc. etc.

² For myself, I believe that the same boy is meant by both designations. There is never much made of the children of Roman emperors by their historians; and although Alexander was married at least three times, we learn the fact merely by slight references. Cp. Aelius Lampridius, 29, 2, and 49,

3, with J. Eckhel, 'Doctrina Nummorum veterum,' VII. p. 284. One of his wives—Sallustia Barbia Orbiana—may even have been related to our poet.

It shows a heart-breaking want of common sense to base a theory, as some have done, on the name Branchus, and to excogitate some connection with the *Βραγχίδαυ* priesthood of Asiatic Ionia. Names were by this time as much mixed as races, and a Roman emperor, himself an *Ἀλέξανδρος*, might surely name a son *Βράγχος*, when his predecessor had actually been called Heliogabalus.

³ It would be insane to lay any emphasis on the attempt of Socrates in the prison to throw into metre such fables as he could remember. The story may be no more than a Platonic myth, and at best Socrates was but trying, by the dull mechanic effort of versifying, to pass such weary hours of the thirty days as his friends were not able to spend with him. The announcement of the Thirty themselves, or even of Xanthippe and the baby, must have

cannot have been ignorant of the iambs of Phaedrus. Taking it in this light, and grasping at the straw which the use of the phrases *σοφωτέρης μούσης* and *γρίφοις ὁμοίας ποιήσεις* offers, I incline to regard the few fragments of fables that have come down to us in hexameter and elegiac verse as specimens from the pens of the imitators whom Babrius reprehends in so strong language. They are printed in full below,¹ in order that the reader may satisfy himself that the opinion

been a welcome interruption to such labour. I need not add that I regard with genuine suspicion the lines which Laërtius assigns to this effort of Socrates—

*Αἰσωπὸς ποτ' ἔλεξε Κορίνθιον ἄστν νέμουσι
Μὴ κρίνειν ἀρετὴν λαοδίκῳ σοφίῃ.*

¹ The words under which they appear in the lexicon of Suidas are printed in spaced type, and the corresponding Babrian fable is referred to by the numerals on the left.

- 63, 1. *ἡχῆεις ἐτάνυσσε βαλὼν προ-
κάρηνον ἀήτης.*
4. *ἔστασαν οὐδὲ κόμας ψαφάρῃ
μεμῖαντο κοινή.*
64, 1. *αἰπείνῃ ἑλάτῃ ἔρισε βάτος·
ἡ μὲν εἶπεν*
5. *καὶ ναῦς καὶ νηοὺς τεμνομένη
τελείειν.*
7. *αἰπείνῃν ἐλάτῃν ἔρις ὥρορεν
αἰσυλα φάσθαι.*
66, 8. *τοῦνεκα τὴν ἰδίην οὔτις ὅπωπε
δύην.*
67, 1. *ἐς βίοντον κοινωνὸς ὄνῃ γένετ'
ὠμοβόρος λίς.*
5. *τοῦτο μὲν οὖν πρῶτον λάχος
οἶσομαι.*
93, 2. (?) *μετὰ δὲ σφίσι πιστῶ-
σαντο
συνθεσίην.*
4. *πικροὶ μὲν τε λύκοισιν, ἀτὰρ
χιμαίοισιν ἀκηδεῖς.*
95, 18. *οὐδὲ οἱ οὐδ' αἰθῶν ἅδε πά-
δαλις, οὔνεκα θύμου
ἐμπλέῃ, τὸ δὲ πολλὸν
ἀγῆγορα μέμφετο τίγριν.*
37. *κερδοῖ φηλῶθεῖσα θοῇ κεμάς,
ἐγγύθι δ' ἔσθη*
59. *ἡ πεδανόιο λεόντος.*
ἡ δὲ πελιδνωθεῖσα καὶ ὄμμασι
λοξὸν ὑποδράξ
96. *καὶ οἱ πορφύροντι διακριδὼν
ἀμφὶς ἕκαστα.*

- 108, 1. *θέντο μὲν ἀλλήλοισιν ἐται-
ρεῖν μύε δοῖω
οὐ καθ' ὅμα ζῶοντες. ὁ μὲν
κατὰ νειὸν ἐρήμην*
2. *ἐτρέφεθ', ὃς δὲ δόμοισιν ἐν
ἀφνειῶν τρέφετ' ἀνδρῶν.*
11. *ἐνθ' ἵνα μοι βλὸς ἐστίν, Ἀμαλ-
θείης κέρας αἰγὸς.*
31. (?) *λέξομαι ἐν μυχάτῳ κλισίῃ
δέ μοι ἐστὶν ἐτοίμη.*
115, 5. *τίς γὰρ ἐμοὶ σο μισθὸς ἐπάξιος,
ἦν σε διδάξω*
6. *ὑψοῦ ὑπὲρ πόντοιο μετα-
χρονίην ποτέεσθαι;*
9. *ὅθι στρυφελῶν ἐπὶ πετρῶν
δοστρακέντὰ τε νῶτα καὶ
ἄγκυλα γυῖα κεάσθη.*
11. *οὔτι δίκης ἀπάνευθεν ἀεικέι
δάμναμαι οἷτῳ.*
122, 7. *ἔκ μοι σκῶλον ἔρυσσον, ὃ μοι
κακὸν ἔμπησεν ὄπλῃ.*
141, 1. *ὥς φάσαν· οὐδὲ ἀναξ ἄνεως
ἦν . . .
τί γὰρ σθένος ἔσκε σιδήρω,
ὑμείων εἰ μὴ οἱ ἐνὶ στειλειδὼν
ἀρήρει;*
142, 1. *ἀλλὰ Λίβυσσα
στρουθοῦς ἀλίσκομένη πλάξῃ καὶ
ἀμφοτέροις.*

Boissonade on Tzetz, Alleg. 2, p. 320, quotes from a manuscript of John Georgides' *Gnomologia* the fragment,

*γαστέρα (δ' ?) ὄγκον ἔχουσαν
ἡ λεπτή χωρεῖν εἰσόδος οὐ δύναται,*

which is from a version of the Babrian 86th. Eberhard has annotated these fragments on p. 97 of his edition. I reserve to my second volume the discussion of the possibility of restoring such elegiac and hexameter fables from the monkish prose versions, as also the criticism of Gitlbauer's disastrous attempt to do so.

of Babrius need not in any sense have been due to literary jealousy.

The fragment of a version in ordinary iambic trimeters of the fable which appears in choliambics as the Babrian 115th has been preserved by Suidas under the words *νῦν σωθείην*—

Fables in ordinary iambic senarii are later than the choliambics of Babrius.

*νῦν δὲ σωθείην ἵνα
ᾗ μοι δίδαγμα τοῦτο τοῦ λοιποῦ χρόνου.*

The lines may well have come in incidentally in some serious composition, and need not belong to a collection of fables in this metre; but as some of the late prose versions show traces of being adaptations from ordinary senarii, it is perhaps better to adopt the view that such a collection existed. The words of Babrius, however, make it plain that these senarii, if they ever had a real existence, must have been composed after his own choliambics; while the simplicity of the preserved fragment, short as it is, and of the prose versions, which are thought to have been derived from the same source, prevents us from including them among the *γρίφοις ὁμοίᾳς ποιήσεις* which the poet's imitators published.

Accordingly there is some certainty in identifying with the Babrian mythiambics the *Aesopiam trimetrium* which Ausonius¹ tells us that one of the Titians² translated into Latin prose. If it was the elder Titian, then the verses of Babrius must have become popular almost immediately after they were published,—a conclusion confirmed by the fact that between the publication of the first and second parcels of the fables inferior men had thought it worth while to imitate them.

The favourable greeting which the fables received on their

¹ Ausonius, Epist. xvi. (addressed to Probus). 'Apologos Titiani . . . ad nobilitatem tuam misi'; and again,

'Apologos en misit tibi (Ausonius)
Aesopiam trimetrium
quam vertit exili stilo
pedestre concinnans opus
fandi Titianus artifex.'

See Crusius' note on p. 238.

² There is absolutely no evidence worthy of the name to indicate whether Ausonius meant father or son. It is quite possible that he did not himself know to which of the two the paraphrase in question was to be assigned. Those who care for the discussion of impracticable questions will find an able treatment of this in Crusius, pp. 242 ff.

first appearance seems to have passed into real and lasting popularity. About the middle of the succeeding century the Emperor Julian¹ refers to them in a way which suggests that they were well known and easily accessible. Avianus, whatever his date may be, recognised in Babrius a popular predecessor,² and Tzetz and Georgides display at a later date such familiarity with the mythiambs that we need not wonder that the lexicographer Suidas³ so frequently cites them.

seems to have become permanent.

I have willingly forgotten the crude and fanciful theories on the age of Babrius which it was my duty to study, and which Otto Crusius has taken needless pains to demolish in the introductory pages of his valuable dissertation. If the second preface of Babrius is genuine—and no critic has ventured to call it in question—it is beyond dispute addressed to the son of Alexander Severus.⁴ Again

Fanciful theories as to Babrius.

¹ In Epist. 59 ad Dionysium: τὸν μῦθον ἀκήκοας—

γαλῇ ποτ' ἀνδρὸς εὐπρεποῦς ἐρασθεῖσα,
τὰ δ' ἄλλα ἐκ τοῦ βιβλίου μάθανε.

The line is from Babrius 32, 1. The words τὸν Βαβρίον, which some codices insert after ἀκήκοας, are omitted in others. They are evidently a gloss. In another letter the Babrian 107th is referred to: Ep. 8, πάντως που καὶ παρὰ τῶν ἡττόνων εἶναι τι χρηστόν, ὃ μὴς τὸν λέοντα τῷ μισθῷ σώσας ἀρκούντως δεικνυσιν; and in his Μισοσπῶγων the Emperor narrates the fable of the kite imitating the horse's neigh, cp. Babrius, 73. The two last instances may or may not have been taken from the Babrian collection.

² Avianus Theodosio, 'Has pro exemplo fabulas et Socrates divinis oculis indidit et poemati suo Flaccus aptavit, quod in se sub jocosum communium specie vitæ argumenta contineant: quas Graecis iambis Babrius repetens in duo volumina coartavit, Phaedrus etiam partem aliquam quinque in libellos resolvit.' Crusius would add Gregory of Nazianzus (see his note on p. 239); but considering that we have the certain testimony of his contemporary Julian to the popularity of Babrius, we can afford to dispense with

Gregory, and prefer the Emperor to the Bishop.

³ Perhaps Photius in the ninth, the author of the *Etymologicum Magnum* in the eleventh, and Zonaras in the twelfth century, ought also to be mentioned; but in a work so easily interpolated as a lexicon, the less dependence put upon isolated glosses the less the liability to error.

⁴ Since it has been shown that the choliambics,

ταῦτα δ' Αἰσωπος
ὁ Σαρδιηνὸς εἶπεν, ὄντιν' οἱ Δελφοί
ᾄδοντα μῦθον οὐ καλῶς ἐδέξαντο,

cited by Apollonius in his lexicon to Homer *sub vocabulo* αἰεῖδε, could not be by Babrius, as they violate the peculiar rules of his scazon, there is no author anterior to the age of Severus who quotes the Babrian fables except the grammarian Dositheus. Now, just as the citation of Apollonius would have been altogether worthless as evidence, even if the choliambics had been after the Babrian model, or had even in so many words referred to Babrius, so the appearance of a Babrian fable in the *Interpretamenta* of Dositheus is no evidence either for or against any given date. The interpolation of Apollonius' Lexicon is allowed by its editors (see Villoison's *Prolegomena*, pp. xxxvii. sqq.); and any

and again does the term βασιλεύς occur in the pages of Herodian and Dion as the most natural Greek equivalent for emperor, and in referring to Severus the name Ἀλέξανδρος is preferred by Herodian, as it would certainly be preferred by any other Greek writer. It is the duty of every scholar to speak his honest word on the side of self-control, and against the indulgence of the fancy and love of novelty which the theories on the age of Babrius so forcibly illustrate. Ignorance of an ancient language, together with a dictionary of proper names, will yield material enough to supply volumes of theories on the age and personality of any author who has used that language. If I have succeeded in clearing away the accumulations and obstructions produced by such theorising, and have preferred the word of Babrius himself to that of his scholiasts, I am well content to remain ignorant of those incidents in the life of my author which would be little likely to add anything worth knowing to the sum of true learning, or to the history of human experience. As it is, there may yet be some one who would emphasise the last words in the Aristophanic citation—

τοῦτο γάρ τοι καὶ μόνον
ἔτ' ἐστὶ λοιπὸν ἀγαθόν, εἰ καὶ τοῦτ' ἄρα,

but for myself I would be loth to carry the line further than the ἀγαθόν, or to allow sceptical indolence to overrule my understanding.

one who will take the trouble to read Böcking's edition of the Third Book of the *Interpretamenta* of Dositheus will find it difficult to credit how such a congeries of corruption and interpola-

tion found an editor at all. For damning evidence of its authenticity the reader is referred to Boucherie and Crusius, in the latter's note on p. 238 of his dissertation.

CHAPTER II.

THE HISTORY OF GREEK FABLE.

HEAVY as is the blow which Benfey's edition of the *Pantscha-Tantra* dealt on the theory¹ which derives the fables of Greece from an Oriental source, it might have been made much heavier by a discussion of the way in which the Greeks and the Orientals handle the fable in their respective literatures. The first thought which will occur to most English readers of the *Pantscha-Tantra* and the *Kalilah and Dimnah* is the childishness of the whole, the indications on all sides of the Oriental love of support, whether moral or physical, and the absence of any great originality. Throughout the perusal of their contents the feeling will never be far off that grown men who could derive any profit from such writings are men on whom a great literature would have been thrown away. Page follows page of weak moralising, capped by a so-called fable. *Κύνες πρὸς ἔμετον* indeed!

The theories of Oriental origin for the Aesopic fable now proved to be erroneous.

¹ There is a very large collection of treatises bearing on this subject by Loiseleur des Longchamps, Wilson, Dubois, Silvestre de Sacy, Édélstand du Ménil, A. Wagener, and others; but they are all merely tentative, and have been quite superseded by Benfey's elaborate work on the *Pantscha-Tantra* and *Kalilah and Dimnah*. The study of Pali in the able hands of Mr. Rhys Davids and other scholars has reopened the question within recent years (see especially *Buddhist Birth Stories, or Jataka Tales, the oldest collection of Folk Lore extant, being the Jātakaa thavannanā for the first time edited in the original Pali by V. Fausbøll, and translated by J. W. Rhys Davids, 1880*). I am sure, how-

ever, that they will acknowledge that the facts to be stated in this essay make it plain that the Greeks were familiar with fable long before the Pali texts were written.

As late as 1880 Eugène Lévêque recurred to the wildest speculations of the earlier writers in his book, *Les Mythes et Légendes de l'Inde et la Perse dans Aristophane, Platon, Aristote, etc.*, which, by its great want of critical method and mad enthusiasm, gives the coup de grâce to the theory which it would fain support. Dr. J. Landsberger's book, *Die Fabeln des Sophos Syrisches Original der Griechischen Fabeln des Syntipas*, Posen, 1859, is still less critical.

It is among the professional rhetors of degenerate Greece, and their successors, the illiterate and trivial monks of the Middle Ages, that we must look for work at all corresponding to these Oriental books. The fabulists of India and of mediæval Europe are tarred with the same stick. They have both tried to make a drink for strong men out of the sugared milk on which children thrive. If they found hearers it was because there was no vigorous intellectual vitality in the peoples whom they addressed.

The dotard juryman in Aristophanes, when reminded that there are men at his elbow who expect something worth listening to, begins first to babble of mythology. But his son cuts him short, and asks for matter in the quotidian vein; and when the old man, with senile perversity, begins the fable of the Cat and the Mouse, his son's temper at last gives out. After a vocative, too irreverent even for democratic Athens, he launches the rude interrogation, 'Do you really mean to talk of cats and mice to grown-up men?'

The Greeks of the best age evidently familiar with fable.

μὴς καὶ γαλᾶς μέλλεις λέγειν ἐν ἀνδράσιν;

There is some difference here between the Greek and the Oriental. The Greeks, I believe, were as a nation steeped to the heart in fable. At their nurses' knees they learned the lore of birds and beasts and inanimate things endowed with the faculty of intelligible intercourse. It was the lowest stratum of their knowledge, underlying even that concerning the gods and heroes, and was as much a part of themselves as were the natural features of the country in which they grew up, the house in which they were born, the dove-cot and its occupants, the midden at the door.¹

In fact, fable was a common background of knowledge for all, which might be made use of in literature for purposes of illustration in the same way as the other main constituent of that primitive learning which men drank in with their mother's milk — the familiar and loving knowledge of the beauty of

They used it for literary illustration, either directly or by allusion. Hesiod.

¹ Even in Attica, where there ran a stronger current of change than in any other part of Greece, the strength of these early associations is proved by

natural scenery. In the noble age of Greek literature both sorts of lore are utilised in much the same way, whether directly or by that subtle form of allusion in which a single word or two aptly selected serve to flash upon the inner eye a mental landscape of associated memories. The homely verse of Hesiod furnishes an example of the direct method of using fable in literature. The true place which the lines ought to occupy in the *Works and Days* I believe to be doubtful; but the lesson which they are meant to enforce is plain enough:—

ὦδ' ἱρήξ προσέειπεν ἀηδόνα ποικιλόδειρον,
ὕψι μάλ' ἐν νεφέεσσι φέρων ὀνύχεσσι μεμαρπώς·
ἦ δ' ἐλεόν, γναμπτοῖσι πεπαρμένη ἀμφ' ὀνύχεσσι,
μύρετο· τὴν δ' ὄγ' ἐπικρατέως πρὸς μῦθον ἔειπεν·
'Δαιμονίη, τί λέληκας; ἔχει νύ σε πολλὸν ἀρείων·
τῇδ' εἰς ἣ σ' ἂν ἐγὼ περ ἄγω καὶ ἀοιδὸν εὐδοσαν·
δεῖπνον δ', αἶ κ' ἐθέλω, ποιήσομαι ἡε μεθήσω.'
ὣς ἔφατ' ὠκυπέτης ἱρήξ, τανυσίπτερος ὄρνις.—Op. et Di. 203.

Of the allusive method of using fable there are some notably fine instances. In three words Solon brings home to the hearts of the Athenians that in allowing Pisistratus to make himself despot, they have been acting the part of the stag in the fable, and following at the heels of the crafty fox to the lion's den—

Instances of the allusive manner of employing fable in Greek literature. Solon, Sophocles.

ὑμέων δ' εἰς μὲν ἕκαστος ἀλώπεκος ἵχνεσι βαίνει,
ξύμπασιν δ' ὑμῖν κοῦφος ἔνεστι νόος·
εἰς γὰρ γλῶσσαν ὄρατε καὶ εἰς ἔπος αἰόλον ἀνδρός,
εἰς ἔργον δ' οὐδὲν γιγνόμενον βλέπετε.¹

With somewhat less skill the fable of the north wind and the sun trying their power upon a wayfarer² is worked into an epigram of Sophocles addressed to Euripides. It is stained too black with Greek manners to be cited here, but the learned will find it in Athenaeus.³

the way in which old Ionic names for domestic objects did not assume the Attic form. Thus *περιστερεών*, 'dove-cot,' did not pass into *περιστερών*, or *βολεών*, 'midden,' into *βολών*.

¹ Quoted by Diog. Laert. I. 51, ὅτε

τὸν Πεισίστρατον ἔμαθεν ἤδη τυραννεῖν, τὰδε ἔγραψε πρὸς τοὺς Ἀθηναίους, see Babrius, 95.

² See Babrius, 18.

³ Athen. xiii. 604 D, καὶ Ἰερώνυμος δ' ὁ Ῥόδιος ἐν τοῖς ἱστορικοῖς ὑπομνήμασι φησιν ὅτι Σοφοκλῆς κτε.

Tennyson has used fables after this fashion, sometimes with dignity and effect, even in compositions of the more elevated kind:—

A similar use by Tennyson.

‘Refer my cause, my crown to Rome ! . . . The wolf
Mudded the brook, and predetermined all.’

‘Our wild Tostig,
Edward hath made him Earl : he would be King:—
The dog that snapt the shadow, dropt the bone.’

Perhaps better examples might be discovered than these two ; but it would be impossible to find in English literature a bolder or more effective instance of the illustrative value of fable than the *ἀλώπεκος ἵχνεσι βαίνει* of Solon’s elegiacs.

There is another point which must not be overlooked in discussing the place which fable holds in the nobler regions of Greek literature. The question has to be asked, how far the Greeks went in producing new fables after the pattern of the old. A passage of Plato bears so directly upon this subject that I will quote it in full without apology, especially as the translator’s English will make a pleasant break in our dull discourse. ‘And when Xanthippe was gone, Socrates, sitting up on the couch, began to bend and rub his leg, saying as he rubbed : How singular is the thing called pleasure, and how curiously related to pain, which might be thought to be the opposite of it ; for they never come to a man together, and yet he who pursues either of them is generally compelled to take the other. They are two, and yet they grow together out of one head or stem ; and I cannot help thinking that if Aesop had noticed them¹ he would have made a fable about God trying to reconcile their strife, and when he could not, he fastened their heads together ; and this is the reason why, when one comes the other follows, as I find in my own case pleasure comes following after the pain in my leg which was caused by the chain.’² This passage, if taken along with the three purely Platonic fables, all of a like philosophical cast to the apologue here suggested—the fable of the Grasshoppers,³ of Plenty and

¹ καὶ μοι δοκεῖ, ἔφη, εἰ ἐνενόησεν αὐτὰ
Αἴσωπος, μῦθον ἂν συνθεῖναι ὥς κτλ.

² Phaedo. 60, Jowett’s translation.

³ Phaedr. 259.

Poverty,¹ and of the Art of Government²—furnishes sufficient evidence that fable was regarded, in the great age of Greek literature, as a living organism, not merely as a fixed and unalterable aggregate of traditional lore.

The Platonic pattern, however, was certainly not that on which additional apologues were modelled by the crowd, although it accords so well with the Greek estimate of fable in one important respect—its employment for the literary purposes of ornament and illustration. From certain passages of Aristophanes and other writers, we learn that it was a practice, not only to repeat, but also to invent, new fables and stories of a sort likely to excite mirth at symposia and other festive gatherings. He was a dull fellow and an idler who neither knew the old fables nor had wit, at all events, to pass the new into currency if he could not invent them himself. ‘Drinking is no joke,’ says Philocleon in the *Wasps*; ‘to say nothing of the headache of the next morning, a man has also to pay up for knocking somebody down.’ ‘There is no difficulty at all,’ replies his son, ‘provided they are gentlemen with whom you have been drinking. For either they get your victim to let you off, or of yourself you win his pardon, turning the whole affair into a joke by some happy tale of Aesop or of Sybaris (αἰσωπικὸν γέλοιον ἢ συβαριτικόν) which you have picked up during the evening.’ A little further on in the play we are supplied with an example of the αἰσωπικὸν γέλοιον when Philocleon tries to check, by means of an extempore fable of his own, the abuse of a woman whose basket of loaves he has knocked over. It will be observed that his λόγος δεξιός is not such as he would have chosen in a soberer moment, or one likely to flatter the self-love of the market woman.

Αἰσωπον ἀπὸ δείπνου βαδίζονθ' ἐσπέρας
 θρασεία καὶ μεθύση τις ὑλάκει κύων.
 κᾶπειτ' ἐκεῖνος εἶπεν, ὦ κύων, κύων,
 εἰ νῆ Δί' ἀντὶ τῆς κακῆς γλώττης ποθὲν
 πυροὺς πρίαο, σωφρονεῖν ἄν μοι δοκεῖς.—Vesp. 1401.

But it is high time to inquire who this Aesop was whose

¹ Symp. 203.

² Protag. 320.

vein it had become the fashion to imitate. Of that broad current of genius, so commanding, so impatient of obstructions, with which Bentley cleansed the Augean stables of classical philology, one rivulet was turned our way. The dissertation upon the fables of Aesop demonstrated the insecurity of the fabulist's position, but it left him something more than a name. Modern criticism must go further still, and content itself with knowing nothing, or next to nothing. From a passing mention in Herodotus, the earliest author in whom his name appears, it is very evident that the Greeks even of that time knew little about him. After stating that the proverbial beauty Rhodôpis was the slave of the Samian Iadmon and a contemporary of Sappho, he adds that Aesop was also a slave of Iadmon's at the same time as Rhodôpis. His proof is not of the best, amounting only to this, that Iadmon's grandson was the only man who answered the proclamation which the oracle instigated the Delphians to make, setting forth that any man who chose might exact the penalty for Aesop's life.¹ It is, however, observable that the way in which this penalty is referred to,—the words actually leaving it doubtful whether the Delphians were themselves responsible for Aesop's death or not,—leads us to infer that Herodotus was counting on a fairly general tradition with regard to Aesop. A few lines of Aristophanes make it certain that this tradition credited the Delphians with the crime—

A. Ἀῶσπον οἱ Δελφοί ποτ'.

B. ὀλίγον μοι μέλει.

A. φιάλην ἐπητιῶντο κλέψαι τοῦ θεοῦ.

ὁ δ' ἔλεξεν αὐτοῖς, ὡς ὁ κάνθαρος ποτε.

B. οἶμ' ὡς ἅπολοι' αὐτοῖσι τοῖς σοῖς κανθάροις.—Vesp. 1446.

¹ Hdt. ii. 134, 135. All that we elsewhere learn from Plutarch, rhetors, and scholiasts regarding Aesop need be no more than an unsubstantial superstructure raised upon this unsubstantial foundation. The date of Rhodôpis Herodotus had probably means of authenticating from the votive offerings which in ch. 135 he states that she placed in the temple at Delphi. His theory as to Aesop being a fellow-

slave of hers would, if accepted, at once make him a contemporary of Solon and Croesus; and the fabrications of Plutarch and Co. five centuries or so after Herodotus' time are easily explained. In fact the most reasonable explanation of the late statements as to Aesop's connection with Croesus is that offered here. Plutarch is for Aesop, even granting the date assigned by Herodotus, not so good an authority

On the whole Herodotus was probably not far out in the date which he assigned to Aesop. At all events the custom of referring fables to Aesop is unknown to Greek writers anterior to that date, so far as they have come down to us, whereas in later times it is general.

We have seen both Hesiod and Solon employing fable without any reference to Aesop, and the same is true of all writers between the two dates represented by their names. Thus Archilochus begins one fable with the words—

The date suggested by Herodotus approximately correct. Archilochus never mentions the name of Aesop.

Αἰνός τις ἀνθρώπων ὄδε,
ὥς ἄρ' ἀλώπηξ καίετος ξυνωνίην
ἔμειξαν·

and another in a like general way—

Ἐρέω τιν' ὑμῖν αἶνον, ὦ Κηρυκίδη·
ἀχνυμένη σκυτάλη·
πίθηκος ἦει θηρίων ἀποκριθεὶς
μοῦνος ἀν' ἐσχατίην·
τῷ δ' ἄρ' ἀλώπηξ κερδαλέη συνήντητο
πυκνὸν ἔχουσα νόον.

and it is likely that we have also the opening of a fable in the words—

Βοῦς ἐστὶν ἡμῖν ἐργάτης ἐν οἰκίῃ
κορωνός, ἔργων ἴδρις.¹

as a modern journalist would be for Dick Whittington; and as for the scholiasts on Aristophanes, there is not a single scholion which bears traces of being by even a moderately early hand, except a few words on Av. 651, which we shall afterwards make use of.

¹ The two first fragments are preserved in Ammonius, 'de voc. differentiā,' ch. 6, and the third in Etym. Mag. sub voc. κορωνός. Two other portions of the first are also found—the one in a passage of Atticus cited by Eusebius, 'Praeparatio Evangelica,' xv. 795 A.—

ὁρᾷς ἔν' ἐστ' ἐκεῖνος ὑψηλὸς πάγος
τρηχὺς τε καὶ παλίγκτος,
ἐν τῷ κάθημαι, σὴν ἐλαφρίζων μάχην·

the other in Stobaeus, Eclog. Phys. i. 122—

ὦ Ζεῦ, πάτερ Ζεῦ, σὸν μὲν οὐρανοῦ κράτος,
σὺ δ' ἔργ' ἐπ' ἀνθρώπων ὁρᾷς
λεωργὰ καὶ θεμιστά, σοὶ δὲ θηρίων
ἔβρις τε καὶ δίκη μέλει.

The fable appears to have been in the Babrian collection, as there is a prose version in the Bodleian paraphrase No. 139, but evidently poverty-stricken when compared with the wealth of its original Archilochian shape.

The form which the second fable of the Fox and the Ape had when complete must remain obscure. It may have been the original of the miserable Babrian tetrastich 81; but if the words ἀχνυμένη σκυτάλη mean 'sad is its burden,' there is little likelihood in such a conjecture. According to Athenaeus (iii. 85 E), the critic Aristophanes had a treatise 'περὶ τῆς ἀχνυμένης σκυτάλης' and Apollonius Rhodius

An instance from Simonides of Amorgus teaches the same lesson—

Ἐρφιδίος γὰρ ἔγχελυν Μαιανδρίην
τρίορχον εἴρων ἐσθίοντ' ἀφείλετο.¹

Moreover the scholion,

ὁ καρκίνος ὧδ' ἔφα
χαλᾷ τὸν ὄφιν λαβών.
εὐθὺν χρὴ τὸν ἐταῖρον ἔμμεν
καὶ μὴ σκολιὰ φρονεῖν;²

ought certainly to have a place here, as it has every appearance of age and simplicity.

discussed the question 'ἐν τῷ περὶ Ἀρχιλόχου' (Ath. x. 451 D.) 'These three are the only fragments of Archilochus which supply the beginnings of fables, although there are others which prove that Archilochus was fond of this manner of illustrating his verse. The words *ρόπτρῳ ἐρεϊδόμενον* preserved in the *Etymologicum Magnum* sub voc. *σκανδάληθρον* may carry us back to the 130th Babrian fable, as do *ὕψ' ἡδονῆς σαλευμένη κορώνη* (Schol. to Aratus, 1009) to the Babrian 77th. The Athenaeon citations,

χολὴν γὰρ οὐχ ἔχεις ἐφ' ἥπατι (Ath. 3, 107 F.), and

πάρελθε, γενναῖος γὰρ εἰς (Ath. 14, 653 D.),

have been with some probability referred by Bergk to the 95th in the Babrian collection, to which also it is not impossible that another fragment,

πόδες δὴ κείθι τιμώτατοι (Plut. de Garrulitate, ch. 2),

may belong. The line,

τοῖνδε δ', ὦ πίθηκε, τὴν πυγὴν ἔχων,

parodied by Aristophanes in Ach. 120, and preserved in a scholion *in loco* certainly falls into this note. I also see in the *senarius* (preserved in Orion's Lexicon, 37, 4),

κατ' οἶκον ἐστρωφᾶτο μισητὸς βάβαξ,

part of the original of the Babrian 135th, and recognise the remote possibility of the corrupt

ἄ δέκα (var. ll. ἄ ἑαδ' εἰς τε) ταύρους

belonging to the Babrian 44th.

The nursery antithesis between the hedgehog's single mode of avenging injuries and the legion at the fox's command, had by the time of Archilochus got summed up in the proverb—

πόλλ' οἷδ' ἀλώπηξ ἄλλ' ἐχῖνος ἐν μέγα,

as it is referred to in a fragment preserved by Bishop Theophilus 'ad Autolyceum,' 2, 37—

ἐν δ' ἐπίσταμαι μέγα

τὸν κακῶς με δρῶντα δεινοῖς ἀνταμείβεσθαι κακοῖς.

¹ Athen. 7, 299 C.

² Preserved by Athenaeus, 15, 695 A. Cp. Aristoph. Pax, 1083—

οὐποτε ποιήσεις τὸν καρκίνον ὀρθὰ βαδίζειν.

Id. 1086—

οὐδέποτε' ἂν θέλεις λείων τὸν τρηχὺν ἐχῖνον.

Cp. Babrius, 109. Coraes (whom Benfey copies), in the preface to his edition of the Aesopic fables, wrongly sets it down to Alcaeus—not the only erroneous and uncritical statement in that long-winded dissertation.

Besides the authors quoted in the text, perhaps Theognis ought to be mentioned. The only passage, however, in which he uses fable is corrupt; and at best the use is not direct but only allusive, l. 599—

οὐ μ' ἔλαθες φοιτῶν κατ' ἀμαξιδόν, ἦν ἄρα
καὶ πρὶν

ἡλᾶστροις, κλέπτων ἡμετέρην φιλήην.

ἔρρε, θεοῖσιν τ' ἐχθρὲ καὶ ἀνθρώποισιν
ἄπιστε,

ψυχρὸν δὲ ἐν κόλπῳ ποικίλον εἶχον ὄφιν.

This argument drawn from silence would be strengthened if the same were found to be true of the writers most closely following upon the date proposed by Herodotus for the patron saint of fable. But unfortunately in those portions of their works which have come down to us no apologues happen to be employed.¹ Certainly, even at a much later date, Herodotus makes no reference to Aesop in narrating the fable of the piper turned fisherman, which was the only reply vouchsafed by the victorious Cyrus to the prayer of the Ionians and Aeolians that they should serve him on the same conditions as they had served Croesus.²

The usage of other writers anterior to Herodotus and of Herodotus himself.

But when we come to Aristophanes, and writers subsequent to him, it is the exception if Aesop's name is not mentioned in introducing a fable. The passages already cited from the Attic comedian support this statement, and there are others which we will go on to quote.

The manner of introducing a fable with Aesop's name dates from the days of Aristophanes.

To his daughter's anxious inquiry—

τίς δ' ἡ 'πινόιά σου στὶν ὥστε κάνθαρον
ζεύξαντ' ἐλαύνειν ἐς θεούς, ᾧ παππία ;

I have adopted the correction of Sintenis. The manuscripts have *δε* and *ελχες*.

Stesichorus is said by Aristotle (Plutarch and the grammarian Conon agree with him) to have addressed the story of the horse that asked a man to help it against a stag to the people of Himera when they were about to give a bodyguard to Phalaris.—Arist. Rhet. ii. 20 (1393^b 10). Even although Aesop is not mentioned in Aristotle's account, we can infer nothing from his words as to the actual way in which Stesichorus introduced the fable in his prose address.

¹ It is true that Theon, in his *Progymnasmata* (Walz, i. 159), probably instances Hecataeus as having used some fable or other; but the historian's name rests only on a conjecture, and at best Theon's authority is of the poorest.

² Hdt. i. 141. The fable was also

known to Ennius, as is shown by a line preserved in Varro—

'Súbulo quondám marinas própter adstabát plagas.'

See Vahlen, '*Ennianae poesis Reliquiae*,' p. 151.

The Babrian version (No. 9) differs in substituting a fisherman for a piper, which at first sight is a deterioration, but cp. Aelian, *Nat. An.* i. 39, *θηρώσι τὰς τρυγόνας οἱ καὶ τούτων ἀκριβοῦντες τὰ θήρατρα καὶ μάλιστα τῆς πείρας οὐ διαμαρτάνουσι τὸν τρόπον τούτον. Ἔσθηκασιν ὀρχοῦμενοι καὶ ᾄδοντες εὐ μάλα μουσικῶς. αἱ δὲ τῇ ἀκοῇ θέλγονται καὶ τῇ ὄψει τῆς ὀρχήσεως κηλοῦνται καὶ προσίασιν ἐγγυτέρω. οἱ δὲ ὑπαναχωροῦσιν ἡσυχῇ καὶ βάδην ἐνθα δήπου καὶ ὁ δόλος ταῖς δειλαίαις πρόκειται, δίκτυα ἐκπεπτασμένα.* Cp. *id.* xvii. 18. The proverb ἄλλως ᾄδεις may be a condensation of this fable, Zenob. 1, 72. Aristænetus founds a whole epistle upon the proverb, *Ep.* i. 27.

Trugaeus has an answer ready in a parody of an *Aesopic* fable—

ἐν τοῖσιν Αἰσώπου λόγοις ἐξηγρέθη
μόνος πετεινῶν ἐς θεοὺς ἀφιγμένος.
ἦλθεν κατ' ἔχθραν αἰετοῦ πάλοι ποτέ,
ῥ' ἐκκυλίνδων κἀντιτιμωρούμενος.¹

It is by an *Aesopic* fable that Pisthetaerus proves his assertion that the birds are primeval and more ancient than the Earth and Kronus himself. When his feathered audience greet his words with incredulous surprise, he answers disdainfully—

ἀμαθὴς γὰρ ἔφης κοῦ πολυπράγμων, οὐδ' Αἰσῶπον πεπάτηκας,
ὃς ἔφασκε λέγων κορυδὸν πάντων πρώτην ὄρνιθα γενέσθαι,
προτέραν τῆς γῆς, κἀπειτα νόσῳ τὸν πατέρ' αὐτῆς ἀποθνήσκειν·
γῆν δ' οὐκ εἶναι, τὸν δὲ προκεῖσθαι πεμπταῖον· τὴν δ' ἀποροῦσαν
ὑπ' ἀμυχανίας τὸν πατέρ' αὐτῆς ἐν τῇ κεφαλῇ κατορύξαι.²

Moreover, it is from *Aesop* that Pisthetaerus takes his objection to consorting with the birds—

ὄρα νυν ὡς ἐν Αἰσώπου λόγοις
ἐστὶν λεγόμενον δὴ τι, τὴν ἀλώπεχ', ὡς
φλαύρως ἐκουώνησεν αἰετῷ ποτέ.³

¹ Pax, 127. It is better to regard this as a parody of the fable found in Archilochus (see p. xxxi.; cp. Coraes 1) than another version of it. The scholiasts take it in sober earnest, one presenting the note, 'Ἐν τοῖσιν Αἰσώπου' τοῦ μυθοποιοῦ. φέρεται γὰρ αὐτοῦ μῦθος, ἐχθρεύσαι αἰτὸν καὶ κἀνθαρὸν ἐκ τοῦ ἑκάτερον αὐτῶν θατέρου τὰ ψά διασπᾶν, and another manufacturing a suitable fable, ὁ λόγος τοιοῦτός ἐστιν. ἀρπάζοντος τοῦ αἰετοῦ τοὺς νεοττοὺς τοῦ κανθάρου, καὶ ὁ κἀνθαρος τὰ ψά τοῦ αἰετοῦ ἐκκλέψας ἐξεκύλισεν ἕως τοσοῦτου, ἕως ἦλθεν πρὸς τὸν Δία. κατηγοροῦντος δὲ τοῦ αἰετοῦ προσέταξεν ὁ Ζεὺς τῷ αἰετῷ ἐν τῷ αἰετοῦ (τοῦ Διὸς) κόλπῳ νεοττεύειν. ἐπειδὴ δὲ τὰ ψά εἶχεν ὁ Ζεὺς, περίπτα τὸν Δία ὁ κἀνθαρος, ὁ δὲ ἐκλαθόμενος ἀνέστη ὡς σοβήσων ἐκ τῆς κεφαλῆς αὐτὸν καὶ κατέαξε τὰ ψά.—ὁ δὲ λόγος πρὸς τοὺς ἀδίκους ἐστίν, ὅτι οὐδεμία ἐστὶν αὐτοῖς ἀσφάλεια, οὐδ' ἂν εἰς τὸν κόλπον τοῦ Διὸς καταφύγῃσι, διαφύζονται τὴν τιμωρίαν.

² Av. 471. It would be rash to see in this more than an invention of Aristophanes himself. Uncritical and unreasoning as most of the compilers of fable were, none of them gave this a place in their collections until a modern Greek inserted it among them.

The phrase οὐδ' Αἰσῶπον πεπάτηκας has given some trouble. In the *Phaedrus*, 273 A, Plato has its fellow—ἀλλὰ μὴν τὸν γε Τισίαν αὐτὸν πεπάτηκας ἀκριβῶς. The explanation I believe to be this. Diogenian, 2, 95, has preserved the proverb 'Ἀρχίλοχον πατεῖς' ἐπὶ τῶν λοιδορούντων. τοιοῦτος γὰρ ὁ 'Αρχίλοχος' and Eustathius on *Odyssey*, 11, 277 (1684, 47), has the words καὶ παροιμία ἐπὶ τῶν σκώπτειν εὐφυνῶν τὸ 'Αρχίλοχον πεπάτηκας ὡς εἰ τις εἴπῃ, σκόρπιον ἢ ὄφιν ἢ κακὴν ἄκανθαν. The phrase was first used of Archilochus for the reason given by Eustathius. But we have already seen that a prominent feature in the poems of Archilochus was his love for illustration by fable; and it was an easy thing for Aristophanes to transfer the phrase, with much of its significance already lost, from the one sphere to the other, and even from Archilochus himself to the rival whom the example of Aristophanes must, I believe, have done much to enthrone in his place. The saying once tampered with, and that too by Aristophanes, it was easy for Plato even further to extend the misuse.

³ Aves, 651, see p. xxxi., and note there. Benfey believes that it passed

On this passage is found the one valuable scholion of all relating to Aesop in his Aristophanic connection—*ὅτι σαφῶς ἀνετίθεσαν Αἰσώπῳ τοὺς λόγους, καὶ τοῦτον τὸν παρὰ Ἀρχιλόχῳ λεγόμενον καίτοι πρεσβυτέρῳ ὄντι*. It bears the marks of being by one of the more ancient critics trained in the traditions of the early Alexandrine schools.

These facts, I believe, justify us in seeing in Aristophanes the mouthpiece of a tendency to exalt Aesop into the high priest of Fable, which appears to have been gradually¹ gathering strength, and to have reached a climax in the literary circles of Athens about the meeting-point of the fifth and fourth centuries before the Christian era. In my judgment it cannot be explained except by regarding Aesop as a real personage, imbued with the spirit of that primeval lore of fable which all peoples seem to have once possessed in a greater or less degree, and which the Greeks, if their place in intellectual history means anything at all, must have preserved with more than common

Results of the preceding evidence. Aesop a real personage.

into the Pantscha-Tantra through the Greek empire in Asia. See his edition, vol. i. p. 383.

The other passages of Aristophanes which show an intimate familiarity with fable do so in allusion merely. Vesp. 1240—

οὐκ ἔστιν ἀλωπεκίζειν
οὐδ' ἀμφοτέροισι γίγνεσθαι φίλον,

in which the word *ἀλωπεκίζειν* (probably coined by Aristophanes, cp. Bab. 95, 63) calls up a whole series of adventures in apologue, in which double-faced craft triumphs over innocence and strength. Pax, 1189—

ὄντες οἶκοι μὲν λέοντες
ἐν μάχῃ δ' ἀλώπεκες.

Both Vesp. 375—

τὸν περὶ ψυχῆς δρόμον δραμεῖν,

and Ran. 191—

δοῦλον οὐκ ἄγω,
εἰ μὴ νεναναμάχηκε τὴν περὶ τῶν κρεῶν,

imply an acquaintance with the original of the Babrian 69th. Cp. Zenobius, 4, 85, *Λαγῶς τὸν περὶ τῶν κρεῶν τρέχων*.

It would, however, be much too fine to see in Vesp. 1122—

οὐ τοί ποτε ζῶν τοῦτον ἀποδυνήσομαι
ἐπεὶ μόνος μ' ἔσωσε παρατεταγμένον
ᾧδ' ὁ βορέας ὁ μέγας ἐπεστρατεύσατο,

any allusion, even the slightest, to the struggle between North Wind and Sun. The lines refer beyond dispute only to the great wind at Artemisium, or to some other campaigning experience.

¹ It is fully exemplified in Plato (see *supra*, p. xxviii.), e.g. Alc. 122 E, *χρυσίον καὶ ἀργύριον οὐκ ἔστιν ἐν πᾶσιν Ἕλλησιν ὅσον ἐν Λακεδαιμονίᾳ*. *ἰδίᾳ*. πολλὰς γὰρ ἤδη γενεὰς εἰσέρχεται μὲν αὐτόσε ἐξ ἀπάντων τῶν Ἑλλήνων, πολ- λάκις δὲ καὶ ἐκ τῶν βαρβάρων, ἐξέρχεται δὲ οὐδαμῶσε, ἀλλ' ἀτεχνῶς κατὰ τὸν Αἰσώπου μῦθον, ὃν ἡ ἀλώπηξ πρὸς τὸν λέοντα εἶπεν, καὶ τοῦ εἰς Λακεδαίμονα νομίσματος εἰσόντος μὲν τὰ ἰχνη τὰ ἐκείσε τετραμμένα δῆλα, ἐξιόντος δὲ οὐδαμῇ ἂν τις ἴδῃ. But Xenophon (Memorab. 2, 7, 13) introduces the fable of the sheep that found fault with their master's favouritism for the dog (the Babrian 128th) with a simple *φασὶ γάρ*.

precision. Moreover, this Aesop was able to extract from its traditional embodiment so much of the primitive naturalness and essential simplicity of fable that to the new apologues which he formed after the old types men were so partial that his name became associated with all. He was the children's Homer, and the willing lips of granddames and nurses preserved his *λόγοι, μῦθοι, or αἶνοι*, with as loving care as the *ῥαψῳδοί* devoted to the *ἔπη* of Homer.

The name Aesop is probably Greek, although its derivation is unknown.¹ One thing is certain—that Greek was the language which he used; and it is hardly less manifest that he was more at home in Greece than anywhere else. The suspicion of a foreign note would make inexplicable the warmth of the greeting which his apologues received throughout the Grecian world. He may have been a slave, as Herodotus says,—one of that large class of Greeks whom the fortune of war expatriated and forced to serve men of the same race and language with themselves. Even the date assigned to him by Herodotus may well be approximately true. As is shown above, it fairly agrees with such facts as we can glean from literature; while the two fragments of tradition which have been preserved in Herodotus and Aristophanes point to a date lying on the confines of oral and written history.

It were idle for me to discuss the origin of those traditional myths from which Aesop drew his inspiration, and which are now blended in one aggregate with those consciously modelled after their pattern. There are able workers in this region of the origins of human thought from whom I am well content to await instruction, for the fine threads of primeval lore require handling more delicate than my rude fingers can give.

¹ Besides the Roman actor of the name, there is mentioned in literature an historian *Αἰσωπος*, whose life of Alexander the Great has been preserved in a Latin translation by Julius Valerius.

The whole story of Aesop's ill looks doubtless originated in a derivation of

the name from *αἰσχροῦς* and *ᾠψ*,—a conjecture which does not require the stupidity of the monk's *Life of Aesop* to confirm it, as even the best of ancient philologists confidently credited even lamier derivations. Even Eustathius derived the name from *αἰθω* and *ᾠψ*.

The Progymnasmata of Aphthonius, Hermogenes, Theon, and the other rhetors, supply some statements which those who care to trust in such broken reeds will find repeated *ad nauseam* in the pages of Walz's edition. The only fact worth having which they have preserved is that Aeschylus spoke of one myth as Libyan in origin, and even that we have in a fuller shape in other writers. As preserved by a scholiast on Aristophanes, Av. 808, the lines of the *Myrmidons* in which this important fact has been embalmed represent the Aeschylean equivalent of the 'Engineer hoist with his own petard'—

The statements of the Greek rhetors. Aeschylus speaks of Libyan fable.

ὃδ' ἐστὶ μύθων τῶν Λιβυστικῶν κλέος,
 πληγέντ' ἀτράκτω τοξικῷ τὸν αἰετὸν
 εἰπεῖν ἰδόντα μηχανὴν πτερώματος·
 τὰδ' οὐχ ὑπ' ἄλλων, ἀλλὰ τοῖς αὐτῶν πτεροῖς
 ἀλισκόμεσθα.

Diogenian¹ even knows the name of the Libyan fabulist—οἱ δὲ Κύβισσαν (v. l. Κύβισαν) εὐρέτην γενέσθαι τοῦ εἵδους τούτου—a piece of erudition which has served to correct the Athoan λιβύσσης of the second Babrian preface into Κιβύσσης. The correction is right enough, but, for my part, I should not wonder if the Athoan misreading is simply the converse of what had happened at a much earlier date to the authorities on which Diogenian and Babrius had to depend, and that the black man's name originated in some corruption of Λίβυς, Λιβυκός, or Λιβυστικός.²

Our little masters, the rhetors, know many other sources of fable, but we will lose nothing if we leave them to cool their heels in the anteroom while we con-

The rhetors again. The Alexandrine poets.

¹ P. 180. The statement also appears in Theon (Walz, I. p. 172), καὶ Κύβισσος ἐκ Λιβύης μνημονεύεται ὑπὸ τινων ὡς μυθοποιός.

² 'Mirum non est recentiores Graeculos graviter errare, quum constet ipsos veteres in ea re titubasse. Turpis error est Athenaei xi. p. 500, ubi de voce σκύφος disserens ex Ephoro haec affert: ἐκαλεῖτο δὲ καὶ Δερκυλίδας ὁ Λακεδαιμόνιος σκύφος, ὡς φησιν Ἐφωρος ἐν τῇ ὀκτωκαιδεκάτῃ λέγων οὕτως'

Λακεδαιμόνιοι ἀντὶ Θίβρωνος Δερκυλίδαν ἐπεμψαν εἰς τὴν Ἀσίαν ἀκούοντες ὅτι πάντα πράττειν εἰώθασιν οἱ περὶ τὴν Ἀσίαν βάρβαροι μετ' ἀπάτης καὶ δόλου. Διόπερ Δερκυλίδαν ἐπεμψαν ἥκιστα νομίζοντες ἐξαπατηθήσεσθαι. ἦν γὰρ οὐδὲν ἐν τῷ τρόπῳ Λακωνικὸν οὐδ' ἀπλοῦν ἔχων ἀλλὰ πολὺ τὸ πανοῦργον καὶ τὸ θηριώδες. διὸ καὶ Σκύφον αὐτὸν οἱ Λακεδαιμόνιοι προσηγόρευον. Perspexit Porsonus non ΣΚΥΦΟΝ sed ΣΙΣΤΦΟΝ in codice, quem legebat Athenaeus, scriptum fuisse.

verse with their betters. Even if they would attract attention by shouting the lines of Callimachus—

ἄκουε δὴ τὸν αἶνον· ἔγ κοτε Τμῶλῳ
δάφνην ἐλαίῃ νείκος οἱ πάλαι Λυδοὶ
λέγουσι θέσθαι,

our wiser course is not to hear, as the οἱ πάλαι Λυδοὶ may be no more than the Alexandrine's way of spelling Αἰσωπος. In any case, Aristophanes would ill brook his librarian taking precedence of himself.

In some lines from the *Wasps*, treated of on an earlier page (xxix.), we found the adjectives Αἰσωπικός and Συβαριτικός rubbing shoulders. The same play furnishes two instances of the γέλοιον Συβαρικόν—

ἀνὴρ Συβαρίτης ἐξέπεσεν ἐξ ἄρματος,
καὶ πως κατεάγη τῆς κεφαλῆς μέγα σφόδρα·
ἐτύγχανεν γὰρ οὐ τρίβων ὦν ἵππικῆς.
κᾶπειτ' ἐπιστάς εἰπ' ἀνὴρ αὐτῷ φίλος.
ἔρδοι τις ἦν ἕκαστος εἰδείη τέχνην.

The other is of the same cast as the lines which the poet fastens upon Aesop, quoted on p. xxix., *supra*—

ἐν Συβάρει γυνή ποτε
κατέαξ' ἐχίνον . . .
οὐχίνος οὖν ἔχων τιν' ἐπεμαρτύρατο·
εἰθ' ἡ Συβαρίτις εἶπεν, εἰ ναὶ τὰν κόραν
τὴν μαρτυρίαν ταύτην ἑάσας ἐν τάχει
ἐπίδεσμον ἐπρίω, νοῦν ἂν εἶχες πλείονα.

Such trivial follies are common among all peoples, and it is needless to give instances of a custom so widespread as that of imparting local colour to jocular utterances, whether in prose or verse, by assigning them to some particular neighbourhood. The Greeks selected their colonies for this questionable honour just as we English put it upon the sister isle; and Sybaris in the west, Miletus and Cyprus in the east, were most frequently mentioned in this

Xenophon in Hellen. III. 1. 8. Δερ-
κυλίδας ἄρξων ἀφίκετο ἐπὶ τὸ στρατεῦμα,
ἀνὴρ δοκῶν εἶναι μάλα μηχανητικός. καὶ

ἐπεκαλεῖτο δὲ Σίσυφος. Sed quis vel
sine Xenophonte poterat dubitare?
—Cobet 'de Arte interpretandi,' p. 58.

connection. A couplet of Timocreon, preserved by Hephaestion,¹—

Σικελὸς κομψὸς ἀνὴρ
ποτὶ τὰν ματέρ' ἔφα,

implies that wider ground was sometimes taken by the concocters of these *jeux d'esprits*; and from Plato we may perhaps infer that the matter of them was sometimes grave. 'I think that Euripides was probably right in saying—

"Who knows if life be not death, and death life?"

for I think that we are very likely dead; and I have heard a wise man say that at this very moment we *are* dead, and that the body is a tomb, and that the part of the soul which is the seat of the desires is liable to be influenced and tossed about in different ways; and about this some ingenious man, probably a Silician or Italian,² playing with the word, made a tale. He called the soul a vessel (*πίθος*), meaning a vessel of faith or belief, and the ignorant he called the uninitiated or leaky; and the place in the souls of the uninitiated in which the desires are seated, being the intemperate and incontinent part, he compared to a vessel full of holes, because they can never be satisfied.'³

All these different kinds of Greek story and fable, whether forming part of Greek traditional heritage from the earliest days of the human race, or in more self-conscious times produced by Aesops after the model of the older lore, whether bred in the brains of philosophers or revellers, came in the aggregate to be called by the common name of Aesopic. The day is long past for making any attempt to decide the ultimate origin of any unit in this aggregate. Race borrowed from race, clan from clan, author from author, and each time with some variation. Fable was condensed into proverb, and proverb extended into fable; and who will say how often the process has been repeated?

¹ P. 71, τῷ καθαρῷ ἐφθιμμερεῖ ὄλον ἄσμα Τιμοκρέων συνέθηκε· Σικελὸς κτλ.

² καὶ τοῦτο ἄρα τις μυθολογῶν, κομψὸς ἀνὴρ, ἴσως Σικελὸς τις ἢ Ἰταλικός, παράγων τῷ ὀνόματι κ.τ.λ. It will not do to consider Plato's phrase as referring

to Timocreon's lines. We must rather regard the Σικελὸς κομψὸς ἀνὴρ as a recognised form of introduction which Plato used to give a colour to his own myth.

³ Gorg. 492-493, Jowett's translation.

We do not know anything about the collection of fables by Demetrius of (the Attic deme) Phalerus, who lived about 300 B.C. There is nothing to show that he threw them into verse. It is quite probable that by his day had begun the paltry practice of making the study of fable the first step in the teaching of rhetoric, which, if it has preserved the fables of Greece and Rome, has at the same time preserved them in a condition so artificial and corrupt that for purposes of scientific research they are practically valueless.

The fable was put into schoolboys' hands to be analysed, to be rewritten, to be extended, to be abbreviated, and to be turned upside down by a thousand rhetorical tricks. Given a fable, write down its moral. Given a moral, write out a fable to illustrate it. Given certain animals, compose a fable in which they act in character. Compose a fable illustrating the characteristic marks of the Libyan species, the Lydian, the Carian, the Sybaritic, the Asinine. Poor lads! poor masters! The system flourished, and no wonder, for the boy who best caught the trick was there to fill his master's shoes when the old man slipped them off, and to add another subtlety to his definition of the *μῦθος*, or shed new light on the traditional *ῥήθος* of the ass.

The system was certainly in full use in the time of Babrius, as will be clear to any one who cares to consult the *Progymnasmata* of the rhetor Hermogenes, whose old age probably overlapped the youth of Babrius. For the rhetor's purposes some school textbook of fable was probably required, and Nicostratus, a contemporary of Hermogenes, compiled a *δεκαμυθία* or ten books of fables. This is mentioned by Hermogenes himself *περὶ ἰδεῶν*, II. 12, 3 (see also Rhodius, *Rom.* p. 326, adn. 1).

It is even possible that the fables of Babrius are nothing more than a verse translation of this book of Nicostratus, especially if Suidas' statement is accepted, that Babrius' choliambics extended over ten books. Whether this be so or not, the verses of Babrius are by themselves sufficient to prove that the term *Aesopic* had been made still more comprehensive than it was

The collection of fables by Demetrius of Phalerus.

Table used as a progymnasma for rhetorical training.

The practice well known in the time of Babrius. Text-book of fable by Nicostratus.

The Babrian collection may be a verse paraphrase of Nicostratus. Extension of the term *Aesopic*.

in the time of Aristophanes, and that in a collection of *μῦθοι Αἰσώπειοι* such stories as those of Progne and Philomela, Pandora and Zeus, and Prometheus creating man, were not regarded as out of place. There is hardly a fable in the whole collection which does not betray traces of an artificial age, in which all were more or less familiar from literature with the names and attributes of the ancient gods, as they were with the main features of the better known fables, but which lacked the unconscious naturalness and the creative informing fire of earlier days. The same is undoubtedly true of Phaedrus, but it is not in any degree so marked as in Babrius.

In nothing is the artificial and sceptical turn of the Babrian fable so manifest as in the way in which the old mythology is handled. From fable in its primitive natural condition nothing can be more alien than the sceptical spirit, and the obtrusive presence of that spirit in Babrius indicates that for scientific inquiry into the origins of fable his work has no value.

In the second fable a farmer is represented as carrying to town a gang of his labourers, one of whom he suspects of having stolen a spade, hoping to find the town deities able to help him in detecting the thief, as the country gods are too simple by half. On entering the gates he hears a crier offering a reward for the discovery of sacrilege, and acknowledges the fruitlessness of his errand. There is little but art here, and poor art too, that carries us into the school of the rhetors. The farmer must go to town for his gods, and when there is surprised that they cannot leave their temples, to say nothing of the town, and make chase after a thief. Luckily the fable is not known elsewhere, although it has its fellows in the prose of Nevelet's and Furia's collections.¹ In the tenth fable Aphrodite takes the trouble

Artificial character of the Babrian fables.

Fables 2, 10, 12, 15, 20, 30, 48.

¹ Nevel. 254, πορευομένοις τισὶν ἐπὶ πρᾶξιν τινα κόραξ ὑπήντησεν τὸν ὀφθαλμὸν τὸν ἕτερον πεπηρωμένος. ἐπιστραφέντων δὲ αὐτῶν καὶ τινος ὑποστρέψαι παραινούντος τοῦτο σημαίνειν τὸν οἰωνὸν ἕτερος ὑποτυχῶν εἶπεν· καὶ πῶς οὗτος ἡμῖν δύναται τὰ μέλλοντα μαντεύεσθαι ὃς οὐδὲ ἰδίαν πῆρῳσιν προείδετο ἵνα φυλάξηται. Furia, 113, Μάντις ἐπὶ τῆς ἀγορᾶς καθεζόμενος

ἡργυρολόγει. ἔλθοντος δὲ τινος αἰφνίδιον πρὸς αὐτὸν καὶ ἀπαγγέιλαντος ὡς τῆς οἰκίας αὐτοῦ αἱ θύραι ἀναπεπετασμέναι εἰσὶ, καὶ πάντα τὰ ἐνδον ἐκφόρημένα (sic) ἑκταραχθεὶς ἀνεπήδησε, καὶ στενάξας ἀπῆει δρομαῖος, τὸ γεγονὸς ὀψόμενος. τῶν δὲ παρατυχόντων καὶ θεασαμένων τις εἶπεν· ὦ οὗτος, ὃ τὰ ἀλλότρια πράγματα προειδέναι ἐπαγγελλόμενος, ἑαυτοῦ οὐ

to inform a drab that a god's code of morals is actually lower than her own.¹ The twelfth is a frigid application of the story of Progne and Philomela to illustrate the truth that it is wiser for the unfortunate to keep away from those who have known them in prosperity. There is even a greater dash of artificiality in the fifteenth. It is a rhetorical combination of the commonplace antithesis between Attic loquacity and Theban stupidity,² with the late belief in the evil influence of heroes.³ In the twentieth a waggoner, who is represented as a sceptic, except in so far as he made Herakles his patron-saint, serves as a peg for the reflection, 'God helps those who help themselves.'⁴ The third decade ends with a fable in which Hermes is represented as deploring the uncertainty of his position in

προεμαντεύου. I have quoted these in full as an example of the way in which the rhetors varied the treatment of the same subject in *μῦθος*.

¹ This fable has another mark of its late origin in the mention of worship by means of lamps—a custom unknown before the imperial times. Crusius quotes two instances from inscriptions, —one published by Henzen, *Ind. Arch.* 1858, n. 113, p. 201 (*vir . . . corpus uxoris mortuae*)—

'ut numen colit anxius merentis;
parcas, oro, viro puella parcas,
ut possit tibi plurimos per annos
cum sertis dare justa quae dicavit,
et semper vigilet lucerna nardo';

a second in Orelli, *Inscr.* 4838, 'Have Septima, sit tibi terra levis. Quisque huic tumulo possuit *ardentem lucernam*, illius cineres aurea terra tegat.'

² Crusius, p. 138.

³ The same belief is plainly stated in the sixty-third fable, and accounts for the late proverb preserved in the collection of Zenobius and others (*Zenob.* v. 60), *οὐκ εἰμὶ τούτων τῶν ἡρώων*. Perhaps, however, the proverb is itself ancient, and has only been wrongly explained, the paroemiographi applying to heroes as a class qualities properly belonging only to some. See *Aristoph.* *Av.* 1490, where a scholiast makes the same mistake as we here suppose the paroemiographi to have done. The question is discussed by Crusius on pp. 235-237, where, among other authorities, he quotes Athenaeus,

xi. 461 C, χαλεποὺς γὰρ πλῆκτας τοὺς ἡρώας νομίζουσιν καὶ μάλλον νύκτωρ ἢ μεθ' ἡμέραν.

⁴ The proverb appears in different shapes both in authors and lexica, e.g. *Aesch. Pers.* 742—

ὅταν σπεύδῃ τις αὐτός, χῶ θεὸς ξυνάπτεται.

Eurip. *I. T.* 911—

ἦν δέ τις πρόθυμος ᾗ
σθένειν τὸ θεῖον μάλλον εἰκότως ἔχει.

Id. *El.* 80—

ἀργὸς γὰρ οὐδεὶς θεοὺς ἔχων ἀνὰ
στόμα
βλον δύναιτ' ἂν συλλέγειν ἀνευ πόρου.

Plaut. *Cist.* *I. i.* 51, 'Sine opera tua nil di horum facere possunt.' *Plutarch.* *Instit.* *Lacon.* 29, p. 239 A, has the proverb (also found in the paroemiographi and in *Photius*)—

τὰν χεῖρα ποτιφέροντα τὰν τύχην καλεῖν.

Zenobius, v. 93, *ὅν Ἀθηνᾶ καὶ χεῖρα κίνει* (a form also found in other paroemiographi and in *Hesychius*, etc.) The explanation given by *Zenobius* is of a sort with that of our fable, whereas in *Nevelet's* collection (250) and in *Schneider's* (30) a different fable has been manufactured to account for it. If we were to sit down and make a fable on the theme 'Call on the saints if you list, but be your own best saint,' (*Scott's Tales of the Crusaders*), we might produce some trifle like this *Babrian* 20th.

these evil times—a complaint proved to be but too well founded by the next fable in which he appears. In that even the dogs show an inclination to take undue liberties with his reverence. This forty-eighth fable, however, may well be spurious, and at best is but an amplification of a proverb.¹

It is ill done in these rhetors to let no chance pass of insulting their patron. The old tale of the descent of the Arabians from *Hermés*² is dished up in the fifty-seventh fable, in which the morals of sire and children make an equally poor show. The fifty-eighth is a garbled and absurd version³ of the legend of Pandora. A little further on the late belief in the evil influence of heroes, referred to already in the fifteenth fable, reappears in an unmistakable form in the sixty-third. Equally late is the manner of introducing the fable of the two bags by a reference to Prometheus⁴—

Θεῶν Προμηθεὺς ἦν τις ἀλλὰ τῶν πρώτων.

In the sixty-eighth the Pagan Zeus has assumed the attributes of his counterpart in the Jewish or at all events the Orphic theology.⁵

¹ Macarius is the only paroemiographer who has preserved it, IV. 10, Ἑρμῆν μήτ' ἀλείψης μήτ' ἀπολείψης· ἐπὶ τῶν διὰ προσποιοιτῆς χάριτος ἀφαιρουμένων τι μᾶλλον ἢ διδόντων. ἐν βαλανείῳ γὰρ τινὶ Ἑρμῆς ἦν ἰδρυμένος, δὲ οἱ πολλοὶ τῶν λουομένων ἤλειφον· πένης δέ τις προφάσει τοῦ ἀλείφειν ἐκείνον περιαιρούμενος τὸ ἐλαίον ἐαυτὸν ἤλειφεν. Macarius is late enough, and in lists of proverbs like his there is always the chance of interpolation; but at all events his explanation, compared with the Babrian(?) fable, shows very clearly the late method of manufacturing fables.

² Strabo, Geogr. I. 42, 'Ἡσιόδοσ δ' ἐν Καταλόγῳ φησί—

καὶ κούρην Ἀράβοιο, τὸν Ἑρμᾶν ἀκάκητα γεινατο καὶ Θρονίη, κούρη Βήλοιο Γάνακτος.

Οὕτω δὲ καὶ Σητήσιχος λέγει. εἰκάζειν οὖν ἐστὶν ὅτι ἀπὸ τούτου καὶ ἡ χώρα Ἀραβία ἦδη τότε ὠνομάζετο· κατὰ δὲ τοῦς ἥρωας τυχὸν ἔως οὐπω.

³ Pandora does not appear in the fable at all; the jar or box is said to contain blessings instead of curses, and nothing is said about the opening of it being forbidden. Cp. Anth. Pal. x. 71—

Πανδώρας ὄρβων γελῶ πίθον οὐδὲ γυναικα μέφομαι, ἀλλ' αὐτῶν τὰ πτερὰ τῶν ἀγαθῶν.
'Ὡς γὰρ ἐπ' Οὐλύμποιο μετὰ χθονὸς ἦθεα πάσης
πτωτῶνται, πίπτειν καὶ κατὰ γῆν ὄφελον κτε.

It is difficult to understand how Hope passed out among men when it had the alternative of remaining under the lid or of flying off to heaven. See Crusius, p. 210.

⁴ Catullus, 22, 21. Persius, 4, 29. Phaedrus, 4, 10. Themistius, Βασανιστής, 262 b. Cp. id. 359 d. Plutarch, Crassus, 32.

⁵ See note on the passage.

The rhetors' insults to Hermes are all explained by the Fables 119, 127. fable (119th) in which a craftsman discovers the secret that the only means of enlisting Hermes on his side is to browbeat him and knock him down. It is a secret worth having, as it is Hermes who acts the part of recording angel¹ in the one hundred and twenty-seventh, and few would care to allow old-fashioned scruples about fair play to interfere with the prospect of conciliating such an autocrat.

It was observed above that the twentieth fable is nothing but an extension of a proverb. There are in Babrius many other manifest instances of this method of manufacturing fables. The story of the oxen and the butchers may well be a rhetorician's attempt to explain the proverb *εὖνους ὁ σφάκτης* which is found in Zenobius,² who offers three explanations. Babrius was surely within his right in suggesting a fourth. In its present shape the twenty-ninth is probably greatly shortened. Aphthonius has a much longer and more sensible version, in which the horse addresses the miller, and which served Doxopatros³ as an instance of *μῦθος μικτός*. Be that as it may, the fable resembles the seventy-sixth in being based upon the proverb *ἀφ' ἵππων ἐπ' ὄνους*.⁴ Moreover, although the apologue of the cat turned lover⁵ probably dates from the most primitive times, I still believe that in its Babrian form it is no more than the proverb *οὐ πρέπει γαλῇ κροκωτόν*⁶ rehabilitated.

There is an obscure proverb *ἀγόμενος διὰ φρατόρων κύων*,⁷ which Diogenian explains *ἐπὶ τῶν ὅπου μὴ δεῖ εὐρίσκομένων καὶ τιμωρουμένων*. Whether the ex-

¹ Cp. Zenobius, 4, 11, *Ζεὺς κατείδε χρόνιος εἰς τὰς διφθέρας*, and notes *in loco*; also Crusius, p. 219. ² 3, 94.

³ Walz, *Rhetores*, II. 173, *μικτὸν δὲ τὸ ἐξ ἀμφοτέρων, ἀλόγου καὶ λογικοῦ, οὗτος ἐστὶν ὁ τοῦ ἵππου τοῦ μύλωνος*.

⁴ Zenobius, II. 33, *ἀφ' ἵππων ἐπ' ὄνους· τὴν παροιμίαν ταύτην ἐροῦμεν ἐπὶ τῶν ἀπὸ τῶν σεμνῶν ἐπὶ τὰ ἀσεμνα ἡκόντων οἷον ἀπὸ γραμματικῶν ἐπὶ πράγματα ἢ εἰς ἄλλο τι τῶν ἀτιμοτάτων*. The converse occurs in Zenobius, II. 5, *ἀπὸ βραδυσκελῶν ὄνων ἵππος ὥρουσεν· ἐπὶ τῶν ἀπὸ εὐτελῶν ἐπὶ τὰ*

μείζω μεταπηδώντων. Cp. Diogenian, I. 98, *ἀπὸ κώπης ἐπὶ βῆμα· ἐπὶ τῶν ἀπὸ χειρόνων εἰς κρείττονα*.

⁵ For beasts falling in love with men and *vice versa* cp. Fab. 98. Athenaeus discusses the question in 13, 606 b, and Aristotle in *Hist. Anim.* 9, 48 (631 a8); Aelian, *Nat. Anim.* I. 6, II. 6, IV. 54, etc. Cp. Bleek's *South African Fables*.

⁶ Zenobius, II. 93, who mentions that the fable was known to Strattis.

⁷ Diogenian, II. 45, Suidas sub voc. *ἀγόμενος*.

planation be right or wrong, it has at least the support of Babrius or the prosaist whom he paraphrased in the forty-second fable. Even more instructive is the fifty-sixth—a rhetor's amplification of a thought which had taken a proverbial shape as early as the days of Epicharmus—

Θαυμαστὸν οὐδὲν ἄμὲ ταῦθ' οὕτω λέγειν
καὶ ἀνδάνειν αὐτοῖσιν αὐτοὺς καὶ δοκεῖν
καλῶς πεφύκεν· καὶ γὰρ ἅ κύνων κυνὶ
κάλλιστον εἶμὲν φαίνεται καὶ βοῦς βοῖ,
ὄνος δ' ὄνῳ κάλλιστον, ὅς δέ θην ὕι.

To the rhetors in their capacity of fabulists the quality *λιχνεία* or, as their late tongues will have it, *λιχνότης* is the predominant mark of the *μυῶν* ἦθος. From a combination of this tit-bit of natural history with the Epicurean's proverb, *γλυκὺ μέλι καὶ πνιξάτω*, the sixtieth fable has been concocted. Suidas¹ tells us that it was a fig in Terpander's throat which started the proverb, while Trypho² would make Terpes the victim. But there can be no two ways of explaining the fable. Its successor, the sixty-first, is also but an extension of the proverbial *εἰς ἀρχαίας φάτνας* preserved by Zenobius³ and other collectors.

Fables more
markedly in the
rhetors' vein.
Fables 60, 61.

In one of his works⁴ Plutarch makes Aesop himself tell an apologue of a mule. Ἡμίονος Λυδὸς ἐν ποταμῷ *Fables 62, 69.*
*τῆς ὄψεως ἑαυτοῦ κατιδὼν εἰκόνα καὶ θαυμάσας τὸ κάλλος τε καὶ τὸ μέγεθος τοῦ σώματος ὥρμησε θεῖν ὥσπερ ἵππος ἀνα-
χαίτισας. εἶτα μέντοι συμφρονήσας ὡς ὄνου υἱὸς εἶη κατέ-
παυσε ταχὺ τὸν δρόμον καὶ ἀφῆκε τὸ φρύαγμα καὶ τὸν θυμόν.*
But for my part I shall take Phrynichus' word for it that *τοῦ πατρὸς τὸ παιδίον*⁵ is an ancient proverb, and ask Plutarch's

¹ Τερπάνδρου ἄδοντος καὶ κεχρηότος
πρὸς τὴν ὥδην ἐμβαλὼν τις εἰς τὸν
φάρυγγα σῶκον ἀπέπνιξε.

² Anth. Palat. 9, 488—

Τέρπης εὐφόρμυγγα κρέκων σκιαδεσσιν
ἰοιδάν
κάτθαν' ἀνοστήσας ἐν Λακεδαιμονίοις.
Οὐκ ἄορι πληγὴς οὐδ' ἐν βέλει ἀλλ' ἐνὶ
σύκῳ
χείλεα. φεῦ προφάσεων οὐκ ἀπορεῖ
θάνατος.

Another form of the proverb is given by Diogenian, 4, 53, ἐν μέλιτι σαυτὸν καταπάττεις· ἐπὶ τῶν (τῶ) ἡδυπαθεῖν διωκόντων.

³ Zenob. III. 50, εἰς ἀρχαίας φάτνας· ἐπὶ τῶν ἀπολαύσεως τιнос ἐκπεσόντων, εἶτα πάλιν ἐπὶ τὴν ἀρχαίαν ἐλθόντων δίαταν.

⁴ Mor. 178, 6.

⁵ App. Soph. 65, 17, Τοῦ πατρὸς τὸ παιδίον· παλαιὰ ἢ παροιμία, τιθεμένη ἐπὶ τῶν ὅμοια ποιούντων τοῖς πατράσιν.

leave to take this fable out of Aesop's mouth and drop it like a fig into his own. Be this as it may, the rhetors have imported into the Babrian version their knowledge of a second proverb, which has been enshrined in an iambic line preserved by Galen¹—

παχεία γαστήρ λεπτόν οὐ τίκτει νόον.

But of them all none bears so explicit marks of this manner of concoction as the sixty-ninth, which is a paltry attempt to account for the proverb *Λαγὼς περὶ κρεῶν*, which even in Aristophanes' time was so familiar as to admit of the obscure allusion in *Ran.* 192—

δοῦλον οὐκ ἄγω
εἰ μὴ νευναυμάχηκε τὴν περὶ τῶν κρεῶν.

There was a tale to much the same purpose as our Babrian fable current in early Attic times, but it was the proverb which that tale gave rise to, and not the tale itself, on which the Babrian version was based.

The seventy-fifth is a rhetorical exercise on the basis of the proverbial *Ἀκεσίας ἰάσατο*,² while the eighty-seventh in its present shape is hardly even an extension of the proverb *λήθαργος κύων*,³ or the ninetieth of *ὁ νεβρὸς τὸν λέοντα πυνθάνεται*.⁴ The proverb *ἄρκτου παρούσης ἵχνη μὴ ζῖται*⁵ is as old as Bacchylides, and its rhetorical

¹ Galen, v. p. 878, who introduces it with the words *πρὸς ἀπάντων σχεδὸν ἀνθρώπων ἄδεται*.

² Zenob. I. 52, *Ἀκεσίας ἰάσατο*· ἐπὶ τῶν ἐπὶ τὸ χεῖρον ἰωμένων. Ὁλὴν δὲ Ἀριστοφάνης ἐν τετραμέτροις ἐκφέρει λέγων Ἀκεσίας τὸν πρωκτὸν ἰάσατο. Ἀκεσίας γὰρ τις ἐγένετο λατρός ἀφύης ὃς τὸν πόδα τινὸς ἀλγούντος κακῶς ἐθεράπευσεν. Cp. Diogen. II. 3; ps.-Plutarch, *Prov.* 98, et al. Cp. also Libanius, *Ep.* 319, *συνήλθον μὲν ἐπὶ τοῖς κακοῖς, συνηθόμην δὲ τῇ πόλει πολλοὺς τρεφούσης τοὺς Ἀκεσίας*. Id. *Epist.* 1134, fin.

The Dosithean version differs slightly from the Babrian (Böcking, p. 30), but it is very corrupt. For *χάροντος ἐστακέναι lege χάροντι εἶναι*.

³ Zenob. IV. 90, *Λήθαργος κύων*· ὁ προσσαίνων μὲν, λάθρα δὲ δάκνων. Schol. ap. Arist. *Eq.* 1028, *ἐπαίξε παρὰ τὴν πα-*

ρομίαν Σάλνεις δάκνουσα καὶ κύων λήθαργος εἰ· ἐπὶ τῶν ὑποκρινομένων δῆθεν εἰνοεῖν ἐπιβουλεύοντων δὲ λάθρα.

The origin of the term is not explained by the lines of Pisander given in *Anth. Pal.* 7, 304—

Ἀνδρὶ μὲν Ἰππαίμων ὄνομ' ἦν, ἱππῶ δὲ Πόδαργος,
καὶ κυνὶ Λήθαργος, καὶ θεράποντι Βάβης.

Probably this proverb, like the other *κάκιον ἢ Βάβης αὐλεῖ*, was well known even in Pisander's time, and gave a point to his lines.

⁴ *Apostol.* XIV. 58. Cp. Diogen. VI. 59—

μὴ πρὸς λέοντα δορκὰς ἄψωμαι μάχης.

⁵ Zenob. II. 36, ἐπὶ τῶν δειλῶν κινήγων εἶρηται ἡ παροιμία. μέμνηται δ' αὐτῆς Βακχυλίδης ἐν Παιᾷσιν. Cp. Diogen.

facing does little credit to Babrius or the preceding rhetor whom he follows. The saying *ἐκ λύκου στόματος*,¹ on the other hand, had probably never superseded the fable from which it sprang, and accordingly the Babrian version is simple and natural. The same may be the case with the ninety-ninth, which, as a fable, goes hand in hand with the proverb *κύων ἐπὶ δεσμά*,² just as the thirty-seventh is based upon the variation of the same proverb, namely, *βοὺς ἐπὶ δεσμά*. From the old apologue of the Fox and the Eagle the proverb *ἄετος ἐν νεφελαῖς* crystallised out. This has been refaced by Babrius, the lion wrongly occupying the fox's place.³ The fable of the Eagle and Tortoise is merely a rhetor's extension of *ἄνευ πτερῶν ζητεῖς ἵπτασθαι*,⁴ if the minds of these literary triflers were really incapable of thought without something to suggest the line which they were to take.

There is a proverb in Zenobius⁵ which has furnished such a suggestion to the framer of the fifty-fifth fable. Treating the business maxim,

εἰ μὴ δύναται βοῦν ἔλανν' ὄνον,

after the manner of his tribe, he has contrived to put upon it the face of an apologue.

There is, in fact, in the whole Babrian collection hardly one fable which literary tinkering has not deprived of almost every mark of its primitive significance in the history of folk lore. There is much

Literary tinkering visible in all the fables. Fable 95.

II. 70. Plutarch, Lucullus, 8, p. 496, οὐκ ἔφη δειλότερος εἶναι τῶν κυνηγῶν ὥστε τὰ θηρία παρελθὼν ἐπὶ κενοὺς αὐτῶν τοὺς φωλεοὺς βαδίζειν. Aristaenetus, Ep. 2, 12, fin., where he makes up his mind to get rid of a bad wife—ἀπίτω τοίνυν ἡ θηριώδης. ἔστω, δεδόχθω. οὐδὲν ἀμφιβάλλω· κατάδηλος ἡ γυνή. ἄρκτου παρ-ούσης οὐκ ἐπιζητήσω τὰ ἔχνη.

¹ Babrius, 94. Zenob. III. 48, ἐκ λύκου στόματος· ἐπὶ τῶν ἀνελπίστων τι λαμβανόντων. Longus founds an incident in his Pastoralia on this proverb, pp. 20, 21.

² Zenob. IV. 73, Κύων ἐπὶ δεσμά· ἐπὶ τῶν ἐαυτοῦς εἰς κόλασιν ἐπιδιδόντων, καὶ βοὺς ἐπὶ δεσμά.

³ Babrius, 100. Zenobius has another

explanation: Ἄετος ἐν νεφελαῖς· ἔστι μὲν οὖν χρησμός, εἶρηται δὲ ἐπὶ τῶν δυσολώτων· πάροσον ὁ ἄετος ἐν νεφελαῖς ὧν οὐχ ἄλσκειται, which is due merely to a misunderstanding of Aristoph. Eq. 1008. Cp. id. 1093 and Av. 979.

⁴ Pseudo-Plutarch, Prov. 25.

⁵ Zenob. III. 54, ἐπὶ τῶν ὁ κατὰ δύναμιν ἔχουσι πράττειν παρεγγνωμένων.

Sometimes a proverb is preserved to which there is no literary fable-equivalent in existence, although from other sources we infer that such once existed; e.g., the proverb ἀλώπηξ τὸν βοῦν ἐλαίνει (Diog. 2, 73) must be connected with the fable in the Kalilah and Dimnah of the jackal bringing the bull to the lion.

in the ninety-fifth fable which would tempt us to suppose that Babrius derived it from a purer source than the others. From a hint in a fragment of Solon we learned¹ that this apologue was well known in Greece at an early date. In its original shape it must have been a folk lore attempt to explain the slit in the ear of stags,² but in its Babrian presentment that falls into the background altogether, and is so little emphasised that Babrius may well have been ignorant of it himself. Everything considered, we can expect nothing else. Even Hesiod had seen the literary use to which folk lore could be put, and by the time of Aristophanes it was looked upon as within an author's right to invent new tales and modify old ones for his own purposes. In the natural course of things the primitive complexion of all fable must have altered seriously, if not quite past recognition, in the many centuries which intervened between the best days of Athens and the degenerate times of Rome; especially when we reflect that during these centuries was developed that mixo-barbarism of races, beliefs, manners, and languages which reached its climax about the date when Babrius wrote. Add to this that for centuries sophists and rhetors had been accustomed to make fable the exercise-ground in which their youngest disciples should show their paces, and the condition of the Babrian fable will not appear so discreditable.

To my own mind there seem to be no data by which to determine the ultimate source of fable or the primitive form of any particular apologue which is not merely literary. According to Aulus Gellius,³ the apologue of the Lark and its young, which is the eighty-eighth in our mythiambs, was versified by Ennius. But what means have we of deciding how Ennius obtained it? He may have followed some purely Latin form of a traditional fable running back into Indo-European times, or he may have borrowed it from some Greek author, or he may have invented it himself. When Ovid⁴ explains the custom of tying torches to foxes' tails in the games of Ceres by the story that a

The literary antecedents of the Babrian fable explain its characteristics.

Certain fables discussed from this point of view.

¹ P. xxvii., *supra*.

² See Crusius, pp. 214-216. Cp. Bleek, *Reynard the Fox in South Africa*.

³ *Noctes Atticae*, II. 29.

⁴ Ovid, *Fasti*, IV. 681.

youngster of twelve in Carseoli of the Peligni once burned down the grain of the neighbourhood in this way, whether are we to believe that the poet invented the story to explain the custom, or that the custom had for centuries preserved on Italian soil the memory of some such fatal conflagration in the inexperienced childhood of the Indo-European race? For purposes of mischief the contrivance is too simple not to have been often employed, and the corresponding story told of Samson in Judges xv. has most probably no connection with the Latin anecdote, although it is quite possible that the pseudo-Lucian borrowed from the Jewish source one incident in the life of his Ass.¹

Diodorus Siculus is not wrong in calling the fable of the lion turned suitor both ancient and traditional,² but neither his version nor the Babrian contains anything which might not have been produced

The arguments used by ordinary inquirers reprehended.

by any literary fable-maker. The ordinary arguments used by inferior inquirers into the sources of fable are contemptible beyond imagination. The Babrian twenty-second is claimed by Landsberger³ as a Hebrew story, on the plea that polygamy was intelligible to the Jews, whereas it would be absurd for a man to go with an aged hetaera! It would not be fairness of mind, but real disregard for truth, to speak in any but a severe and decisive manner about statements of this character, which are calculated still further to confuse the mind in that search after simple and ultimate truths which is bound, sooner or later, to bring simplicity and comprehensiveness into human knowledge. In fact, in the whole Babrian collection, as well as in that of Phaedrus, and in those parts of Avianus and the late prosaists which are not merely paraphrases of these earlier versifiers, there is not a single apologue which will shed any light upon the origines of fable, except so far as it demonstrates by its presence in a

¹ Asinus, 31. In return for a kick his master loaded the ass with tow, set fire to it, and let him go.

Gubernatis (Zoolog. Myth. II. 138) finds phallic allusions in this fable.

² Diod. Sic. 19, 25, τῶν δὲ Μακεδόνων οὐ προσεχόντων τοῖς λόγοις ἀλλὰ

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καὶ προσαπειλούντων τοῖς πρεσβυτάτοις, Εὐμένης παρελθὼν ἐπήνεσέ τε αὐτοὺς καὶ λόγον εἶπε τῶν παραδεδομένων καὶ παλαιῶν, οὐκ ἀνοίκειον δὲ τῆς περιστάσεως κτε. Cp. Georgius Pachymeres, Walz, *Rhetores Graeci*, I. 551.

³ Landsberger, *Fabeln*, p. xliii.

Græco-Roman collection of the imperial times that it was either derived from one or other of the races which formed the empire, or was concocted by the collector himself or some literary predecessor.¹

The interest of Babrius is mainly literary. The student
The merits of of his choliambics will find in them the most
 Babrius as a
 fabulist. attractive presentment which many of the so-called Aesopic fables have ever received; and if he will consent to judge them by the standard of the age in which they were produced, there is little fear of his contradicting the enthusiastic verdict of the poet's contemporaries.

¹ My notes on these questions I reserve for the second volume.

CHAPTER III.

THE LANGUAGE OF BABRIUS.

THE diction of Babrius has already supplied a subject for one of those often elaborate and sometimes valuable dissertations which the German universities require from the candidates for their degrees. The essay of Theodor Zachariae 'de dictione Babriana,' although of higher merit than most of these monographs, is, however, far too uncritical to be of much service to more mature inquirers. It is an attempt to determine the date of Babrius by a method which, in the circumstances of the case, is naturally inconclusive. It would be wrong to say that this method can never be used with advantage; but the cases in which it may be used are peculiarly few. Fortunately there is other evidence to decide the date of Babrius than that on which Zachariae depended, or it could not be decided at all. So much will incidentally appear from the following attempt to investigate the leading characteristics in syntax, accident, and vocabulary, of the Babrian choliambics.

The subject has been already treated by Zachariae in reference to the date of Babrius.

Scholars who have watched the recent development of the study of language must look forward with confident interest to the position which the science will have won for itself by the close of the century, in which it has already grown from helpless childhood to self-dependent and resolute adolescence. The same willing submission to the reign of imperative law which is daily adding to our knowledge of vocables and their morphology will also, if discreetly yielded, produce much useful simplification in the study of formed words and their syntactical collocations. As no linguistic inquirer would dream of basing his investigations

New methods of linguistic inquiry.

into the Doric dialect upon the literary modification of it which appears in the choric portions of the Attic drama, or into Lowland Scotch upon its literary representative in the poems of Ramsay or Burns, so the lexicographer and the student of grammar, whether in its accidence or its syntax, has to draw a firm line, not only between the different dialects of a common language, but also between these dialects each in its self-centred and unconscious development, and the same when perverted by historical and literary influences,—historical, due to the movements and mixture of races produced by war or diplomacy; literary, arising from time-honoured artistic motives, or even from the fanciful conceits and imitative affectations of the Alexandrine and Byzantine ages of literature.

In every case the student of a language must, if possible, select for the starting point of his investigations a period in which men appear to have followed an instinctive and unconscious linguistic sense. Such a period need not be primeval, but may present itself in some particular language, even after centuries of its literature are already past. Certainly, whatever the cause may have been, the mature dialect of Attica furnishes an unequalled example of a tongue thus obedient to law so nearly inviolate as justly to be called instinctive, and consequently lends itself easily to scientific treatment. It would be unwise in the student to reject the foothold which, for these reasons, Attic is able to afford him in investigating the linguistic side of Greek literature, and in explaining the anomalies occurring in the works produced by Greek writers outside of Attica and in it during the long periods in which, with few important exceptions, literary effort ran in traditional and artificial grooves rather than in obedience to natural impulse. Even on Attic soil, and side by side with the purified and instinctive language, the higher poetry after its manner rejected quotidian usage and drew its vocabulary in great part from the abandoned synonyms of the undeveloped tongue; while in accidence and syntax its authors were not a little affected by conscious sympathy with the previous writers of their own order, and by the tendency to manipulate language to which all who use an artificial and unfamiliar mode of expression are more or less prone.

The necessity for a standard of usage. The value of the Attic dialect as such.

With a hand perhaps lacking in firmness I have attempted in a former work to draw this fundamental distinction between language as an instinctive natural development and as a product of literary manipulation. For accurate philological inquiry some standard is quite necessary, and if Attic be accepted as such it will be found that great precision may be attained in Greek grammar, and the study of the language be simplified to an extent otherwise inconceivable. As this will be made clearer by an example or two, I shall briefly discuss, with Attic as my standard, the history of certain Greek words, inflections, and constructions,—namely, in vocabulary, the verbs ἀλέξειν and ἀμύνειν; in accidence, the endings of the third person plural of the imperative mood; in syntax, the constructions admissible after the verbs λέγειν, εἰπεῖν, and φάναι.

Fundamental distinction between language as a natural development and as a product of literary manipulation illustrated.

Of the verbs ἀλέξειν and ἀμύνειν, practically identical¹ in signification, the second alone was recognised by pure Attic usage; but in the higher poetry of the same date, whether in or outside of Attica, in the Pan-Hellenic prose of Xenophon, and, to speak generally, in all sorts of late writers not consciously Atticising, the two verbs were both employed. Even within itself the verb ἀλέξειν violated the rule of economy by forming the two futures ἀλέξειν and ἀλεξήσκειν, and the two aorists ἀλέξαι and ἀλεξήσαι, which were also capable of being further recruited by the aoristic ἀλκαθεῖν. The later Greeks transgressed the rule of economy still more idly, and offended incontinently against the classical usage by eliciting two new presents, ἀλέκειν and ἀλεξεῖν, from the future forms ἀλέξειν and ἀλεξήσκειν respectively.

The words ἀλέξειν and ἀμύνειν.

As the painter of a portrait or an historical picture introduces into his design many odds and ends of antiquated bric-a-brac,—some to call up associations, others merely to harmonise the colours, but all serving to impress the imagination,—so literary artists preserve the ἀλέξεις and ἀλκαθεῖν and other fragments from the wasteful abundance of primitive speech, that they may use them when occasion

Poetical ‘business.’

¹ I omit ἐρύκειν as not quite synonymous.

comes for purposes of ornamentation, or from a better motive, to touch some long silent chord of the human heart. In this way is to be explained the presence of ἀλέξειν and ἀλκαθεῖν in Attic tragic poets; but their occurrence in Xenophon and in late writers has to be accounted for in another manner. Xenophon's vocabulary is a cento of terms picked up in the various districts into which his active military life led him, and in some of which ἀλέξειν may have ousted ἀμύνειν, or even continued to co-exist with it. As to late writers it is impossible to say in any particular case whether they owed the word to their unappreciative study of classical authors or found it ready to their hand in the Pan-Hellenic or common dialect of their time. Did Plutarch, for example, employ ἀλέξειν as a term of familiar import in his day, or as a purple patch for the delectation of literary tinkers?

To take up the synonym ἀμύνειν, it accords with the business-like precision of Attic that it instinctively preferred the word with the fewest alternative forms, and after throwing aside the superfluous aorist ἀμυνναθεῖν consistently adhered to the simplified mode of expression.

Did schoolboys only know it, their Greek grammars are considerably compiled in order to prepare them for the corruptions of our Attic texts, and the usages of debased Greek. At all events, if certainty is to be trusted, the longer imperative forms in -σαν have little right to the place of honour which they have hitherto held, and no right at all to a place in the scheme of the Attic verb. Judging from inscriptions, they were unknown before Macedonian times. Imperative forms—Active, like λυέτωσαν, λυσάτωσαν; Middle, like λυέσθωσαν, λυσάσθωσαν, λελύσθωσαν; and Passive, like λυθήτωσαν, do not begin to occur in stone records till about 300 B.C., the same date at which the accusative plural of substantives in -εὺς began to be represented by -εῖς in place of -ᾗς. After 300 B.C. they become more and more frequent, and in fifty years the shorter forms, which had once occupied the field alone,—λύντων, λυσάντων, λυέσθων (or λυόσθων), λυσάσθων, λελύσθων, λυθέντων,—completely disappear from stone monuments. The testimony of verse agrees with that of inscriptions.

An example of economy in the Attic dialect.

The double forms in the 3rd person plural of imperatives.

Homer¹ knows none but the shorter forms, and neither in Attic tragedy² nor comedy³ do the longer occur. It is not till the New Comedy that the heavier endings are encountered in verse. In a passage from the 'Δεισιδαίμων' or 'Bigot' of Menander, quoted by the Alexandrine Clement in his *Stromateis* (VII. p. 303, 7, Sylb.), occur the lines—

περιμαξάτωσάν σ' αἱ γυναῖκες ἐν κύκλῳ
καὶ περιθewσάτωσαν, ἀπὸ κρονῶν τριῶν
ῥῳατι περιρῳαν' ἐμβαλὼν ἄλας, φακούς·

¹ e.g. *Iliad*, 2, 430, ἀγειρόντων : 8, 517, ἀγγελλόντων : 521, καίνωντων : 9, 47, φειγόντων : 67, λεξάσθων : 167, πιθέσθων : 170, ἐπέσθων : 18, 463, μελόντων, et al. freq. : 21, 467, δηρ-ιαάσθων : 23, 643, ἀντιούωντων. *Odyssey*, 1, 340, πινόντων : 8, 36, κρινάσθων : 12, 50, δησάντων : 54, διδόντων : 17, 530, ἐψιάσθων : 24, 485, φιλέοντων, etc. etc.

² Aesch. Cho. 714, κυρούντων : Supp. 669, φλέοντων (see Hermann *in loco*). Soph. O. C. 455, πεμπόντων : Aj. 100, ἀφαιρέσθων : 660, σωζόντων : 961, γελώντων κάπχιαιρόντων. Eur. I. T. 1206, κάκκομιζόντων : H. F. 575, χαρ-δύωντων. Two passages in which the manuscripts exhibit forms in -σαν are peculiarly instructive. It will be observed that there is only one verb, viz. εἶμι, in which the late form has the same number of syllables as the early. Accordingly, it is not surprising to find ἔωσαν substituted for ἰόντων in I. T. 1480—

ἔωσαν εἰς σὴν σὺν θεᾷ ἀγάλατι

The line originally ran—

ἔωσαν) εἰς σὴν ἰόντων σὺν θεᾷ ἀγάλατι·

and the gloss ἔωσαν, according to the ordinary practice of the scholiasts with these imperatives, was added in the margin, thence to creep into the text by the simple process of omitting the Euripidean equivalent.

The second passage is Ion, 1130—

θύσας δὲ γενέταις θεοῖσιν ἦν μακρόν χρόνον
μένω, παροῦσι δαῖτες ἔστωσαν φίλοις,

where δαῖτες ἔστωσαν is due to some commentator who did not understand

the Euripidean δαῖτας ἐστία, in concord with the sister imperative ἀνίστη, which occurs two lines before.

³ Aristophanes, Ach. 186, βοώντων : Nub. 196, ἐπιμενάντων : 438, χρήσθων : 453, δρώντων : 456, παραθέντων : 1142, δικαζέσθων : Vesp. 1530, ἐγγενέσθων : Av. 583, ἐκκοψάντων : Lys. 491, δρώντων : Thesm. 48, λυέσθων.

Prose texts are almost consistently corrupt, the copyist's habit of silent alteration of inflections to those of his own day being occasionally demonstrated in an instructive way, as in Xenophon, Hiero, 8, 3, where, as Cobet has shown, an imperative is taken for a participle, and the text altered to suit—*ἰδὼν γὰρ πρῶτον προσειπάτω τινὰ φιλικῶς ὅ τε ἄρχων καὶ ὁ ἰδιώτης. ἐν τούτῳ τὴν προτέρου πρόσρησιν μᾶλλον εὐφραίνει τὸν ἀκούσαντα νομίζεις ; ἴθι δὲ ἐπαινέσάντων ἀμφοτέροι τὸν αὐτόν· τὸν ποτέρου δοκεῖς ἐπαινον ἐξικνεῖσθαι μᾶλλον εἰς εὐφροσύνην ; θύσας δὲ τιμησάτω ἐκάτερος· τὴν παρὰ ποτέρου τιμὴν μείζονος ἂν χάριτος δοκεῖς τυγχάνειν ; κάμνοντα θεραπευσάντων ὁμοίως· οὐκοῦν τοῦτο σαφές ἐστι οἱ ἀπὸ τῶν δυνατωτάτων θεραπείαι καὶ χάριν ἐμποιοῦσι μεγίστην ; δόντων δὲ τὰ ἴσα κτε.* Of these four suppositional imperatives, each followed by a question, the first has been converted into a participle by reading *ἀμφοτέρων* for *ἀμφοτέροι*, the second is in the singular, and the remaining two, in whose case such a process as that adopted with the first was impossible, have been altered in the usual way to *δότησαν* and *θεραπευσάτωσαν* by critics of the type represented in scholias such as the following :—*Ὡς περ ἀπὸ τοῦ ἀφαιρέσθωσαν τὸ ἀφαιρέσθων κατὰ συγκοπὴν, οὕτως καὶ ἀπὸ τοῦ λεγέτωσαν τὸ λεγόντων καὶ ὅσα τῆς ἀκολουθίας ταύτης* (Schol. on Soph. Aj.

but the play cannot have been written before 322 B.C., and may well have been composed in the following century, so that the evidence of verse is significantly in harmony with that of inscriptions.

Accordingly, from this date onward, in the third person plural of the imperative, contrary to the law of Violation in late Greek of the law of economy. economy, two inflections were possible: one known to the vulgar and used also by the educated in ordinary life, another employed in the artificial literary products of the Alexandrine school and its successors, to give a savour of erudition to works which certainly stood in want of every extrinsic aid which they could come by.

Our third instance to demonstrate the uncertainty of usage in all late Greek was to be drawn from the The construction of the verb 'to say.' domain of syntax, and will not occupy us long. The construction of the verbs signifying 'to say' in Attic is extremely regular. While λέγειν may be followed by the accusative and infinitive, or by ὅτι with the indicative or optative, and sometimes, although rarely, with ὥς, the other two verbs εἰπεῖν and φάναι admit of no such indifferency of use. Except in the sense of κελεύειν, the verb εἰπεῖν refuses any construction but that with ὅτι (or ὥς); while φάναι, on the contrary, will have none but that of the accusative and infinitive. In post-Attic writers,¹ however, both verbs send their Attic discipline to the winds, εἰπεῖν keeping company with the infinitive, and φάναι dallying with ὅτι.

Some of the causes which led to this want of accuracy and refinement in the Greek language after Alexander's time have already been hinted at. But I shall now briefly state the more important of them. The conquests of Alexander led to a greater or less mixing of all the Greek dialects. The precision with which each little Greek community used

961). Τὴν μὲν προσφορὰν ὥς δνικὸν ἔχει τοῦ σχηματισμοῦ (τὸ χρῆσθων), πληθυντικῶς δὲ λέλεκται χρῆσθωσαν. Ἀττικῶν δὲ ἡ τοιαύτη σύνταξις, ποιούντων ἐκείνοι, φρονούντων ἐκείνοι ἀντὶ τοῦ ποιεῖτωσαν καὶ φρονεῖτωσαν (Schol. or Arist. Nub. 438). The notable corruption of κοινανέντων into

κοινὰν ἐόντων, κοινὰν ἐχόντων, or κοινῶν δ' ἐόντων, in the text of a treaty between Argos and Lacedaemon (Thuc. v. 79) is well known to have arisen from the same kind of ignorance. Valckenaer's emendation has long been accepted.

¹ In Xenophon there are several instances of φάναι followed by ὅτι or ὥς.

its own dialect was lost in a general medley of race and speech. Instead of accuracy in expression it was found that mere readiness to make oneself understood in any fashion had the highest value; and a man was best able to push his way in the new condition of things who could remember the most vocables, and so have a fairly adequate means of understanding others and making himself understood by them. Add to this that the Greek tongue began to be very widely spoken by foreigners, and, as always happens in such cases, accuracy was neglected so long as the purpose of communicating one's wishes was served, while foreign idiom gradually impaired the syntactical precision of earlier Greek. Suppose these influences to be left at work for centuries, during which Greek was constantly extending its bounds till it came to be widely spoken in the capital of the world itself, and it will be possible to imagine in some degree the condition of the spoken Greek language when Babrius wrote.

But important as it is for the student to keep constantly in mind the essential mixo-barbarism of the Greek tongue from the time of Alexander's conquests, A school of literary manipulators. still something more is required if he would properly appreciate the diction of such a book as the Babrian Aesop. He must remember, in fact, that Alexander founded Alexandria, and that the library shortly afterwards established there produced a literary class who set the example of playing strange tricks with language, and writing books in dialects of their own conception, many of the forms in which never existed except in their own minds, and many of the words received imaginary significations to which they never had any claim. A very large proportion of the anomalous forms registered in lexica and grammars are the merest absurdities, owing a literary existence to the inadequate critical methods of Alexandrine bookworms with an itch for authorship; and not a few of the meanings which lexicographers tabulate are to be ascribed to the like practice of endowing terms long obsolete with a sense to which they had no right. Lycophron's *Alexandra*, though written within a century after the foundation of Alexandria, is an extraordinary congeries of epic anomalies and debased inflections added to the tragic dialect, and thrown into a setting

of tragic iambs. A little later, and Apollonius Rhodius utilised the labours of the Homeric critics in Alexandria to compose an epic after the manner of the ancients, which, with all its errors, is a *tour de force* that perhaps justifies his reputation. Such men had many imitators, and more than a thousand years after the date of Homer his ἄπαξ εἰρημένα and anomalous inflections became ordinary modes of expression with an Oppian or a Nonnus, and by false analogy supplied their employers with new terms, at which Homer would have shuddered or asked for an interpreter.

These two facts—mixin-barbarism in the spoken language and lettered affectation in the written—are sufficient to explain all the anomalies of Babrian Greek. In the following pages of this essay I propose to discuss the language of the choliambics under the three heads of Vocabulary, Inflections, and Syntax, illustrating each section by a reference to the two divergent tendencies discussed above.

VOCABULARY.

In using a foreign tongue a man chiefly errs in two ways. On the one hand he is apt to suppose that, because a word in his adopted language corresponds in most of its significations to another in his native tongue, it therefore corresponds in all; on the other he husband his vocabulary as much as possible, and to avoid the trouble of remembering more words than are absolutely necessary he supplies the place of genuine verbs by means of off-hand formations from the corresponding substantives and adjectives. With one or two generally applicable endings, such as the Greek -όω and -ζω, he can convert nouns and adverbs into verbs, and from these verbs produce new nouns, inelegant it may be, but still intelligible—nay, perhaps, even too expressive.

The former of these tendencies is seen in what have been called the Latinisms of Babrius, such as giving a plural number to ὕλη on the analogy of the Latin *silva*, the use of ξύειν in the sense of *radere* in ἡόνα ξύων, of διδόναι in that of *ducere* in δρῶν ἔδωκε ποταμῷ, of πνεῦμα like

Two facts explain all the difficulties of Babrian Greek.

Errors produced by a deficient acquaintance with a language.

The Latinisms of Babrius.

anima of the soul when separated from the body in death, of *Λιβυστίνος* for *Λιβυκός*. The Italian origin of Babrius, known to us in other ways, makes it natural to refer such usages to the influence of Latin; but except as a confirmatory test of the validity of more direct arguments, evidence of this kind resting upon language could not be conclusive in the case of a tongue so widely spoken as Greek was in its later stages. Indeed, before such reasoning became cogent it would be incumbent on the arguer to show that in none of the languages which Greek was overlaying had the word for *wood* a plural, and that Latin stood alone in the particular metaphorical uses of the other verbs affected.

In his employment of autoschediastic formations Babrius was only following the general tendency of men who are forced by circumstances to use a language other than their own. Greek, however, had by his day become so degenerate that even had Babrius, despite his name, been of the purest blood and straitest education a Greek of the Greeks, he might still have been overtaken by the fault as seriously as any foreigner. Under this head fall the words *ταφρεύω* in the sense of *σκάπτω*, *ἀροτρεύω* and *ἀροτριῶ* of *ἀρῶ*, *ψαλίζω* of *κείρω*, *πωμάζω* of *κλείω*, *γομῶ*, *φορτίζω* and *ἀχθίζω* for the classical *τὰ σκεύη, τὸν φόρτον*, etc., *ἀνατίθημί τι*, *μεσίτης* (from *μέσος* on the false analogy of *πολίτης*) for *διαιτητής*, and *μεσιτεύω* for *διαιτῶ* or *διαιτητῆς γίγνομαι*.

I have purposely limited to the most striking and undoubted instances a list which every reader of Babrius will be able to increase for himself. My reason for doing so was not only to satisfy my own sense of proportion, and to avoid insulting the understanding of my readers, but also because a grave practical difficulty interposes itself in this as in other reasoning of a like kind. As a fault of diction similar forms to the above are sometimes met with even in the purest Attic writers, and in Xenophon are not at all uncommon, but in no writer of the nobler age of Greek literature do they present themselves in such numbers as even in the best authors of a later age. In fact, of late Greek as opposed to classical, they are one of the most marked characteristics. Yet the instances in good authors, few though they be, are still suffi-

Pro hac vice formations.

Caution in illustration demanded.

ciently numerous to render futile any attempt to illustrate the general tendency of the baser sort by an enumeration of particular examples. The difference in the frequency of such violations of usage between a typical Attic writer and such an author as Babrius it would indeed be possible to represent numerically, but at a cost of labour quite incommensurate with the advantage.

Equally difficult is it to find concrete expression for another general characteristic of the Greek of Babrius and his fellows in its sad mixo-barbarism—I mean the want of precise significance in the terms used, manifesting itself in two contradictory ways. On the one hand, words etymologically very significant have a ridiculously commonplace meaning assigned to them; on the other, a special sense is given to words of generic import. The former of these manifestations of decay in verbal significance is most readily illustrated by its modern fellow in our own tongue—namely, slang or Americanism. As an American speaks of ‘freezing’ to a man, so the late Greeks used expressions like *προσεκολλᾶτο τῷ ἀνδρί*, and there is little to choose between the English vulgarism ‘to put a knife in a man,’ meaning ‘to annoy him,’ and *πρίεσθαι* or *διαπρίεσθαι*, the late equivalent for *λυπείσθαι*. How many Americanisms at once suggest themselves to illustrate the debased use of *εὐριπος* in the sense of a fish-pond or cistern, of *σκόλοψ* (a stake) in the same sense as *ἄκανθα* (a thorn), of *φάραγξ* (a ravine) for *βόθρος* (a hole), of *μεθύσκειν* as a synonym for *θηλάζειν* or *βρέχειν*, of *πτύειν* for *ἐκβάλλειν*, *παρεδρεύειν* for *τρέφειν*, *ἀπλοῦν* and its compounds for *πεταννύναι* and its compounds, of *σύνεγγυς* for the simple *ἐγγύς*!

The inclination to specialise the signification of words is, on the whole, less common than this tendency to generalise it, but still a fair number of instances is to be found in Babrius. Of these the more important are *ἀγρός*, in the sense of cultivated and populated ground, *δῶμα* with the meaning of roof or house-top, *ὀμιλεῖν* as a synonym of *προσαγορεύειν*, and *ἐντυγχάνειν* of *διαπράττεσθαι* or *διαλέγεσθαι*; but the reader will have no difficulty in extending

Want of precise
significance an-
other character-
istic of late
Greek.
Tendency to
generalise mean-
ings.

Tendency to
specialise.

the list if he has mastered the two types of verbal decay represented by these words.

If we turn to consider the question how far antiquated words were deliberately used by Babrius to ^{Antiquated words in Babrius.} heighten the effect of his *εἰδύλλια*, we are met by grave difficulties at the outset. The reference in his second preface to the unintelligibility of his imitators (see *supra*, xxi.) makes it improbable that he himself employed many obsolete terms. At the same time, his Homericisms in inflection indicate that he may also have used Homericisms in vocabulary. The facts seem to be that he kept his old words well in hand, and with genuine literary instinct made them serve either to give an old-world setting to an old-world tale like that of the contest between Zeus and Apollo, or to produce the humorous contrasts of parody as in the battle of the cats and the mice, and the story of the hares and the frogs. This latter practice is too common in all literatures to need illustration. A parallel to the former is best found in Chatterton:—

As Elinour by the green *lessel* was sitting,
As from the sun's *heatē* she *harried*,
She said as her white hands white *hosen* was knitting,
What pleasure it is to be married!

My husband, Lord Thomas, a forester bold
As ever clove pin or the basket,
Does no *cherisaunces* from Elinour hold—
I have it as soon as I ask it.

When I lived with my father in merry Cloud-dell,
Though 'twas *at my lief* to mind spinning,
I still wanted something, but what *ne* could tell;
My lord-father's *barb'd* hall had *ne* winning.

Each morning I rise do I set my maidens,
Some to spin, some to *cardle*, some *bleaking*;
Gif any new entered do ask for mine *aidens*,
Then *swithen* you find me a-teaching.

In these lines Chatterton has made more than one blunder in his antique vocables,¹ and if Babrius appears to us

¹ The blunders of this kind are legion in all the artificial epic poets. Thus epithets are used by themselves as sub-

stantives, e.g. *χλούνης*, *αἰζήος*, *μέροπες*, *νέποδες*, *ἐφημέριοι*, *τραφερή*, *μηκάδες*, *ἡριγένεια*; epithets as adjectives, *διάκ-*

to be more correct it is possibly because we cannot be so familiar with Greek as with English literature (see, however, note on *ξουθός*, 118, 1). The more certain Babrian instances are 25, 9, ἀψ νῦν ἴωμεν: 31, 9, ἱλας or φρήτρας: id. 16, φύζα, also in 95, 41: 68, 3, ἡρίδαινε: 95, 49, βυσσόθεν: id. 90, λαφύσσω: id. 95, ἐγκάτων: 103, 10, γήρας λιπαρόν: 118, 10, θέμιστες: and I have enough confidence in my own conjecture to add ἄντα (91, 4) to the number.

INFLECTIONS.

The dialect of the choliambics is conventional, and as such admits not of scientific treatment in the matter of forms. It is a sort of pseudo-Ionic, with an Attic base, and is, moreover, further modified by that uncertainty in declension and conjugation which marks late Greek, and by the occasional deliberate preference for antique inflections. Though comparatively free from the late happy-go-lucky disregard to which declension or conjugation a word belonged, Babrius seems notwithstanding to have sometimes slipped, as ἄλωνα in 11, 9, but ἄλω in 34, 2; θάσσον in 28, 9, but τάχιον in 45, 4; οἶδας in 95, 14. So κλείζων in 3, 1, may either be for κλείων or for κλήζων (= καλῶν).

Of antique forms there are about as many as of antique vocables, e.g. ποσσίν, οὐρανοῖο, πόσσον, τόσσος, *Antique inflec-
tions.* χωρίσσης, εἰρύσσας, ἐσσί, ἑών. To these may best be added the imperfects and aorists without augment, as ἐλαφρύνθη in 111, 6: καθικέτενε in 95, 47: and perhaps φύλασσευ in 33, 2, and ἔρυσσε in 68, 5: while the pluperfects without augment should rather be referred to late carelessness.

τορος, ἀλλοπρόσαλλος, γλανκῶπις, ἐνοσίχθων, etc. Significations are extended, as *ιχθυέσσα* Ἐνῶν, *War between fishes*, δέμας *ιχθύοεν*, *διερὸς μῆρος*, *death by drowning*, πόθω *δενδρήντι*, *love for trees*, διερὸς δρόμος, ὕδατος παρακοίτης, κητώσσα *φάλαγξ*, *χόλῳ δασπλήτι*. Impossibilities of every kind due to false analogy are also common, as *ἠυδάξαντο*, *ἀγέρονται*, *πλέγνυμαι* (= *πλέκω*), *ἔσπομαι*, *ἵπταμαι*, *ἐλκύσσω*, *μέμβλονται*,

βριδόντα, *δέχνυμαι*, *λίτομαι*, *ἐδείδες*, *πιέσσω* (for *πιέσω*), *ἔρραφον* from *ράπτω*, *μύχατος*, etc. etc. Meanings are often altogether mistaken, as *δαιτρεύω* = *devour*; *εὐρώεις* = *εὐρύς*; *οἰνοβαρεῖων*, *exhausted*; *ἐριδμάλω*, *contend*; *τοσσάτιος* = *τόσσος*, *κεκασμένος*, *furnished with* (a mistake as early as Pindar). Two similar words are sometimes confused, as *ἀγαλομαι* used for *ἀγαμαι*.

The frequent use of pluperfects as ordinary pasts may, it is true, be an imitation of Homer, but the sparing way in which Babrius introduces Homericisms and the fact that late epic writers present very few instances of such a usage are strongly against this supposition. On the other hand, in writers of a later date than Babrius, an imperfect meaning is very commonly attached to the pluperfect, and this would lead us to infer that the necessities of his metre tempted Babrius to give a literary status to a vulgarism of his day.

With the exception of the final letter in words like *χώρα*, the codex preserves the conventional dialect with surprising fidelity, even in its inconsistencies. It exhibits *αεί* but *αἰετός*, *πράσσω*, *φυλάσσω*, *θαρσῶ*, etc., but always *ἡτᾶσθαι* and *ἡττα* (cp. *λιμώττω*, 136, 3, note). It rarely slips in writing *ἐς* for *εἰς* before consonants, and never breaks the Babrian rule of using only *σύν*, not *ξύν*. It augments *εὔχομαι* and *εὔστοχῶ*, but *εὔρίσκω* only in the pluperfect. Much of this may be due to theories of manuscript editors, but when metre steps in we are on firmer ground. Two and three forms of the same word appear side by side, as *πρόσω* and *πόρρω*: *chrύσειος*, *chrύσεος*, *chrυσοῦς*: *σιδήρειος*, *σιδήρεος*, *σιδηροῦς*: *χάλκειος*, *χάλκεος*, *χαλκοῦς*: *ἔρρημος*, *ἔρρημαῖος*: *ἐρρημαίη*, *ἐρρημίη*: *βαθείη*, *βαθέη*: *ὀξείη*, *ὀξέη*: *Ἑρμείης*, *Ἑρμῆς*: *αἰίδω*, *ἄδω*: *μῦς* and *μύας*: *ζωγρῶ* but *ζωάγριος*. The dual is not known either in nouns or verbs.

Pluperfects for ordinary pasts.

Illustrations of the conventional nature of the Babrian diction.

SYNTAX.

As in Vocabulary and in Inflections, so in Syntax the choliambics bear traces of the two contending tendencies—the unconscious adoption of the modes of expression in use at the time, and the deliberate mimicry of antique style. A third principle, not worth considering in reference to diction, at once complicates the question of syntax. Prevented by the nature of his pseudo-Ionic medium from carrying Atticism into his vocabulary and accidence, Babrius seems certainly to have Atticised in Syntax. At all events,

Artificial nature of the syntax. Atticism.

the general precision of his syntax is best to be explained in this way.

Leaving, however, a problem so difficult and intricate and unworkable, I will follow the same principle of arrangement as in the two previous heads.

Mixo-barbarism discovers itself even in the syntax. A few constructions are most naturally explained as Latinisms. *E.g.* ἐπέχειν absolutely, without νοῦν, like *advertere* without *animum*: ἐπιζητεῖν παρά τινος like *quaerere ab aliquo*: and in γνώσῃ πόσον τράγου μεταξὺ καὶ πόσον ταύρου the repetition of πόσον corresponding to that of *inter* in ‘Nestor componere lites | inter Peliden festinat et inter Atriden.’ Striking instances of Alexandrine or Byzantine uncertainty of construction are ever and anon presenting themselves. As late carelessness in the use of synonymous terms produced the ambiguous ἄνδρα καὶ πόλιν φεύγω (12, 20), so want of accuracy in the selection of tenses gave rise to sentences which might convey several meanings. For example, ὥς δ’ εἰσιόντες τὰς πύλας ἔνιζον τοὺς πόδας means in Attic only one thing; but as in late Greek, besides the Attic sense of *about to enter*, the participle may also bear those of εἰσβαίνοντες and εἰσελθόντες, the signification has to be settled by the context. Perhaps the choliambic metre may have affected the usage of the tenses to some extent by suggesting, among other things, a present participle for an aorist and an aorist for a present, but such evidence can never be conclusive. Thus the metre might be used to explain the indicative in εἰ μέλαιναν ἡύρήκει (22, 10), if we had not εἴ ποτ’ ἡτήκει (33, 8) to show the fallacy of the reasoning. Metrically it was as easy to use the Attic construction εἴ ποτ’ αἰτοίῃ as the late equivalent in the indicative.

As will be seen from the Index Graecitatis, Babrius has the late confusion of οὐ and μή. He is un-Attic in the frequency with which he employs μή in dependent interrogative sentences, and also in preferring πῶς, πότερος, τίς, etc., to ὥς, ὁπότερος, ὅστις, etc. Further, in the clauses introduced by these words, and generally in all *oratio obliqua*, he does not consistently distinguish by the moods the difference between relative and absolute time.

Instances of late
usage in Syntax.

In prepositional usage he follows the later writers. The words ἀμφί, ἀνά, ἀντί, περί, do not occur at all, ^{Prepositions.} and ὑπέρ only twice. This oligo-prothesis accounts for the fact that the Attic practice of repeating the preposition of a compound verb with the substantive in regimen with it is even rarer in Babrius than in ante-Euripidean poets. The brachylogic use of μετά, so notorious in writers later than Babrius, is met with in two passages of the 12th fable—μετὰ Θράκην for μετὰ τὰ ἐν Θράκῃ γεινόμενα, and μετὰ τὰς Ἀθήνας for μετὰ τὰ Ἀθήνησι. In Babrius' day it may have been little better than a vulgarism, although the corresponding use of ἐπὶ occurs in the New Testament, Acts xi. 19, τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ, 'after the affair of Stephen.'¹

To take wider ground, a reader of Babrius will be struck with the shortness of the sentences and the absence ^{Ἀφέλεια.} of all complexity in the arrangement of the clauses. Moreover, all the light connecting particles have disappeared with the exception of the most common and indispensable.² Of those which are left some are by Attic standard misused, e.g. τοιγάρ and τοιγαροῦν, which in classical Greek never get beyond the beginning of the sentence, are by Babrius placed second, third, fourth, or fifth. The place of the missing particles is supplied in two ways, namely, either by the repetition of a word from the preceding sentence or by a usage of the relative which some would derive from its Latin equivalent. Both sorts of attachment are too familiar to all readers of later Greek to require a detailed notice, but Babrius alone will furnish sufficient illustration.

For the discussion of the question whether Babrius did or did not import antique pre-Attic constructions into his choliambics there is as yet little material ready, nor will it be supplied till the labours of the young scholars now working in the field of historical syntax³ be completed. With the possible exception of ὁρμηῆς

Did Babrius employ obsolete constructions for literary effect?

¹ The instances of μετά, e.g. John xxx. 27, μετὰ τὸ ψωμίον, are not by any means so marked. Even Xenophon (An. 4, 8) has μετὰ τὰ πιστά for ἐπειδὴ τὰ πιστὰ ἐγένοντο.

² This is still more true of the Homeric particles in epic imitators.

³ See the Preface to *Beiträge zur Historischen Syntax der Griechischen Sprache*, edited by M. Schanz. 1882.

ἀφ' ἰππέης (6, 3, see note) I have observed no examples of literary imitation in the sphere of Syntax. Certainly there is not in Babrius anything so manifest as the late epic preference for the optative instead of the subjunctive in sentences like

στήσατέ μοι Πρωτῆα πολύτροπον ὄφρα φανείη

—an imitation rather of a blunder of transliterators than of a true Homeric construction.

CHAPTER IV.

THE HISTORY OF THE TEXT.

THE main parcel of the Babrian Fables were first published in 1844. But as many complete fables and many fragments were known before that date, so after it several fresh fables have been discovered. In the early pages of this dissertation I mean to describe the sources from which our knowledge of the text of Babrius must be derived, and afterwards to discuss the relation which they bear to each other, and the questions to which they give rise.

In the year 1840 Abel Villemain, the head of the Department of Public Education in France, commissioned *Μινωίδης Μηνᾶς*, a Macedonian Greek, who had for some years resided in the French capital, to explore his native country in search of rare manuscript books. In the library of the Monastery of St. Laura, on Mount Athos, Menas discovered a parchment codex¹ containing 122 fables in the

The fables not
all discovered at
the same time.

The discovery of
the main parcel.
Menas.

¹ Menas thus tells of his discovery—
‘Dans le couvent de *Laura*, à Mont-Athos, il y a deux bibliothèques, une petite et une grande. La première contient des manuscrits tout à fait abandonnés et jetés pêle-mêle, la plupart pourris par l’humidité et les ordures des animaux, au point que les Vies des hommes illustres par Plutarque, ouvrage manuscrit dont l’Allemand Zacharias parle dans le traité de son voyage qu’il fit il y a huit ans au Mont-Athos, manuscrit alors complet, je l’ai trouvé tout à fait abîmé; il n’avait plus que dix cahiers; en grande partie les feuilles étaient collées et pourries. Tous les autres manuscrits étaient dans un état

pitoyable. Je travaillai dans cette bibliothèque quinze jours, accompagné d’un diacre, nommé Gabriel, en feuilletant tous les manuscrits, que j’ai nettoyés autant qu’il m’était possible; et j’ai mis des étiquettes et des numéros à ceux qui m’ont paru de quelque intérêt. Il y avait un plancher, qui occupait le moitié du parterre de la bibliothèque en forme d’un sofa. Les planches d’au-dessus étaient mouvantes, et le devant du plancher ouvert; l’au-dessous était plein de poussière et des ordures d’animaux. Ayant examiné tous les manuscrits, je me suis fourré sous le plancher, malgré la résistance des moines, qui s’y trouvaient. Ils me

Babrian choliambic verse. Being unable to procure the manuscript itself, he brought home a copy, comparatively accurate, and it was upon this copy that Boissonade had to depend in elaborating the text of the *editio princeps*¹ which was published

disaient qu'il n'y avait rien, et que je me salirais inutilement. Cependant j'en ai extrait quinze manuscrits : un Denys d'Aréopage, grand in-8°, membr., avec des notes abrégées sur les marges ; un autre, Histoire des Animaux, par Élien, incomplet et pourri vers la fin, chartaceus ; et autres treize encore, parmi lesquels se trouvait le manuscrit en question, abimé vers le commencement et vers la fin. La dernière feuille était un lambeau, qui contenait les six derniers vers ; le verso était embloqué d'un papier collé et pourri. La première partie de ce manuscrit contenait les Histoires fabuleuses dont Saint Grégoire de Nazianze fait mention dans quelques-uns de ses discours. La partie suivante contenait les Fables en quatre-vingt pages in-8°, de la même grandeur que la copie que j'eus l'honneur d'envoyer à M. le Ministre ; plusieurs de ses feuilles étaient réécrites. L'écriture m'a paru être du X^e siècle. Le ϵ n'y était pas souscrit sous les voyelles $\alpha \eta \omega$, mais placé du côté droit : par exemple, $\alpha \eta \omega \epsilon$ pour $\alpha \eta \varphi$. Toutes les affabulations étaient en lettres majuscules. Il y avait plusieurs mots, dont quelques lettres étaient effacées, que j'ai déchiffrées et transcrites avec beaucoup de peine.'

¹ Βαβρίων Μυθιαυβοί. *Babrii Fabulae Iambicae cxxiii jussu summi Educationis publicae Administratoris Abeli Villemain viri excell. nunc primum editae. Joh. Fr. Boissonade Litt. Gr. Pr. recensuit, Latine Convertit, Annotavit. Parisiis, apud Firmin Didot Fratres, 1844.* In the same year Boissonade also edited a text with some alterations. *Babrii Fabulae iambicae cxxiii Joh. Fr. Boissonade recensuit II. ed. novis curis expositae. Parisiis, 1844.* In the next year several editions appeared. At Paris, *Fables, texte grec, publié avec des variantes par Théobald Fix*; also *Fables, Texte revu par Fr. Dübner, avec notes en français par C. Müller.* At Berlin, *Choliambica Poesis Graecorum*, in which Aug. Meineke edited the non-Babrian choliambics ;

while Charles Lachmann, assisted by G. Hermann, Meineke, Haupt, and Bekker, produced a text of Babrius, viz. *Fabulae Aesopeae. Carol. Lachmannus et amici emendarunt. At Zurich, by Orelli and Baiter, Fabulae iambicae cxxiii ex rec. J. Fr. Boissonadii passim refecta cum brevi adnotatione critica edid. J. C. Orellius et J. G. Baiterus, Turici 1845.* At Leipsig, by C. H. Weise, Μυθιαυβοί. *Babrii Fabulae Choliambicae cum fragmentis et fabulis aliunde notis. Cur. Car. Herm. Weise. Lipsiae, 1845.* In the following year was published in Oxford and London *Babrii Fabulae Aesopeae cum fabularum deperditarum fragmentis, Georgius Cornwall Lewis.* In 1853, *Babrii Fabulae Aesopeae, edidit F. G. Schneidewin. Lipsiae. The Anthologia Lyrica* of Theodor Bergk, which appeared in 1854, included a text of Babrius with some conjectures by the editor. In late years Alfred Eberhard's edition, *Babrii Fabulae ex recensione Alfredi Eberhard, Berolini, 1875*, has been deservedly popular with scholars ; and at the beginning of the present year appeared an edition by M. Giltbauer, which sadly lacks that solid foundation of learning which the editor's native acuteness might make it worth his while to lay. *Babrii Fabulae, recensuit Michael Giltbauer. Vindobonae, 1882.*

Besides these editions many very valuable critical notes on Babrius have been published by distinguished scholars. In a Latin letter to F. Jacobs, published in 1844 (*Viro Venerabili F. Jacobs gratulatur F. Dübner. Parisiis, 1844*) F. Dübner made some invaluable conjectures. There appeared also noteworthy articles by C. F. Hermann in the *Jahrbücher für Wissenschaftliche Kritik*, 1844, vol. ii. p. 801 ; by Théodor Fix and N. Piccolos in the *Revue de Philologie*, pt. 1, Paris, 1845 ; by Schneidewin in the *Göttingische gelehrte Anzeigen*, Jan. 1845, No. 136, p. 1361 sqq. The Monograph of H. L. Ahrens '*de Crasi et Aphaeresi*,'

in 1844. In a subsequent journey to Greece Menas acquired the manuscript itself, and on the refusal of the Royal Library at Paris to purchase it on his terms he entered into negotiations with the Trustees of the British Museum, and transferred it to their hands in August 1857.¹

The Codex, which carries the number 22,087 in the Additional Manuscripts, consists of forty parchment folios, and corresponds in its present shape to a low, broad octavo. Originally the folios were of a larger size, as is demonstrated by the fact that at the one hundred and third fable the epimythiast's couplet—

μακάριος ὅστις οὐ προλαμβάνει πταίσας
ἀλλ' αὐτὸς ἄλλων συμφοραῖς ἐπαιδεύθῃ,

appears again in the margin, scrawled in an ignorant hand by some reader, but without the final letters of the words nearest to the edge of the folio. The fables themselves are written throughout in cursive characters, which Menas assigned to the tenth century, Dindorf to the eleventh. The former date is perhaps nearer to the truth. The metrical epimythia are also in cursive letters, but in each the initial letter of the first line is placed a little in front to mark them off from the body of the fable. Sometimes a prose epimythium is attached even to those fables which already possess a metrical one. The prose epimythia are always written in accented uncials.

Stolberg, 1845, especially valuable in the history of the Babrian text, has had some worthy successors, especially the *Observationes Babrianae* (Berlin, 1865), and *Verbesserungsvorschläge zum text des Babrius* (Berlin, 1866) of Eberhard, and Hoch's *de Babrii Fabulis quae in codice Athoo leguntur corruptis atque interpolatis*. Halis, 1870. Within late years Nauck has been showing, by notes in the *Bulletin de l'Académie Impériale de Sciences de St. Pétersbourg*, the same fertile interest in Babrius as at an earlier date by articles in the *Philologus* and *Rheinische Museum*.

¹ The last fable (123d) printed by Boissonade had no more than its first line represented in the Codex. The remaining six had been concocted by Menas and added to the copy which he

submitted to the Minister of Education. They run as follows—

θησαυρόν ᾧθ' ὁ δεσπότης ἐνευρήσειν
ἐν τῇσδε πλείστον ἐγκάτοις ἀγερθέντα·
κάκτεινε ταύτην, ἄθροον μέλλων λήψειν.
εὐρὼν δ' ὅμοια τάνδον ὀρνέοις ἄλλοις,
ᾧμωζε πολλόν, ἐλπίδων ἀτευκτήςας·
πλείονος ἔρωσ γὰρ ἐστέρησε τῶν ὄντων.

The success with which these barbarities imposed upon the learned induced their author to concoct a new batch of 95 fables, a copy of which the Museum (Additional MSS. No. 22,088) also purchased along with the manuscript of the genuine apologues. To the eternal disgrace of English scholarship, these were actually edited by G. C. Lewis in 1859, but almost immediately exposed by Duebner, Cobet, and

The writing, whether cursive or uncial, is throughout very beautiful and legible, with the iota adscript, and with very few abbreviations, and these only of the very commonest kind, as *ἀντων* in the epimythium of the eighty-fourth, and *σπίαν* in the spurious line of the one hundred and seventh fable. That they were familiar, however, to the scribe is shown also by his writing *αντων* for *ωνων* in the fifty-seventh. The number of lines is not the same on every page, owing not only to the unavoidable breaks between the fables, and to the prose epimythia, but also to the practice of leaving a vacant space after some of the fables which lack epimythia.

Besides that of the original scribe there are other two¹ hands evident in the Codex—one quite ancient, using ink now of much the same colour as that of the text, another² of a very different stamp, using a deep black ink. In this way we have corrections of three kinds, namely, by the original scribe, by the first hand, and by the second. The alterations or alternative readings by the original hand are few, the most important being *εἰρηνεύει* in the margin opposite Fab. 39, 4, *ἐκκλίνω* opposite Fab. 91, 5, and *λιμναίαις* opposite Fab. 115, 1. In each of these cases it is, of course, impossible to say which reading *εἰρηνεύει* or *ὁμηρεῖοι*, *ἐκκλίνω* or *ἐξωθῶ*, *λιμναίαις* or *λιμνάσιν* appeared in the Codex which the scribe followed, and no less impossible to determine whether the reading in the text is anything more than a clerical slip, as scribes often refused to injure their calligraphy by erasures and left a wrong word when once written

other scholars. Even in the last edition of *Greek Verbs Irregular and Defective*, however, Veitch quotes them as genuine. They are all of a piece with the six lines given above.

¹ I speak only of the text proper; in the margin there is here and there a good deal of scribbling in different hands. Thus a lumbering, difficult hand has written on the margin of the first page a few almost illegible words of which *φίλε* and *ζῶων* seem to have been two. Again on the page which begins with the third line of the sixty-fifth fable, as also on the next page, there is a great deal of unintelligible

writing. On the foot margin of the last page five or six hands have scrawled monkish trifles like *ὦ χριστέ, μακάριος ἦλωσ*, etc. Alongside of the seventy-fifth fable some one has repeated the spurious line *ὁ δ' ἀτεχνῆς ἱατρὸς εἶπεν εἰσβαίνων*.

² Dindorf wrongly jumped at the conclusion that the third hand was that of Menas. I believe there is little to support this view—an opinion which I am glad to find also stated by Pius Knoell in his article on the Codex Athous in *Wiener Studien* for 1881, pp. 184 ff. In any case, whether by Menas or not, it is of no critical importance.

unerased, contenting themselves with adding the right one in the margin. The hand of the first diorthotes has made but few alterations and none of value. The second diorthotes with his black ink has affected the text most, and in a way little to his credit—inking over not only the fainter lines of the original hand, but in one case at all events (the correction *χρη* in *Fab. 3, 1*) even a suggestion of the first diorthotes. In this way a great number of lines have been retraced, generally without blundering, but in the case of very many single words the black ink has done its work effectually in concealing or obliterating the original letters, and the manuscript now exhibits what is undoubtedly not the original reading. Occasionally this second diorthotes suggests a poor variant for the primitive word, as *τῆς ἱατρείας* for *τῶν ἱατρείων*, in 94, 7, and in 98, 9, *κλαύσει* for *κλαύση*.

The fables appear in alphabetical order, the first letter, as is usual in early works, being alone regarded ; when the letters change, the note *ἀρχὴ τοῦ α̂*, etc. is inserted in the margin. The last page ends abruptly with the first line of the one hundred and twenty-third fable—

The order of the fables. Traces of the true arrangement.

“Ὀρνιθος ἀγαθῆς ὡιὰ χρνσᾶ τικτούσης,”

which indicates that a considerable number of leaves have been lost, sufficient to contain all the fables beginning with the letters Π, Ρ, Σ, Τ, Υ, Φ, Χ, Ψ, Ω, and perhaps (certainly, as we now know) some in Ο.

Besides the fables there have also been preserved in the Athoan Codex two prooemia, one appearing in its proper place at the beginning of the whole, the other inserted among the fables beginning with Μυ. The former, which itself begins with Gamma, is preceded on the top margin by the words, ΑΛΕΒΡΙΟΥ ΜΤΘΙΑΜΒΟΙ ΑΙΣΩΠΕΙΟΙ ΚΑΤ' ΣΤΟΙΧΕÏΟΝ in accented uncials of the first hand, the initial letter of *Βαλεβρίου* being now illegible. The third hand has added *χ' οἱ* *στ χωλιαμβικ* on the reader's right. An original faint *α* on the same margin in line with the top of the prooemium evidently means *τμήμα πρῶτον*. This last fact is of some

interest when taken along with the original heading of the second prooemium, which is ἀρχὴ τοῦ Β τμήματος, although the first diorthotes has drawn a line round τμήματος and changed Β into μ. There can only be one explanation of these circumstances, namely, that in some early manuscript the fables were not arranged in their present order but fell into at least two parts, each preceded by a preface. Whether the Athoan scribe was the first to adopt the present arrangement, or borrowed it from the codex which he followed, it is yet clear that the second preface owes its present place to its initial letter, and that the parcel of fables which it served to introduce are confounded past extrication with those of the first part.¹

The manuscript which comes next in order as regards the number of fables which it contains is the Vatican. In the collection of prose fables published by Fr. de Furia² in 1809, a parcel of thirty-six³ fables bear the heading Ἐκ τῆς Βατανικῆς Βιβλιοθήκης. These Furia extracted from a Vatican manuscript, or, as he thought, manuscripts, of which a copy was made by one Hieronymus Amatus, and sent him by Marini, who was at that time custodian of the Vatican. Their editor, however, did not observe that fifteen of the thirty-six were really in choliambic

¹ This evidence is confirmatory to that of Avianus in his preface quoted above, p. xxiii. note. Even the statement of Suidas (sub vocabulo Βαββλας, p. 699, C) that Babrius wrote ten books of choliambics is quite compatible with the evidence for two parts. Each part might contain several books.

² Αἰσώπων μῦθοι, *Fabulae Aesopicae* quales ante Planudem ferebantur ex vetusto Codice Abbatiae Florentiae nunc primum erutae, Latina versione notisque exornatae cura ac studio Francisci de Furia. Florentiae Typis Carlenis, 1809. It was reprinted in the next year at Leipsic (with the omission of a facsimile specimen of the Codex Florentinus which appears on p. xxviii. of the Florence edition), along with Fabricius' article on Aesop, Bentley's dissertation on the Fables of Aesop, Tyrwhitt's on Babrius, and Hirsch's on the Fables

of Archilochus. A poor Index Graecitatis was added by C. E. C. Schneider.

³ Furia's reference to this portion is as follows:—'Uberrimam autem et nunquam editam Fabularum seriem Bibliothecae Vaticanae Codd. suppeditarunt, quarum (sic) *exemplar* vir doctiss. Caietanus Marinus, illius Bibliothecae Custos Primus, et Hieronymus Amatus amicissime transmiserunt. Dolendum tamen, horum Codd. scriptorem adeo imperitum atque rudem fuisse, ut fere nulla in iis verba mendis careant, ut ex fidelissimo *Amati apographo* apparet. Codd. itaque Vaticanorum lectionem sarcire saepissime necesse fuit; opus mehercule plenum aleae periculosae: in quo, etc. etc. The mistake of considering that Furia had the original manuscript in his own hands has been made by Halm in his collection of Aesopic Fables (Leipsic,

metre although written as prose. Uncritical and unscholarly as was Coray's edition of Aesopic Fables, published at Paris in the following year,¹ it nevertheless corrected this blunder, and led succeeding editors² to print in verse the fifteen fables affected. Niebuhr made search for the codex which had supplied Furia with the choliambics he appreciated so ill, but did not succeed in finding it, probably because he was misled by Furia's words concerning it, and imagined with Furia himself that the Vatican fables sent by copy to Furia were drawn from several manuscript sources, and that those in choliambics came from one codex containing only such.

At length in the year 1878 Pius Knoell, acting under a general commission from the Kaiserliche Akademie der Wissenschaften of Vienna, had the good fortune to discover the manuscript in question,³ and he has described it at length in his article entitled 'Neue Fabeln des Babrius,' read before the Kaiserliche Akademie, and published in their *Sitzungsberichte* (xci. 2, 1878, pp. 659-690).

The Codex (Codex Vaticanus Graecus, No. 777), a small paper manuscript of the second half of the fifteenth century, contains, from folio 15^r to folio 106^v, 242 fables, which, with the exception of the last ten, are arranged alphabetically by the initial letter. Not only does it contain different versions of the same fable, but also exhibits in monkish Greek the fable found in the Book of Judges (ix. 8).

Re-discovery by
Knoell.

Description of
the Vatican Cod-
ex.

Teubner series, 1875, see Praefatio, p. iv.), and reproduced along with others in Pius Knoell's description of the Vatican Codex, which will be mentioned in the text.

¹ *Μύθων Αἰσωπείων συναγωγή, ἐν Παρίσι τοῖς ΑΩΓΙ* (1810), forming the second volume of an *Ἑλληνικὴ Βιβλιοθήκη* (*Παράργων Ἑλληνικῆς Βιβλιοθήκης Τόμος δεύτερος*).

² The same Charles Ernest Christopher Schneider, who had supplied the Leipsic (1810) reprint of Furia's Florentine (1809) edition with an *Index Graecitatis*, himself edited the same fables, also in 1810, and in many places corrected Furia's text. Two years afterwards his namesake, Jo. Gottlob Schneider, in his edition of

the fables of the Augustan Codex, published an emended text of the Vatican choliambics with corrections by Buttmann and Niebuhr. They also appeared in other books and periodicals, and in 1835 were incorporated by Joach. Henr. Knoch in his elaborate work *Babrii Fabulae et Fabularum Fragmenta. Accedunt Metricae Fabularum Aesopicarum reliquiae. Halae*.

³ There is no doubt upon the identity of Knoell's codex with that from which Furia's copy was taken, as the thirty-six fables printed by Furia are all found in the same shape in Knoell's, and further there is the same extraordinary gap in the fable of the lion and stag (Furia, 356).

Besides the fifteen Babrian fables published by Furia, the Codex contains fifteen more, of which nine were already known from the Athoan manuscript. Accordingly Knoell's discovery added only six new fables to the list.

These thirty choliambic fables of the Codex Vaticanus I am inclined to identify with the thirty Aesop's Fables in 'versibus iambicis vel potius scazontibus,' which were observed by P. Romulinus¹ in a manuscript of the eleventh century, in the monastery at Grotta Ferrata some two miles from Frascati (the ancient Tusculum). From that manuscript they might very easily have been borrowed by the compiler of the Vatican Codex.

The following tables are taken, with the necessary modifications, from Knoell:—

1. Fables found both in the Vatican and in the Athoan Codex, those already published by Furia being marked with an asterisk.

| Vatican. | | Athoan. | Vatican. | | Athoan. |
|----------|---|---------|----------|---|---------|
| 17 | = | 21 | 114 | = | 114 |
| 18 | = | 20 | *122 | = | 117 |
| 20 | = | 120 | 129 | = | 116 |
| *30 | = | 27 | *173 | = | 55 |
| *64 | = | 68 | *198 | = | 33 |
| 68 | = | 83 | *211 | = | 28 |
| 88 | = | 90 | 216 | = | 12 |
| *90 | = | 99 | *217 | = | 88 |
| *97 | = | 101 | 242 | = | 77 |

2. Fables not in the Athoan but already published by Furia.

| Vatican. | | Present Edition. | Vatican. | | Present Edition. |
|----------|---|------------------|----------|---|------------------|
| 133 | = | 126 | 137 | = | 129 |
| 134 | = | 127 | 141 | = | 125 |
| 136 | = | 128 | 155 | = | 124 |

¹ This discovery was reported from letters of Romulinus by Christoph. Gottlieb von Murr in Ephemerid. Noribergens., No. 1. 1789. 'Codex continet vitam Aesopi quae inscribitur Βίβλος Ξανθοῦ φιλοσόφου καὶ αἰσώπου δούλου αὐτοῦ· περὶ ἀναστροφῆς Αἰσώπου, et incipit hisce verbis: ὁ πάντα βιω-

φιλέστατος αἰσώπος, ὁ λογοποιός, Attico sermone conscripta prolixiorque quam Aesopi vita a Maximo Planude conscripta. Constat enim 72 paginis, misuseculo caractere refertis cum aliquot correctionibus, et notulis in margine. Aesopi vitae proxime succedunt fabulae, hoc titulo, Αἰσώπου μῦθοι κατὰ στοιχείων

3. Fables first published by Knoell.

| Vatican. | | Present Edition. | Vatican. | | Present Edition. |
|----------|---|------------------|----------|---|------------------|
| 9 | = | 130 | 142 | = | 133 |
| 130 | = | 131 | 164 | = | 134 |
| 135 | = | 132 | 192 | = | 135 |

Like the rest of the Codex Vaticanus, these thirty fables teem with errors of all sorts, many of them merely mistakes of spelling to be passed by unnoticed by a sensible editor, but others unfortunately of a more grave kind. The most important will be discussed in their general aspect farther on, while the others are mentioned in the critical notes¹ attached to the fables.

Long before the discovery, however, either of the Vatican or the Athoan Codex, the choliambics of Babrius were not unknown to the learned. As early as 1505 Aldus issued, among the tetrastichs of Gabrias, the fable of the Swallow and the Nightingale (Fab. 12), but in a very curtailed shape, and with no reference to Babrius.² Noël Conti in his *Mythologia*, first published in 1551, quotes nine lines of the fable of Cybelé's Priests and their Ass. The same lines, with the exception of two, are also quoted by Tzetz in his *Chiliads*, but are found nowhere else. In a codex of the Interpretamenta of Dositheus the grammarian, which has often changed hands, but is now at Leipsic under the name *Vossianus*,³ appear two Babrian fables,

Portions of
Babrius known
at an earlier date.
Aldus, Natalis
Comes, Dositheus.

ᾠφέλιμοι. Sunt No. 223 ordine Alphabetico dispositae, quae numero et verbis paullulum differunt a vulgatis. Postremo omnium fabulae 30, versibus iambicis, vel potius scazontibus concinnatae, hoc titulo τῶν Αἰσώπου μύθων λαμβοι."

The Vatican fables may indeed be actually a copy of the Grotta Ferrata set. The Vatican contains 245 fables, and at least three folios have been lost, so that the numbers must be very close. Grotta Ferrata Codex = 223 + 30 = 253; Vatican = 245 + fables in three missing folios.

¹ Besides Nauck's and other occasional notes I have used for these new fables the tentamina of Knoell and of Eberhard. The latter has published

his notes in a very inaccessible shape, as *Analecta Babriana* in the *Festschrift zur begrüßung der xxiv versammlung Deutscher Philologen und Schulmänner zu Thier*, 1879, pp. 177-194.

² Eberhard has also found the same fable in a manuscript of Marquard Gude's collection, but as the Gude manuscript seems to present a text identical with that found by Aldus in the two codices which he followed, our knowledge has not been bettered by Eberhard.

³ From its having once belonged to Isaac Voss. When it was at Leiden L. C. Valckenaer studied it, and published therefrom the Babrian fable of the Ant and the Grasshopper (Miscell. Observ. vol. x. p. 109 sqq.), and from

that of the Gnat and the Lion, the Athoan eighty-fourth, and that of the Grasshopper and the Ant, which is not elsewhere known in choliambics. Tyrwhitt, in whose Dissertation on Babrius¹ the second of these fables was first published, also brought under the eye of scholars another,² No. 58, which has since been confirmed to Babrius by the Athoan manuscript.

But of all the minor sources from which our knowledge of the text of Babrius has to be derived, none has the same intrinsic importance as the lexicon of Suidas. Whatever the date of Suidas may have been, and whether we are to regard his lexicon as a compilation by one man, or as a body of glossological erudition steadily accumulating during many centuries, the fact remains that to the so-called Lexicon Suidianum we owe many invaluable readings, of which the ἀγγάρον in Aeschylus, Agam. 282, and the ἔλαιον in Aristophanes, Vesp. 702, are perhaps the best known, if not intrinsically the most convincing.

Now Suidas has preserved about a hundred verses from choliambic fables, to a third of which he adds the name Babrius, and almost all of which are known from other sources to belong to the Babrian collection. It is not in their number but in their extraordinary divergence from the Athoan and Vatican versions that the immense critical importance of these lines rests.

There is yet another mine from which critics have long been trying to extract Babrian ore—perhaps most strenuously within recent years. The magnificent insistence of Bentley's genius first convinced scholars of a fact which had already been observed before his

The prose paraphrases. Bentley, Nevelet, Tyrwhitt.

a copy supplied by Valckenaer Tyrwhitt derived the other Babrian fable. Valckenaer put an absurdly early date upon the codex, with which other scholars do not agree, see Böcking's *Dosithei Magistri Interpretamentorum Liber Tertius*, Bonnæ, 1832, pp. xiv. sqq. The readings of a Paris Codex have also been recently published by A. Boucherie in his 'Ερμηνεύματα' of Julius Pollux, Paris, 1872, p. 246. In any case, the Aesopic fables which the Vossian Codex contains, whether in prose or verse, are beyond question in-

sections of a date much posterior to Dositheus, even if any part of the work is by Dositheus at all. See above, p. xxiii. note.

¹ *Dissertatio de Babrio Fabularum Aesopcarum Scriptore. Inscruntur Fabulae quaedam Aesopae nunquam antehac editae ex Codice MS. Bodliciano. Accedunt Babrii Fragmenta.* Londini, 1776.

² Brought under his own by Musgrave. For the codex in which it appears see *supra*, p. xix.

day, namely, that many of the prose fables in the ordinary Aesopic collections were nothing but ill-made paraphrases from choliambic versions.¹ Tyrwhitt, on becoming acquainted with the paraphrase,² which of all yet discovered is most nearly allied to the metrical originals, attempted to go a little farther than Bentley had done, and managed to restore a few more lines to their Babrian shape.

In the Appendix to this dissertation I shall try to show that, as at present understood, prose paraphrases, such as the Bodleian which Tyrwhitt used, are principally Small value of the paraphrases. valuable in showing generally what fables are still missing from the Babrian collection, and are on the whole of very little service indeed to the textual critic. I fancy that neither Bentley nor Tyrwhitt—*μετρικωτάτω ὄντε ἄνδρε*—would have contented himself with a smile at the limping lines which Gittlbauer³ imagines he has restored to Babrius, but would have been righteously angry in the poet's interest—

Καὶ τόδε Δημодόκου· Μιλήσιοι ἀξύνετοι μὲν
οὐκ εἰσί, δρῶσιν δ' οἳ περ ἀξύνετοι.

Putting aside for the present all the textual authorities except the Athoan and Vatican Codices and the Relations of the Athoan to Suidas. Suidian fragments, I now go on to discuss the general features of these three and their relations to each other. It will be well in the first place to exhibit, in a tabular form, their more important divergences.

¹ Isaac Nicolas Nevelet, son of a French refugee (the better known Pierre Nevelet, Sieur de Dosches), edited in 1610, from five manuscripts in the Palatine Library, then at Heidelberg, a collection of fables. On fab. 175 he has the note—*ἀρούρη παγίδας*] Redolent haec verba ut plurima alia harum fabularum loca versus iambicos: atque utinam extarent hi versus unde haec desumpta sunt; Babrium ipsum, si quid video, haberemus integrum, cujus jam umbram et epitomen tantum ha-

bemus.' Again, on Fab. 263, *ὄνος πατήσας σκόλοπα χολῶς εἰσθήκει*] versus iambicus scazon quales Babrius scripsit, nec satis scio num Babrii ipsius.'

² Part of the Codex Bodleianus, 2906, published in 1877 by Pius Knoell (*Fabularum Babrianarum Paraphrasis Bodleiana edidit P. Knoell, Vindobonae, 1877*), and described in the school calendar for 1876 of the Staats Gymnasium in der Innern Stadt, Wien.

³ See *supra*, p. lxxviii. note.

PASSAGES COMMON TO THE ATHOAN CODEX AND SUIDAS.

ATHOAN.

Ἀλεκτορίσκων ἦν μάχη Ταναγραίων
οἷς θυμὸν εἶναι φασιν οἷον ἀνθρώποις
5, 1-2.
ἀμείνονα σχῶν τὰπίχειρα τῆς ἥττης
5, 9.
τί σοι τὸ κέρδος ἢ πόσου με πωλήσεις *
6, 6.
αἰσχροῆς τις ἦρα καὶ κακορρύπου δούλης
10, 1.
ἄρκτος φιλεῖν ἀνθρώπων ἐκτόπως ἡῦχει
14, 1.
Βορέα λέγουσιν ἡλίω τε τοιαύτην
ἔριν γενεσθαι πότερος ἀνδρὸς ἀγροίκου
ὁδοιποροῦντος τὴν σισύραν ἐκδύσει
18, 1-3.
καμουσα δ' ἄλλως οὐ γὰρ ἴσχυε ψαύειν
παρῆλθεν οὕτω βουκολούσα τὴν λύπην
19, 6.
τῶν οὖν τριχῶν ἐκάστοθ' ἡ μὲν ἀκμαία
ἔτιλλεν ἅς ἡύρισκε λευκανθίζουσας
22, 8, 9.
οὓς εἶπε παύσας φρῶνος, οὐχὶ παιάνων
τοῦτ' ἔστιν ἡμῖν, φροντῖδων δὲ καὶ λύπης
24, 4, 5.
δς γὰρ μόνος νῦν λιβάδα πᾶσαν ἀναίνει
τί μὴ πάθωμεν τῶν κακῶν ἐὰν γήμας
ὁμοιον αὐτῷ παιδίον τι γεννήσῃ;
24, 6-8.
ὀθοῦνec¹ εἰσὶν ἀδρανέστατοι ζῶων
ψυχᾶς τ' ἀτολμοι, μούνον εἰδότες φεύγειν.
25, 3, 4.
ἐπεὶ δὲ λίμνης ἐγγὺς ἦσαν εὐρείης
25, 5.
καὶ βατράχων ὅμιλον εἶδον ἀκταίων
25, 6.
βαθέην ἐς ἰλὸν ὀκλαδιστὶ πηδώντων.
25, 7.
γέρανοι γεωργοῦ κατενέμοντο τὴν χώραν
ἐσπαρμένην νεωστὶ πυρίνῳ σίτῳ.
26, 1, 2.
γλύψας ἐπώλει λύγδινόν τις Ἑρμείην.
30, 1.
οἱ σφᾶς ἐκόσμου καὶ διεῖλον εἰς εἰλας
λόχους τε καὶ φάλαγγας ὥς ἐν ἀνθρώποις.
31, 9, 10.
ἄλλοι μὲν οὖν σωθέντες ἦσαν ἐν τρώγλαις.
31, 17.
ἰδὼν δ' ἐκεῖνος (ἐν μέρει γὰρ ἡλώκει)
γαμεῖν ἐμελλεν.
32, 5.

SUIDAS.

Ἀλεκτορίσκων ἦν μάχη Ταναγραίων
οἷς φασὶν εἶναι θυμὸν ὥσπερ ἀνθρώποις
3492 C, Ταναγραῖοι.
ἀμείνονα ἔχων τὰπίχειρα τῆς ἥττης
3496 Δ, τὰπίχειρα.
τί σοι τὸ κέρδος ἢ τίν' ὄνον¹ εὐρήσεις;
2778 Δ, ὄνον.
αἰσχροῆς² τις ἦρα καὶ κακοτρόπου δούλης
1682 Δ, ἦρα.
ἄρκος φιλεῖν ἀνθρώπων ἐκτόπως ἡῦχει
1188 E, ἐκτόπως.
Βορέη λέγουσιν ἡλίω τε τοιαύτην
ἔριν γενεσθαι πότερος ἀνδρὸς ἀγροίκου
ὁδοιποροῦντος τὴν σισύραν ἐκδύσει
3320 B, σισύρα.
ὥς δ' οὐκ ἐφικνεῖ³ ἀλλ' ἔκαμεν πηδῶσα
οὐδὲν κρεμαστής σχοῦσα πλεον αἰώρας
παρῆλθεν οὕτω βουκολούσα τὴν λύπην.
1108 C, αἰώρα.
τῶν οὖν τριχῶν ἐκάστοθ' ἡ μὲν ἀκμαία
ἔτιλλεν³ ἅς εὗρισκε λευκανθίζουσας.
1159 D, ἐκάστοτε.
ὁ δ' εἶπε κλαύσας φρῶνος, οὐχὶ παιάνους
τοῦτ' ἔστιν ἡμῖν, φροντῖδος δὲ καὶ λύπης.
2903, Παιάν.
εἰ γὰρ μόνος νῦν λιβάδα πᾶσαν ἀναίνει
τί μὴ πάθωμεν τῶν κακῶν ὅταν γήμας
ὁμοιον αὐτῷ παιδίον τι γεννήσῃ;
650 B, ἀήνας.
ὀθοῦνec⁴ εἰσὶν ἀδρανέστατοι ζῶων
ψυχᾶς ἀτολμοι, μούνον⁴ εἰδότες φεύγειν.
641 C, ἀτολμοι.
ἐπεὶ δὲ λίμνης ἐγγὺς ἦλθον γυρίης
857 Δ, γυρίης.
καὶ βατράχων ὅμιλον εἶδον ἀκταίων.
166 C, ἀκταίη.
βαθείαν εἰς ἰλὸν ὀκλαστὶ πηδώντων.
2653 Δ, ὀκλαδίας.
γέρανοι γεωργοῦ κατενέμοντο τὴν χώραν
ἐσπαρμένην νεωστὶ πυρίνῳ σίτῳ.
3187 Δ, πυρίνῳ σίτῳ.
γλύψας ἐπώλει λύγδινόν τις Ἑρμείαν.
2349 Δ, λύγδινα.
οἱ σφᾶς ἐκόσμου καὶ διεῖλον ἐς φρήτρας
λόχους τε καὶ φάλαγγας ὥσπερ ἀνθρώ-
πους⁵
3844 Δ, φρήτρα.
ἄλλοι⁶ μὲν οὖν σωθέντες ἦσαν ἐν τρώγλαις.
3628 Δ, τρώγλη.
ἰδὼν κάκεινος (ἐν μέρει γὰρ ἡλώκει)
γαμεῖν ἐμελλεν.
1273 Δ, ἐν τῷ μέρει.

¹ MSS., by dittographia, τίνων ὄνον.² Some MSS. αἰσχροῆς σαπρᾶς τις.³ vv.ll. ἔτελλεν and ἔτελλεν.⁴ Some MSS. μάλλον.⁵ v.l. ἀνθρώποις.⁶ v.l. ἀλλ' οἱ.

ATHOAN.

SUIDAS.

ἡ δὲ τῆς βαθυστρώτου
καταβάσα κλίνης ἐπεδίωκεν ἡ νύμφη.
32, 7, 8.
καί τις γεωργὸς πυρὸν εἰς νεὸν **ρίψας**
ἐφύλασσεν ἐστὼς 33, 2, 3.
Δήμητρι **ταῦρον** ὄχλος ἀγρότης θύων
ἄλω πλατεῖαν οἰνάσιν κατεστρώκει.
34, 1, 2.
τάλας, ἐφώνει, μόχθον οἶον ὀτλεύεις.
37, 3.
ἐνείραν αὐτῇ σφῆνας ὡς διασταίη
38, 2.
ἐλθεῖν πρὸς αὐτὸν ἐπὶ τὸ δεῖπνον ἡρώτα.
42, 3.
παρῆν δὲ νέμεσις ἡ τὰ γαῦρα πημαίνει
43, 6.
ἤριξε τεφρὴν γέρανος εὐφύει **ταφ**
κτλ. 65, 1.

ἐμοὶ γένοιτο κὰν ὁδῶ βαίνειν
ἀνευ γέλωτος μὴ τι κὰν **χορῶ** παῖζειν
80, 3, 4.
κερδῶ πιθήκῃ φησίν, ἦν ὁρᾶς στήλην
ἐμὴ πατρῴα τ' ἐστὶ κα' μὴ παππῶ
81, 1, 2.
κοιμωμένου λέοντος ἀγρίης χαίτης
διέδραμεν μὺς· ὁ δὲ λέων ἐθυμώθη,
φρίξας δὲ χαίτην ἔκθορε φωλάδος **κοίτης**.
82, 1-3.

ὁ δ', οὐχὶ τὸν μῦν, εἶπεν, ὦ **παλαμναίη**
δέδοικα μὴ μου τὴν **δορὴν** κνίσῃ φεύγων,
κακὴν δὲ μελέτην ἐπ' ἐμε τῆς ὁδοῦ **τρίβει**.
82, 6-8.
ἄλλοι μὲν ἡμῶν μέλανες οἱ δὲ τεφρώδεις
ἔνιοι δὲ **λαμπροὶ** καὶ διάργεμοι στήθη.
85, 14, 15.
ἐν τῇ δ' ἔκειτο ῥωγὰς **αἰπόλου** πῆρη
ἄρτων ἐώλων πᾶσα καὶ κρεῶν πλήρης.
86, 2, 3.
καὶ παῖδας εἶχε λήλιον κόμη θρέψας
λοφῶντας ἦδη καὶ πτεροῖσιν ἀκμαίους.
88, 3, 4.

τὸν δὲ τῆς βαθυστρώτου
καταβάσα **κοίτης** ἐπεδίωκεν ἡ νύμφη.
703 B, βαθύστρωτος κοίτη.
καί τις γεωργὸς πυρὸν εἰς νεὸν **σπεύρας**
φύλασσεν ἐστὼς. 2576 B, νεός.
Δήμητρι **ταῦρον** ὄχλος ἀγρότης θύων
ἄλω πλατεῖαν οἰνάροις ὑπεστρώκει.
3656 D, οἰναρα.
τάλας, ἐφώνει, μόχθον οἶον ὀτλεύεις.
2731 C, ὀτλεύω.
ἐναφῆκαν τῇ δρυὶ σφῆνας ὡς διασταίη.
1237 D, ἐναφῆκαν.
ἐλθεῖν πρὸς αὐτὸν ἐπὶ τὸ δεῖπνον ἡρώτα.
1451 B, ἐρωτῶ σε.
παρῆν δὲ νέμεσις ἡ τὰ γῆς ἐποπτεύει.¹
2572 A, νέμεσις.
Δ(βυσσα γέρανος ἡ δὲ² ταὺς εὐπῆληξ
χλωρὴν αἰε' **βόσκοντο**³ **χείματος** ποίην.
810 C, γέρανος; cp. 3495 C,
ἐμοὶ γένοιτο κὰν ὁδῶ βαίνειν
μὴ καταγέλαστον μὴ **τε**⁴ **πυρρίχην**
παῖζειν. 3187 C, πυρρίχην.
κερδῶ πιθήκῃ φησίν, ἦν ὁρᾶς στήλην
ἐμοὶ πατρῴῃ τ' ἐστὶ **κάτι** παππῶ.
2985 A, πῖθηκος.
κοιμωμένου λέοντος ἀγρίης χαίτης
διέδραμεν μὺς· ὁ δὲ λέων ἐθυμώθη,
φρίξας δὲ χαίτην ἔκθορε φωλάδος **κοίτης**.
3844 D, φριξότριχα,⁵ also 3853
C, φωλάδος = σπηλαιὸν κρυπ-
τοῦ, and again in 1169 B,
ἐκθορεν, but with variant
κοίτης.
ὁ δ', οὐχὶ τὸν μῦν, εἶπας ἡ **παλαμναία**,
δέδοικα μὴ μου τὴν **δορὰν** δάκοι φεύγων,
χαίτην δ' ἐμέλλε τὴν ἐμὴν **καταισχύειν**.
2812 B, παλαμναῖος.
ἀλλ' οἱ μὲν ἡμῶν μέλανες οἱ δὲ τεφρώδεις
ἕτεροι **ξανθοὶ** καὶ διάργεμοι στήθη.
957 A, διάργεμοι.
ἐν τῇ δ' ἔκειτο ῥωγὰς **αἰπόλου** πῆρη
ἄρτων ἐώλων πᾶσα καὶ κρεῶν πλήρης.
3226 C, ῥωγὰς.⁶
καὶ παῖδας εἶχε λήλιον κόμη θρέψας
λοφῶντας ἦδη καὶ πτεροῖσιν ἀκμαίους.
2343 D, λόφος.

¹ Variant inserted thus—ἡ καὶ ἀλλως,
τὰδ' ἐποπτεύει.

² v.l. ἡδέ.

³ v.l. βόσκοντος.

⁴ Also 1310 C, **ἔωλα**· τὰ χθεσινὰ καὶ ἔωλον ὁμοίως, τὸ ψυχρόν, μάταιον, ἀνωφελές,
ἀνίσχυρον, τὸ εἰς τὴν ἔω λειπομένον καὶ ἐώλων καὶ κρεῶν πλήρησι, χθιζῶν· τὸ εἰς
τὴν ἔω λειπομένον. ἐπὶ ὧν· ἔκειτο πῆρα ἄρτων. The nonsensical latter part of
this has to be corrected into—καὶ ἐώλων· χθιζῶν, τῶν εἰς τὴν ἔω λειπομένων, ἐπὶ ὧν.
ἔκειτο πῆρη

ἄρτων ἐώλων πᾶσα καὶ κρεῶν πλήρης
the scribe's eye having wandered from the first to the second ἐώλων.

⁴ v.l. μήτι.

⁵ φριξότριχα· ὀρθοῦντα τὰς τρίχας is
evidently a corruption of φριξαί τὴν χαίτην·
ὀρθοῦν τὰς τρίχας.

ATHOAN.

νῦν ἐστὶν ὥρη, παῖδες, ἀλλαχοῦ φεύγειν
ὅτ' αὐτὸς αὐτῷ κοῦ φίλοισι πιστεύει.

88, 18, 19.

ὁ δ' ὠχρήσας γομφίους τε συγκρούων,
μή μοι χαρίζου, φησί.

92, 8, 9.

μωρὰ δὲ ποίμνη καὶ τὰ πάντ' ἀβληχρώδης
πέμπειν ἐμελλεν.

93, 5, 6.

κάρχαρόν τι μειδήσας
σοὶ μισθὸς ἀρκεῖ, φησί, τῶν λατρείων
κεφαλὴν λυκεῖου στόματος ἐξελεῖν σῶην.

94, 6, 7, 8.

τοιαῦτα κοτῖλλουσα τὴν ἀχαῖνην
ἔπεισεν ἐλθεῖν δις τὸν αὐτὸν εἰς ἄδην.

95, 87, 88.

λέων μὲν αὐτὸς εἶχε δαῖτα παντοίην
σάρκας λαφύσσω, μυελὸν ὀστέων πίνων
καὶ σπλάγχνα λάπτων.

95, 90-92.

πεινώσα θήρης καρδίην δὲ νεβρέην
λάπτει πεσοῦσαν ἀρπάσασα λαθραίως.

95, 93, 94.

λύκος παρῆι θριγκόν, ἔνθεν ἐγκύψας
ἀρνεῖς αὐτὸν ἔλεγε πολλὰ βλασφήμως

96, 1, 2.

κάκείνος εἶπε τὰς σιαγόνας πρίων

96, 3.

κοιλὴς ἔσω σπήλυγος ὡς νόσῳ κάμνων
ἔκειτο δολίως οὐκ ἀληθῶς ἀσθμαίνων.

103, 3, 4.

ποῦ δ' ὀσπρίων ἦν σωρὸς ἢ πίθοι σύκων
στάμνοι τε μέλιτος σῶρακοί τε φοινίκων.

108, 17, 18.

μικρόν τ' ἐπισχῶν εἴτ' ἔσωθεν ἐκκύψας
ψαύειν ἐμελλεν ἰσχύδος Καμειραῖς

108, 24, 25.

ἐγὼ δὲ λιτῆς οὐκ ἀφέξομαι βώλου
ὑφ' ἣν τὰ κρίμνα μὴ φοβούμενος τρώγω.

108, 31, 32.

ὁ δ' ἐκλυθεὶς πόνων τε καὶ ἀναιδείης πάσης
τὸν κνακίαν χάσκοντα λακτῆσας φεύγει.

122, 11, 12.

SUIDAS.

νῦν ἐστὶν ὄντως, παῖδες, ἐκ τόπων φεύγειν
ὅτ' αὐτὸς ἀμὰ κοῦ φίλοισι πιστεύει.

229 C, ἀμᾶν.

ὁ δ' ὠχρήσας γομφίους τε συγκρούσας,
μή μοι χαρίζου, φησί.

835 C, γομφίους.

μωρὸς δὲ ποιμὴν καὶ τὰ πάντα βληχρώδης
πέμπειν ἐμελλεν.

748 C, βληχρώδης.

καὶ κάρχαρόν τι μειδήσας,
σοὶ μισθὸς ἀρκεῖ, φησί, τῶν λατρείων
κεφαλὴν λυκεῖου φάρυγος ἐξελεῖν σῶαν.

1987 B, καρχαρόδους.

τοιαῦτα κοτῖλλουσα τὴν ἀχαῖνην
ἔπεισεν ἐλθεῖν δις τὸν αὐτὸν εἰς ἄδην

690 A, ἀχαῖνην, and

2190 A, κοτῖλλω.

λέων μὲν αὐτὸς εἶχε δαῖτα πανθοῖνην
ἔγκατα λαφύσσω, μυελὸν ὀστέων πίνων
καὶ σπλάγχνα δάπτων.

2833 A, πανθοῖνην; cp.

866 A, δάπτω.

πεινώσα κερδῶ καρδίην δὲ νεβρέην
λάπτει πεσοῦσαν ἀρπάσασα λαθραίως.

2569 A, νεβρός; cp.

2568 C, νεβρέην καρδίην.

λύκος παρῆι τριγχόν, ἔνθεν ἐκκύψας
ἀρνεῖς αὐτὸν ἔλεγε πολλὰ βλασφήμως.

3614 B, τριγχόν.

κάκείνος εἶπε τὰς σιαγόνας πρίων

3078 A, πρίων.

κοιῶσω σπήλυγος οἶά τις νοῦσῳ
κάμνων ἐβέβλητ' οὐκ ἀληθῆς ἀσθμαίνων.

3383 C, σπήλυγξ. So from

οἶά τις also at 605 A, ἀσθμα.

ποῦ δ' ὀσπρίων ἦν σωρὸς ἢ πίθος σύκων
στάμνοι τε μέλιτος σῶρακοί τε φοινίκων.

3373 B, σωράκους.

μικρόν δ' ἐπισχῶν εἴτ' ἔσωθεν ἐκκύψας
ψαύειν ἐμελλεν ἰσχύδος Καμειραῖς

1967 B, Καμειραῖα ἰσχάς.

ἐγὼ δὲ λιτῆς οὐκ ἀφέξομαι βώλου
ὑφ' ἣν τὰ κρίμνα μὴ φοβούμενος τρώγω.

2203 A, κρίμνον.

ὁ δ' ἐκλυθεὶς πόνων τε κἀνείης πάσης
τὸν κνηκίαν χάσκοντα λακτῆσας φεύγει.

2130 A, κνηκίας.

The above list, even if the numerous merely clerical errors

Discrepancies between the Athoan and Suidas. The fragments in Suidas not all inserted by the same man.

are disregarded, still exhibits a fair number of very important discrepancies between the Athoan readings and those of the lexicon. These, I venture to say, will continue to be in great measure inexplicable till more materials for criticism are discovered. In the first place, there is no way

of determining whether the citations in the lexicon were all made from the same codex by the same man. There is even some evidence against this being the case. Is it possible, for instance, that within a few lines of each other the same scholar should have written the two articles—

1. Νεβρείην καρδίην· Βάβριος
πεινώσα κερδὼ καρδίην δὲ νεβρείην

and

2. Νεβρός· ἐλάφον γέννημα, οἶονεὶ νέον ἐπὶ τὴν βορὰν ἐξιὼν καὶ νεμομένον· ἐτυμολογεῖται δὲ ὡς καὶ νεοβόρος τις ὢν. καὶ νεβρεία καρδία· Βάβριος

πεινώσα κερδὼ καρδίην δὲ νεβρείην
λάπτει πεσοῦσαν, ἀρπάσασα λαθραίως?

I believe that it is exceedingly improbable that these two glosses came from the same pen, and in any case consider the evidence quite inadequate to prove that the Babrian citations in Suidas are derived from the same recension. In the second place, one of the quotations presents a very manifest gloss:—

ἐναφήκαν τῇ δρνί) ἐνεῖραν αὐτῇ σφήνας ὡς διασταίη,

and if one does, surely the others may.

Further, the Suidian glossologists show themselves capable of inserting in the lexicon undoubted clerical Certain errors in Suidas. corruptions, like γυρήης for εὐρείης and φωλάδος κοίλης for φωλάδος κοίτης, and if this can be proved, then the presence in Suidas, fortified by alphabetical order, of any particular variant cannot be used as evidence in favour of that variant. Again, the rules of Babrian verse prove the lexicon to be wrong in giving ἔγκατα λαφύσσων in place of the Athoan σάρκας λαφύσσων in 95, 91, and if the lexicon or its authority can in this case be shown to have improved upon Babrius by an Homeric reminiscence, then the Suidian φρήτρας (also an Homeric reminiscence) for the Athoan ἱλας in 31, 9, has not a very stable footing. The metre in the same way demonstrates that there is something wrong with the Suidian citation from the nineteenth fable, and it is not improbable that the lexicon lines—

ὡς δ' οὐκ ἐφικνεῖτ' ἀλλ' ἔκαμνε πηδῶσα
οὐδὲν κρεμαστῆς σχοῦσα πλεῖον αἰώρας, 19, 6,

f

arose in somewhat the same way as the Athoan absurdity—

λαχών δ' ὁ Φοῖβος χρυσέην τε κυκλώσας
τόξοιο νευρὴν, ὀξέως ἀφείς πρῶτος.—68, 5.

Moreover, the Suidian ἐγγὺς ἦλθον γυρίης (25, 5), although not so long a blunder as the Athoan—

κακὴν δὲ μελέτην ἐπ' ἔμε τῆς ὁδοῦ τρίβει, 82, 8,

is still certainly as deep. Lastly, both authorities agree in making the same unquestioned mistake of transposing κερδὼ πιθήκῳ φησὶν and κερδοῖ πίθηκος εἶπεν in the eighty-first fable. The fact is that, with the exception of the one fable, the sixty-fifth, which the lexicon seems to have cited from a version of which the Athoan is a curtailment, there is not much to choose between the Codex Athous and the manuscript or manuscripts employed by the compilers of Suidas. Each discrepancy has to be explained on its own merits, and in many cases cannot be explained at all. The use to which

Prevalence of
alternative read-
ings.

fables were put in the schools of the ancients must have led to a formidable number of glosses, and I feel sure that all our authorities for the text of Babrius have been seriously affected in this way. In a writer of any Byzantine age the difficulty of deciding with any approach to certainty which word is gloss and which word original, is in most cases quite insurmountable; but a few of the variants above tabulated lend a willing ear to an honest arbiter. Thus, of the three variants in 43, 6, viz. the Athoan ἡ τὰ γαῦρα πημαίνει, and the Suidian ἡ τὰ γῆς ἐποπτεύει, and ἡ τᾶδικ' ἐποπτεύει, the Athoan is evidently the Babrian lection, and the last a gloss upon it:—

παρῆν δὲ νέμεσις ἡ τὰ γαῦρα πημαίνει (τᾶδικ' ἐποπτεύει

the other being an attempt to restore the metre to the corrupt

παρῆν δὲ νέμεσις ἡ τᾶδικ' ἐποπτεύει.

Similarly, although it is difficult to decide between μὴ καταγέλαστον and ἄνευ γέλωτος in 80, 4, there is no question that πυρρίχην should be preferred to κὰν χορῶ, as in 82, 7, κνίσῃ to δάκοι, in 85, 15, λαμπροί to ξανθοί, and in 88, 18, ἀλλα-

χοῦ to ἐκ τόπων. Similarly I regard ἀμᾶ in 88, 19, to have arisen from a marginal note—

ὅτ' αὐτὸς αὐτῷ καὶ φίλοισι πιστεύει (δηλονότι ἀμᾶ.

Of all the Suidian divergences from the Athoan text there is only one—that on 103, 3, 4—which seems to support the hypothesis that there were two sets of readings both due to Babrius, one belonging to an earlier, the other to a later edition of the fables. Even that instance is weakened by the manifest blunder in the lexicon version.

The same sort of conclusions are to be drawn from a comparison, first, of the passages common to the Vatican Codex and Suidas, and secondly, of those found in all three authorities.

Were there two
recensions by
Babrius?

Passages common
to the Vatican
and Suidas.

PASSAGES COMMON TO THE VATICAN CODEX AND SUIDAS.

VATICAN.

ὁ δὲ τοῦ τέγουσ κλαγγὴν εἶπε φωνήσας
πόθεν μαθήσει πόσον εἰς ἔω λείπει
τὸν ὠρομάτην ἀπολέσας;

124.

SUIDIAN.

ὁ δ' ἐκ πεταύρου κλαγγὴν εἶπε βοήσας
πόθεν μαθήσῃ πόσον εἰς ἔω λείπει
τὸν ὠρόνομον θύσας με;

2966 C, πέταυρα.

PASSAGES COMMON TO ATHOAN, VATICAN, AND SUIDAS.

ATHOAN.

καὶ τις γεωργὸς πυρὸν εἰς
νεὸν ρίψας
ἐφύλασσαν ἐστῶς

εἶπε κορύδαλλος παῖσι
νηπίοις ὄντως
νῦν ἐστὶν ὥρη παῖδες
ἀλλαχοῦ φεύγειν
ὅτ' αὐτὸς αὐτῷ καὶ φίλοισι
πιστεύει.

VATICAN.

καὶ τις γεωργὸς ἐν κλήρῳ
πυροῦς σπείρας
ἐφύλαττεν ἐστῶς.

εἶπε κορυδὸς πᾶσι νηπίοις
οὕτως
νῦν ἐστὶν ὥρη παῖδες
ἀλλαχοῦ φεύγειν
ὅτ' αὐτὸς αὐτῷ καὶ φίλοισι
πιστεύει.

SUIDIAN.

καὶ τις γεωργὸς πυρὸν εἰς
νεὸν σπείρας
φύλασσαν ἐστῶς.

νῦν ἐστὶν ὄντως παῖδες ἐκ
τόπων φεύγειν
ὅτ' αὐτὸς ἀμᾶ καὶ φίλοισι
πιστεύει.

It is discernible that the discrepancies in these lines are all best explained by considering them as due either to glosses which have crept into the text or to clerical blunders. The Suidian βοήσας and θύσας με are as manifestly glosses upon φωνήσας and ἀπολέσας as the Vatican τοῦ τέγουσ upon ἐκ πεταύρων. There may be some question about ρίψας and σπείρας, but there is none about ἐν κλήρῳ and εἰς νεόν.

Between the Athoan and the Vatican there is on the whole not much to choose, as the following table of the more important divergences will demonstrate:—

The Athoan and Vatican manuscripts compared.

ATHOAN.

τί σε δροσίξει νυκτὸς ἔννυχος στείβη
καὶ καῦμα θάλλπει πάντα δ' ἀγρώτην
τῆκει ; 12, 16, 17.
σφάζουσι καὶ κτείνουσι χωρὶς αἰκίης
21, 7.
γαλῆν δόλω τις συλλαβὼν τε καὶ πνίγων
ἔπνιγεν ὑδάτων συναγγία κοίη
27, 1, 2.
ἔπνιγες ὄρνεις πάντα δ' οἶκον ἡρήμους
27, 6.
ψᾶρες τ' ὄλεθρος σπερμάτων ἀρουραίων
33, 5.
θεοὺς Ἀπόλλων ἔλεγε μακρὰ τοξεύειν
οὐκ ἂν βάλοι τις πλείον οὐδὲ τοξεύσει
68, 1, 2.
λαχὼν δ' ὁ Φοῖβος χρυσέην τε κυκλώσας
τόξοιο νευρήν, ὀξέως ἀφείς πρῶτος
68, 5.
τυροῦ δ' ἀλώπηξ ἱχανῶσα κερδῶψ
77, 2.
ἔτριβεν ἐκτένιζεν ἡμέρη πάση
83, 2.
ὡς ξηρὸν εἶδε τὸ θέρος εἶπε νῦν ὥρη
88, 6.
μισθὸν μὲν ἀμυντήρσιν αὔριον δώσειν
88, 15.
εἶπεν τις αὐτῷ βαῖον ἦν λύχνου πνεῦμα
τῶν δ' ἀστέρων τὸ φέγγος οὐκ ἀποθνήσκει.
114, 6.
τὸν ἀνδρ' εαυτῆς καταλιποῦσα κοιμᾶσθαι
116, 5.
ζητῶν ὅπουστί κοῦκ ἰδὼν δόμων εἰσω
μῆδὲν χανῶν τε καὶ τὸς ἦλθεν εἰς οἶμας
116, 9, 10.

VATICAN.

τί σοι δροσίξει νῶτον ἔνδροσος κοίτη
καὶ καῦμα θάλλπει πάντα καὶ κατακαίει ;
φάζουσι καὶ κόπτουσι χωρὶς αἰκίης.
γαλῆν δόλω τις συλλαβὼν τε καὶ πνίγων
ἔπνιγεν βαλὼν ὑδάτων συνεχεῖα.
ἔπνιγες ὄρνεις πάντα δ' οἶκον ἡρήμους
κρεῶν ἀνέωγας ἄγγος ὥστε τεθνήξῃ.
ψᾶρες ὀρύκται σπερμάτων ἀρουραίων.
θεοὺς Ἀπολλὼν ἔλεγε μακρὰ τοξεύων
οὐκ ἂν βάλλῃ τις πλείον οὐδὲ τοξεύσει
λαχὼν δὲ φοῖβος τὸ τόξον ἐκκυκλώσας
τυροῦ δ' ἀλώπηξ ἐρῶσα κερδῶψ.
ἔψηχεν ἐκτένιζεν ἡμέρη πάση
ἀνθηρὸν ὃν εἶδε τὸ θέρος εἶπε νῦν ὥρη.
μισθὸν μὲν ἀμήτυρσιν αὔριον πέμπειν
μισθὸν δὲ πᾶσι δραγματηφόροις δώσειν.
εἶπεν τις αὐτῷ φαῖνε λύχνη καὶ σίγα
τῶν ἀστέρων τὸ φέγγος οὐποτ' ἐκλείπει.
τὸν ἀνδρ' εαυτῆς εὐδοντα ἐκλιποῦσα
ζητῶν ἐφευρεῖν κοῦκ ἰδὼν δόμων ἴσω
μῆδὲν χανῶν τε καὶ τὸς ἦλθεν εἰς οἶκον.

Here both manuscripts present the same corruptions in the first lines of the sixty-eighth fable and the tenth of the hundred and sixteenth, and possibly also in the twenty-first and the twenty-seventh. It is also evident that in the fifth line of the sixty-eighth there was some corruption in both manuscripts, which the Athoan after its manner of making clean the outside tried to conceal as best it could by an audacious extension. In the twenty-first it is not unlikely that both κτείνουσι and κόπτουσι are merely glosses, as both codices exhibit undoubted corruption of this

Corruptions common to both.

kind. Thus in the twelfth fable the Vatican *κοίτη* is a gloss upon the Athoan *στίβη*, the Athoan *νυκτός* is a gloss upon *ἐννυχος*, while the Vatican *ἐνδροσος* is an attempt to correct *νυκτὸς ἐννυχος*. In this case the seriation of corruptions may be thus represented—

τί σε δροσίξει νῶτον ἐννυχος στίβη (νυκτός
 τί σε δροσίξει νυκτὸς ἐννυχος στίβη (ἐνδροσος
 τί σε δροσίξει νυκτὸς ἐνδροσος στίβη (κοίτη
 τί σε δροσίξει νυκτὸς ἐνδροσος κοίτη

Then by correction from another copy—

τί σε δροσίξει νῶτον ἐνδροσος κοίτη.

This one line is indeed quite sufficient to overthrow Knoell and Giltbauer's theories as to the relation of the two codices, as it suggests a continuity of corrupting influences, for which our study of the history of Greek fable has amply prepared us. The text of Babrius, like that of almost every late Greek writer, must remain in many respects uncertain. In the Vatican *ὀρύκται* (33, 5), *ἐρῶσα* (77, 2), *εὐδοντα ἐκλιπούσα* (116, 5), *ἐφευρεῖν* (116, 9), we see glosses on the *ὄλεθρος*, *ἰχανῶσα*, *καταλιπούσα κοιμᾶσθαι*, and *ὀπουστί* of the Athoan, while on the other hand the Vatican *ἔψηχεν* (83, 2) is the original of the Athoan *ἔτριβεν*. As to 88, 15, the explanation of the variants is on the whole certain. The original reading was

μισθὸν μὲν ἀμνητῆρσιν αὔριον δώσειν
 μισθὸν δὲ πᾶσι δραγματηφόροις δώσειν.

In the Vatican the first *δώσειν* was changed to *πέμπειν*, while the homoioteleuton led to the Athoan scribe missing the second line (cp. 68, 1, 2, and 91, 4, 5).

The divergence in the one hundred and fourteenth fable (and perhaps that in the seventeenth line of the twelfth) suggests the hypothesis of two editions of the fables, or at all events, of two editions of the former of the two parcels of fables versified by Babrius. The strongest argument for this supposition is drawn from the arrangement of lines in the twelfth fable. Both the Athoan

Theories as to the relation of the Athoan and Vatican.

Evidence of Vatican as to two editions of Babrius.

and the Vatican manuscripts exhibit in the text two sets of lines—

ἀλλ' ἔλθ' ἐς ἀγρὸν καὶ πρὸς οἶκον ἀνθρώπων·
σύσκηνος ἡμῖν καὶ φίλη κατοικήσεις,
ὅπου γεωργοῖς, οὐχὶ θηρίοις ἔσεις.

and—

ὑπαιθρον ὕλην λείπε καὶ παρ' ἀνθρώποις
ὁμώροφόν μοι δῶμα καὶ στέγην οἶκει,

one or other of which must be an alteration from the pen either of the author himself or of a grammarian. That the former set was at some time or other in the margin is proved by the fact that in the Vatican Codex the three lines have been inserted in a wrong place—before instead of after a particular line (see critical note *in loco*). In any case the passage is poor evidence upon which to base an hypothesis of such import, and until more evidence is forthcoming it would be rash to seek in so ill-established a supposition the explanation of other variants. For my own part I deem it more discreet to consider the Athoan

βαιὸν ἦν λόχου πνεῦμα

an audacious attempt to restore a half-obliterated hemistich, of much the same sort as the notorious

κακὴν δὲ μελέτην ἐπ' ἐμὲ τῆς ὁδοῦ τρίβει,

than to throw the πνεῦμα before the βαιόν and refer the restored words to Babrius himself. In any case the οὔποτ' ἐκλείπει is most probably a gloss upon οὐκ ἀποθνήσκει.

The preceding pages must have prepared my readers for the point of view which I take in regard to the more general aspects of the Babrian text. There is, I am convinced, no evidence worth considering for two recensions from the author's pen. Moreover, to speak generally, it cannot be said that any of our three authorities is markedly more trustworthy than its fellows. The Vatican is in one respect inferior to both the others, namely, in the number and gravity of its glosses and transcriber's blunders; but in the eyes of a critic searching for traces of primitive readings, clerical errors are venial and

The general aspects of all the manuscripts. Futility of all theory as to their genealogy.

glosses often valuable. Generations of schoolmasters and their pupils have left their thumb-marks on the pages of Babrius. The ink is sometimes faint with age, and the characters blurred with tears. The schoolboy's furtive pencillings between the lines, as well as the teacher's explanations, have not seldom worked their way into the text. Add to these sources of corruption the tinkering of ignorant editors and the blundering of copyists and the condition of the fables is not surprising. To theorise about recensions and manuscript genealogies is in such a case out of the question; and if my text approaches its original in any degree it is because I have put theory aside and tried by writing and rewriting the choliambics to get behind the manuscripts and know Babrius himself.

Of the greater corruptions of the Athoan text the first to strike the student are the interpolations. In most cases these are easily detected by the violations therein presented of the rigid metrical rules of the Babrian seazon. From very early times this species of corruption has given trouble to textual critics. In his *Σοφιστική Προπαρασκευή* Phrynichus¹ tells us that the verbs *ἐπικαττύνειν* and *πτερνίζειν* were applied to the work of the literary cobblers who put a patch on the Comic sock, or a heel on the Tragic cothurnus. As was natural in the case of short pieces like Aesopic fables, there are more *πτερνίσματα* than *ἐπικαττύματα* in the Athoan recension of the choliambics. Of these the attempts at metrical epimythia form by far the largest number. More than fifty of the fables found in the Athoan Codex have had one or more lines added to form a moral, many of them very bad, and none of any literary value. These I have remorselessly asked to take a lower place. It is indeed difficult to understand why editors suffered them to disfigure the book for so long, and inconceivable why they thought it worth while to emend them. Eberhard was certainly within his right in bracketing them all. They are never cited by Suidas, and even the Vatican Codex is without them. Of

The greater corruptions of the Athoan Codex. Interpolations—*πτερνίσματα*. The Epimythia.

¹ Bekk. Anec. 39, 19, Ἐπικαττύνειν καὶ πτερνίζειν· τὸ παλαιὰ ἐπισκευάζειν. ἡ μεταφορὰ ἀπὸ τῶν τοῖς παλαιοῖς ὑποδήμασιν ἕτερα καττύματα καὶ πτέρνας

προσραπτόντων. λέγουσι δὲ ἐπὶ τῶν τὰ παλαιὰ τῶν δραμάτων μεταποιούντων καὶ μεταρραπτόντων.

the five manuscripts from which the twelfth fable has been edited the Athoan is the only codex which exhibits the four lines of moral. Every kind of error in metre, accident, and syntax is represented in these epimythia, and it is perhaps a blot on this edition that they have found a place even in the critical notes. In fact, they have less right to be preserved than the prose epimythia¹ which I have not printed, but I judged that they would serve a purpose by indicating the kind of corruption which it was natural to expect in Babrius. Pius Knoell² considers them to be a characteristic of that recension of the fables to which the Athoan manuscript belongs; but whether it is so or not, it is very plain that they enjoyed a great popularity in the later centuries. Writers like Tzetz and Georgides³ are fond of citing them, and even a reader of the *Codex Athous* has tried to fix one⁴ in his memory by scrawling it on the margin.

Besides the epimythia, however, there are other *πτερνίσματα* almost as readily detected. Most of these resemble the epimythia in being attempts to render more explicit the ethical gist of the fable to which they are appended. In the one hundred and fourth fable the Athoan scribe has actually written a spurious final couplet of this sort as a veritable epimythium, by beginning the former of the lines a little in front of the others. If my readers will turn to this apologue, and also to the thirty-third, forty-fifth, sixty-third, and ninety-eighth, I am sure that they will commend me for erasing in each case the one or more spurious lines at their close. Other fables have also suffered by the addition of one or more lines at the end, namely, the twenty-second, thirty-first, forty-second, seventy-ninth, eighty-sixth, ninety-fifth, one hundred and second, one hundred and nineteenth, and one hundred and thirty-fourth; but in their case the spurious lines owe their existence to the fact that

¹ Pius Knoell, *Neue Fabeln des Babrius*, pp. 667, 668. The tendency to moralising is too deep-rooted in human nature to require illustration. Even the Hesiodean Fable (*supra*, p. xxvii.) had its *πτερνιστής*, and its Lachmann too, as Aristarchus obelised the epimythium. There is generally a space left in the

Athoan Codex after such fables as have no epimythia.

² *Neue Fabeln*, p. 668. The *Etymologicum Magnum* (662, 27) exhibits a metrical epimythium to Fab. 140.

³ He cites one to Fab. 136 which in the Vatican has none.

⁴ Fab. 103.

Babrius had closed the apologues in a way which left an opening for the cobblers.

Let me carry the quaint fancy of my ancient predecessors a little farther, and limit the term *περνίζειν* to the cobbling of the heels and toes of the fables, <sup>Ἐπικαττύματα.
Their origin.</sup> reserving the alternative verb *ἐπικαττύειν* for the like patches on the uppers. The *ἐπικαττύματα* are almost as frequent as the *περνίσματα*. There is a very ugly one after the second line of the first prooemium, and others will be found by turning to the critical notes on 3, 2; 12, 17; 27, 6; 50, 15; 57, 6; 58, 6; 72, 17; 76, 7; 88, 2; 95, 60; 126, 7; 128, 7; 131, 15. Sometimes they have originated in an attempt to conceal either an imaginary or a real lacuna. Of the former kind the sixty-fourth fable furnishes an example. Possessed of too little Greek to understand the idiomatic *καί* which begins the second last line, an early manuscript editor rashly hit upon the expedient of inserting a line (compare 85, 4, note). The corruption of the seventy-fifth fable is similarly traceable to the difficulty presented by a parenthesis.

But far more instructive are the lines which ancient editors have concocted to conceal a manuscript corruption. The best instances come from the ^{Attempts to conceal corruptions.} sixty-eighth fable, which has been preserved both in the Athoan and the Vatican manuscripts. The Vatican fifth line is corrupt, but the editor has left it so, whereas the Athoan is patched up into a show of meaning by the addition of a line. The note on the passage will show how a half-obliterated verb was misread as an adjective, and a substantive had to be supplied for it even at the expense of a new scazon. I have traced *ἐπικαττύματα* of this kind also in 23, 3 and 52, 3, and have little doubt that the Suidian variant in the nineteenth fable is due first to a misplacement of the first line, then to further corruption, and lastly to an attempted cure.

Such early corruption in the text of Babrius is borne witness to in a striking manner, not only by the instance in the eighty-second fable, but also by Tzet. In quoting the one hundred and thirty-seventh Tzet. omits two lines which are found in a corrupt shape in Noël Conti. Moreover, both writers exhibit the fable as beginning with *Γάλλους*,

whereas its absence from what is left of the Athoan Codex shows that in the Athoan recension the line now second came first.

Almost all these additions, *πτερνίσματα* and *ἐπικαττίματα* alike, are marked by considerable offences against the Greek language, and striking violations of the Babrian and all other rules of metre. If the student will read through the lines in spaced type in the critical notes he will be surprised that they were not rejected from the first. It would be wrong to assign them all to one hand. It was stated above that the Vatican Codex has not a single epimythiast's seazon, but notwithstanding it has other *πτερνίσματα*, *e.g.* the three last lines of 134. Of the Athoan interpolations most are earlier, but some later (*e.g.* 45, 12; 98, 18; 119, 11) than the prose paraphrases. It would be doing an injustice even to an interpolator to imagine the author of the final couplet of the thirty-first fable capable of writing the lines at the end of the twenty-second or forty-fifth, or the epimythium of the ninth or the eighty-fourth.

At this point we are met by the question whether any entire fables have been interpolated in the collection. The choliambics of Babrius were addressed to a child, and I believe that this of itself would almost be reason sufficient for denying the genuineness of the forty-eighth, fifty-fourth, and one hundred and sixteenth fables, and assigning them to some versifier as foul as the epimythiast of the twenty-second. The one hundred and sixteenth, moreover, in addition to its obscenity, bears another mark of the interpolator's hand in those lines which end in a short syllable. From the fact that in so many cases in which lines end in short syllables it can be proved that they are not from the hand of Babrius, I am inclined to consider the few short final syllables still left unaccounted for as due to corruptions. Both the Athoan scribe and the diorthotae were ignorant of the Babrian metrical rules, and Suidas, or his authorities, were equally so. Now, as it is plain that many glosses have crept into the text, and that these cannot have been always detected, it is not too rash to account for the short finals on the supposition that they belong to words which have taken the place

The faults of the interpolators in Greek and in metre.

Were any entire fables interpolated?

of the primitive expressions. The following instances still defy the critic:—7, 2, τὸν φόρτον: 10, 6, πᾶσαν: 23, 5, ταῦρον: 99, 4, πίστιν: 106, 4, ἐπειράτο: 106, 16, μοῖραν: 106, 17, σιγῶσαν: 106, 18, ἀποσχοῦσαν: 106, 21, ψαῦσον: 106, 26, ἄλλος: 112, 9, μᾶλλον: 115, 4, ταῦτα: 116, 3, παῖδα: 116, 7, πᾶσαν: 116, 10, οἶμον: 116, 13, κᾰκείνους: 129, 19, εἶδον: 141, 1, 2, τίκτητε and εἶχε.¹ It will thus be seen that out of nineteen defective lines, ten are met with in the one hundred and sixteenth and the one hundred and sixth fables, both of which have too much else against them to allow of our doubting their spuriousness.

Curtailment also has done as much to deface the literary merits of the choliambics as have interpolation and Curtailment. extension. The mediæval monk Ignatius, who reduced many of the apologues to four lines of ordinary iambs, has had predecessors who differed from him only in the metre they used. It is also not unlikely that they occasionally insinuated a tetrastich wholly their own, *e.g.* fable thirty-nine. There may have been many hands employed in such curtailment, and at different times. The age of one, however, is later than the verse epimythia, as the epimythium actually occupies two lines out of the four (Fab. 41). Curtailment, apart from the tetrastich craze, is proved by comparing the Babrian sixty-fifth with the Suidian version of it; but whether this was due to the same tendency that produced the tetrastichs, or originated in an attempt to preserve in some shape or other a partially obliterated fable, must for the present remain uncertain.

To pass to less important features of the Athoan copy, there is evidence for believing that it is by no means so The Athoan
Codex mislead-
ing. Its errors. good as it looks, and that the beautiful and careful writing cloaks many corruptions. For example, the scribe seems to have freely inserted syllables to correct metrical deficiencies due to corruption. Thus in 102, 3, there is an unmeaning ἄρα which owes its place to πρᾶος, having been corrupted to πρὸς, and then πρὸς δὲ καὶ extended to πρὸς δ' ἄρα καί. So in 116, 10, ἀμνηχανῶν both in the Athoan

¹ As to ἦγον in 24, 3, and ἦτις in 102, 11, they belong to lines which ought to have been printed as interpolated.

and the Vatican has lost its alpha, and the *μή* been extended to *μηδέν*, so as to exhibit *μηδέν χανών*. Sometimes also he seems to have followed a common practice of his tribe in converting words he did not know into those which he did without any regard to the sense demanded by the context, *e.g.* 30, 9, *εἶεν* to *εἶδεν*. I believe that in this way are to be explained the *ἐμβάντα* of 91, 4, and the *πεινίη* of 46, 7 (see notes *in loco*).

Instances of transposition—another frequent source of Transposition. error—are not uncommon. Two lines have been transposed in 21, 9, 10, and the words *φοβερός* and *πικρός* in 1, 15, 16: *πλήρεις* and *κερδῶ* in 19, 2, 3: so in 53, 4, *φησὶ νῆ τὸν Πᾶνα* for *νῆ τὸν Πᾶνα φησί*: in 95, 8, *εἰς χεῖρας* for *χεῖρας εἰς*: in 100, 5, *πῶς εἶπεν* for *εἶπε, πῶς*: in 102, 7, *πάντα ὡς δ'* for *πάντα δ' ὡς*: in 117, 10, *εἶναι | ὕμῶν* for *ὕμῶν | εἶναι*: in 121, 3, *σοι πάντα* for *πάντα σοι*: and in 123, 1, *ὠιὰ χρυσᾶ* for *χρύσε' ὠιά*. In some of these cases the words were left in the wrong order simply to avoid erasures, the same reason which caused the blunder *δεικνύει* to be left un erased in the text of 13, 6; while the true reading *σημαίνει* was written in the margin (see *supra*, p. lxx.), but in 114, 5, the wrong *ῥιπισθείς* is in the margin.

The care with which the Athoan scribe has preserved one of the most convincing proofs of the spuriousness of the epimythia—I mean the spelling *πράττω*, etc., *γίγνομαι, γινώσκω, ἦν*—conveys a wrong impression of his accuracy in such things. Fortunately a comparison of the Athoan and the Suidian passages makes it plain that the scribes are not to be trusted for preserving the author's hand in other niceties of his conventional dialect. When the Athoan has *η* in words like *χώρη*, Suidas has *α*, and *vice versa*. In one line the Athoan will write *χώρη*, in another *χώρα*. Sometimes an original *η* is changed to an *α* by a diorthotes, as *ἐλευθέρης* to *ἐλευθέρας* in Proem. 1, 16. Accordingly I have restored the *η* in the following words of the Athoan P. 1, 9, *πέτρα*: 3, 2, *μιᾶς*: 7, 16, *χρεία*: 10, 1, *αἰσchrās*: 10, 2, *ιδίας*: 4, *πορφύραν*: 7, *ἡμέραν*: 11, 1, *ἐχθράν*: 18, 1, *βορέα*: 4, *βορέας*: 5, *βία*: 22, 5, *νέας, γραίας*: 7, *γραία*: 8, *ἀκμαία*: 11, *νέα, γραῖα*: 23, 1, *μακράν*: 26, 1, *χώραν*:

Inconsistency in preserving the conventional spelling.

28, 4, ὥρας: 37, 4, χώραν: 38, 1, ἀγρίαν: 43, 3, σκιάν: 44, 6, ῥαδίαν: 46, 6, πόας: 9, δευτέραν: 47, 8, μίαν: 14, μιᾷ: 48, 3, Ἑρμεία: 49, 1, ἀγνοίας: 4, αἰτία: 50, 13, παχείας: 57, 2, πανουργίας: 14, ἀληθείας: 59, 13, οἰκίας: 60, 1, χύτρα: 61, 5, θήραν: 9, συνηθεία: 67, 3, λιν: 68, 9, χώραν: 72, 16, Ἀθηναία: 81, 4, ἀληθείας: 2, πατρῷα, παππῶα: 84, 4, ποταμίας: 85, 1, ἔχθρα: 86, 7, ἑτέρα: 89, 2, βίβ: 3, ἔχθρας: 9, μητρῷα: 12, αἰτίαν: 93, 5, μωρά: 95, 80, γενναία: 85, κυρίαν: 97, 8, θύρα: 98, 1, ὥρας: 102, 4, δυναστείας: [11, ἡμέραν]: 104, 1, λάθρα: 4, ἀγορᾶς: [106, 26, ἡμέραν]: Pr. 2, 9, θύρας: 10, σοφωτέρας: 115, 12, χρεία: [116, 4, λαμπρᾶς]: 119, 2, ἡμέραν: 6, Ἑρμεία: 124, 1, ὀρνιθοθήρα. It is a more difficult question to decide which letter ought to be written in the middle of a word. Thus Suidas gives ὠχρήσας where the Athoan presents ὠχριάσας. Are we to abide by Suidas and alter on this principle all similar formations, or believe that as Babrius seems to have used ἡττάσθαι and ἡττα by the side of πρᾶσσω, τάσσω, etc., and αἰέ by the side of αἰετός,¹ and πόρρω by the side of πρόσω, so he could write ἐπειράθην in 57, 11, κριθιάσας in 62, 2, ἡθρίασε in 45, 9, but ὑήση in 120, 7? The question really admits of no certain answer for each case, but I have preferred the Suidian ὠχρήσας in 92, 8, and κνηκίαν (*lege* κνηκίην) in 122, 12, to the Athoan ὠχριάσας and κνακίαν, and have altered νεᾶνις to νεήνις in 22, 6, κνακὸν to κνηκὸν in 113, 2, λίαν to λίην in 95, 76; 100, 1; [116, 4]: and ἂν (if) to ἦν in 6, 17; 7, 5; 47, 10; 48, 6; 53, 3; 71, 9; 84, 6; 95, 8; and 120, 4.

Like other late writers, Babrius also appears to have used ἐς only when the metre demanded, and accordingly I have felt justified in correcting ἐς to εἰς in 1, 11: 11, 5: and 108, 22, the only places in which the Athoan scribe has slipped.

Of other notorious faults of spelling the Athoan Codex supplies many instances. There appear two lambdas instead of one, Letters doubled. in 18, 5, συλλήσειν, 18, 11, ἄλλην (for ἀλήν), and 111, Letters con- 16, ἄλλας, and one instead of two in 6, 12, συνλήψῃ adscript. Iota

¹ As γινώσκω in 1, 16, is the only example outside of the epimythia of the spelling with two gammas of γίνομαι and γινώσκω, so αἰετός in 4, 7, is the only instance of the Attic form. In 112, 9, the third hand has changed αἰέ to αἰε.

(corrected by a diorthotes), and βαλὼν for βάλλων in 26, 8. Lambda and delta are confounded in 32, 9, δέδυτο for λέλυτο, and perhaps in 95, 91, 93. An example of the confusion so often arising from τ and στ is found in φυγῆς τε for φυγῇ τε in 1, 3, and of βαλεῖν and λαβεῖν in βαλόντος for λαβόντος in 11, 5. The iota adscript is often added and often omitted wrongly. The codex throughout presents ζῶν or ζῶιον, ζῶω or ζῳίω, θνήσκω or θνήσκω, indifferently. The iota has been forgotten in 33, 8, ἡτήκει: 50, 8, τῇδ': 57, 5, ἐκάστω: 59, 5, ἡρέθη: 95, 74, βίη: id. 83, μόνη: Proem. B. 13, λουκῇ: 15, πρηῖνας: 115, 11, δίκη: and in 148, 8, ζῆς, and has been wrongly added in 22, 5, ἡρα, and 33 1, ὥρη. It has given rise to a sigma in 10, 2, αἰτούσης for αἰτούσῃ, and a nu has been mistaken for it in 116, 7, τῇ προθυμίῃ (cp. 106, 27, βαῖνον for βαῖνοι).

The constant interchange of πρό and πρὸς is exemplified in 57, 11, Interchange of προσελθεῖν for προελθεῖν: 111, 7, προῆλθε for προσῆλθε: πρό and πρὸς, and 121, 1, προκύψας for προσκύψας. etc.

The confusion of the aorists of verbs in ἴζω and ἔω is seen in 113, 3, φορτήσας for φορτίσας: and 122, 12, λακτίσας for λακτίσας.

The tendency to insert gamma in words like φάρυξ in 94, 1, φάρυγος, and 108, 13, ἀσφάλαγξι.

Most kinds of itacism and vowel confusion are represented:—6, 10, Itacism and other vowel confusion. θαλασσίων for θαλασσαιών: id. 15, δξείη for δξέη: 9, 3, ἡδυφωνένην for ἡδυνφωνένην: id. 9, ὀρχεῖσθαι for ὀρχεῖσθε:

12, 16, στείβη for στίβη: 13, 2, συνειλήφη for συνειλήφει: id. 8, νοσιλεύω for νοσηλεύω: 18, 5, νομίζειν for νομίζω: 29, 4, ἀλφειοῖσι for ἀλφειεύσι: 22, 4, κώμας for κώμονες: 28, 4, μήτηρ for μήτηρ: 31, 9, εἶλας for ἔλας: id. 12, τειχῶν for τοίχων: 32, 10, τῷ for τῇ: 34, 7, εἰμι or εἰμὶ for ἦμει: 35, 1, δύο for δύνω: 37, 1, δάμαλις for δαμάλις: id. 10, πονεῖν for ποινῶν: 41, 2, μήκος for μήκος: 43, 4, ἔνεκε for ἔνεκα: 45, 1, ἔνειφεν for ἔνιφεν: 46, 2, βαθυσχοῖνφ for βαθυσχίνφ: 47, 9, πειρᾶσθαι for πειρᾶσθε: 50, 14, ἀκάλλουσα for αἰκάλλουσα: 60, 1, ζωμῷ for ζωμοῦ: id. 4, τροφῆς for τρυφῆς: 61, 5, ἀγρίην for ἀγρεῖν: id. 9, ἐξολεῖται for ἐξολεῖτε: 68, 4, κενὶ for κενῇ (κενῇ m. rec.): id. 8, τοῦτο for ταῦτό: 77, 10, φωνέεις for φωνήεις (corr. man. sec.): 80, 2,

^{αι}
αὐλῆς for αὐλοῖς: 88, 8, πέδων for παίδων: 89, 4, τί for τοί: 89, 8,

^υ
ἐκπέποκας for ἐκπέπωκας: 93, 9, ἡμιν for ὑμῖν: 94, 3, καθειμήσας for καθιμήσας: 95, 75, πλέον for πλείον: 95, 86, κοτίλλουσα for κωτίλλουσα: 97, 6, χαλκεῖα for χαλκία: 98, 16, χειρὸς for χερὸς: 100, 1, πημελὴς for πιμελὴς: id. 2, τράφης for τραφεῖς: 100, 6, σιδηρίω for σιδηρείω: 108, 7, βόλω for βώλω: id. 11, Ἀμαλθαίης for Ἀμαλθεῖης (corr. m. rec.): id. 27, ἀρουρέτης for ἀρουρίτης: id. 31, λειτῆς for λιτῆς: Pr. B. 13, λουκῇ for λευκῇ: 111, 8, μεσογειὸν for μεσόγειων: 120, 2, εἰρύποις for ἐνρίποις: 119, 10, κενῇ for καυῇ.

In the case of a few of these errors the change of vowel may not be due to pronunciation or palaeographic mistakes, but to another fertile

source of corruptions—the habit of allowing the words in a sentence to attract one another perversely. Thus in 9, 9, ὀρχεῖσθαι may be due to the following κρείσσον ἦν, and ἐξολεῖται in 61, 9, to the preceding τὸ χρηστὸν. To this cause is certainly to be ascribed θαρσῆσαι for θαρσῆσας in 1, 4, because of the προῦκαλεῖτο before it. So τῶν παρόντων for τις παρόντων in 2, 3: τάγηνον ὠραίον¹ for τάγηνον ὠραίω in 6, 4: θεὸν ὕμνει for θεὸν ὕμνει in 15, 6: ἀτάκτους κινδύνους for ἀτάκτως κινδύνους in 31, 6: μὺς· ἢ δὲ for μὺς· τὸν δὲ in 32, 7: σε σωτήρα for σε σωτήρων in 50, 3: δυσβάτου κρήνης for δυσβάτου κρήνη in 72, 5: ἐμὴ πατρώα for ἐμοὶ πατρώη in 81, 2: ἀγγέλου φήμη for ἀγγελος φήμη, in 103, 6: Σύρων παλαιῶν for Σύρων παλαιῶν, in Prooem. 2, 2: διαβρόχους σίτους for διαβρόχους σίτου, in 108, 6.

Errors due to wrong collocation.

Others again of the vowel misspellings may well be alterations deliberately made by some editor ignorant alike of the conventional dialect and the metre of Babrius. The spelling of the following words may also be due to the same cause:—κατέαξε for κατῆξε in 3, 5: χωρίσης for χωρίσσης in 12, 21: ἐρύσας for ἐρύσσας in 121, 7: ἐξέριψε for ἐξέριψε in 42, 5 (cp., however, διαρρήσσει for διαρρήσσει in 38, 7. In 36, 1, the MS. has really αὐτόριζον, not αὐτόρριζον, as previously quoted).

Some mistakes possibly due to ancient editors.

Not seldom words are wrongly divided, syllables or letters belonging to one being attached to another, or a final letter being sometimes repeated with the following word, sometimes dropped when the next word begins with the same. 25, 3, ὅθ' οὐνέκ' for ὁθοῦνέκ': 28, 7, φυσῶσ' σεαυτὴν (pr. man.) for φυσῶσ' ἑαυτὴν: 31, 7, εἶλον τε for εἶλοντο (corr. diorth.): 36, 7, τε ων for τ' ἑών: 37, 7, ἀδμήσκειν ὅς for ἀδμῆς κείνος: 38, 2, αὐτῆς σφῆνας for αὐτῆς σφῆνας: 39, 4, τάχ' ὅπισθε for τὰξόπισθε: 43, 3, δὲ αὐτοῦ for δ' ἑαυτοῦ: 50, 6, ὅδ' for ὁ δ': ὦμνυ for ὦμνυ': id. 11, ἦδ' for ἡ δ': id. 10, ἐδείκνυ for ἐδείκνυ': 50, 19, μ' ἔσωσας . . ἀπεκτείνας for με σώσας . . ἀποκτείνας: 54, 3, ὅτ' ἂν for ὅταν: 72, 12, καθ' ὑγρῶν for καθύγρων: 85, 10, εἰσιν οἷδ' for εἰσίν, οἱ δ': id. 14, ἄλλοι for ἀλλ' οἱ: 86, 8, σκώπτουσ' ἄμεινον (an early hand has written ἂν above the α!) for σκώπτουσα μείνον: 95, 55, ἀνωδήγει for ἂν ὠδήγει: id. 57, ἦδ' for ἡ δ': id. 59, ἐπέσχεν ὧτα for ἐπέσχε νῶτα: 102, 12, τὰ σθένη for τὰσθενῇ: 103, 6, ἐπανλὰς for ἐπ' αὐλὰς: 107, 14, τοῦτο for τοῦ τὸ: Pr. B. 14, ὀδόντας σου for ὀδόντας οὐ. If ἔπτυσσε μῆτηρ in 6, 8, should be written ἔπτυσ' ἡ μῆτηρ, it belongs to this class of error, but if written ἔπτυσεν μῆτηρ to the next.

Wrong division of syllables.

The ephehlostic Nu is sometimes omitted unadvisedly, and sometimes added. It is often impossible to say whether Babrius used it or not, the codex not being consistent, e.g. before two consonants and the double letters. It does not follow that because Babrius could write ὅτε δροσώδης, etc., that he would not write εἶπε δροσώδης preferentially to εἶπε. The circumstance that he leaves a syllable short before Zeta as readily as modern writers of Greek verse,

Ephehlostic Nu.

¹ In turn this caused the error ἐκ τῶν for οὐ τῶν which the Athoan exhibits.

complicates the question still further. The Nu is certainly wrongly omitted in 10, 10, ἦλθε καθ (not in 7, 8, εἶρπε, as hitherto cited): 12, 9, ἔσχισε δαίμων: 16, 7, ἐλπίσι παρ: 28, 5, ἦλθε παχ: 43, 10, ἔχνεσι κουφ: 75, 10, ποσὶ μόλις (ποσὶν m. rec.): 103, 10, κατήσθιε γηρ: 108, 9, πυθμέσι γῆς (corr. m. rec.), and is wrongly added in 14, 2, ἔφασκεν μή: cp. 33, 13, ἔλθωσιν for ἔλθωσ'. But which is right—ἔσχυεν ψαύειν in 19, 6, or εἶπε προσελθών in 43, 3? Probably we should write ἔσχυε ψαύειν, but εἶπεν προσελθών.

Not a few blunders are due to crasis, viz. 6, 13, καὶ σπαίρων for Errors due to κάσπαίρων: 20, 5, καὶ τίμα for κατίμα: 62, 2, καὶ crasis. φώνει for κάφώνει: 81, 2, κα' μή for κάμή: 116, 8, ὠνῆρ for ἀνῆρ. These are sometimes to be explained by the Athoan habit of writing the words in full, as 12, 23, καὶ ἐπίμιξις: 30, 5, καὶ ὁ: 33, 15, καὶ ἐνέμοντο: 37, 4, καὶ ὑπέτεμνε: 106, 7, καὶ ἐφίλει.

Syllables and letters have now and again dropped out, either from Letters and syl- similarity of appearance or of pronunciation, as 2, 2, tables dropped. ἀπολέσας ἐξήτει for ἀπολέσας ἀνεξήτει or ἐξητήκει: 6, 2, λεπτῶ for λεπτῶ τε: 9, 4, ἐτέριζεν for ἐτερέτιζεν.

Miscellaneous errors. Miscellaneous ἀμφίβαινε for ἀμφέβαινε: 6, 2, ζῶων for σώζων: 9, 5, ἔκαμνε for ἔκαμε: 12, 21, ὀρχάδος for ὄρχαδος: 20, 7, κέντιξε for κέντριξε: 33, 12, ἡνίκα for ἡνίκ' ἂν: 36, 11, καμπτόμεθα for καμπτόμεσθα: 55, 3, τετέλεστο for ἐτετέλεστο: 61, 5, ἡρέτιζεν for ἡρέτιζεν: 85, 9, δὲ ἦλθον for δ' ἦλθον: 95, 11, μαλακῆς for μαλθακῆς: 96, 1, ἐγκύψας for ἐκκύψας: 102, 9, ἐλάφω for ἐλάφω δὲ: 106, 6, θηρίων for θηρῶν: id. 12, δὲ for τε: id. 18, χεῖραν for χεῖρα: Pr. B. 6, λιβύσσης for κιβύσσης: 111, 1, μικρὸς ἔμπορος for μικρέμπορος: 112, 5, ἔνθεν δὲ for ἔνθεν: 115, 12, τί γὰρ for τίς γὰρ: 116, 10, εἰσοῖμας or εἰσοίμαι for εἰσ οἶμον (m. rec.): 117, 5, λέγοντες for λέγοντος: 122, 5, δειπνήσει for δειπνήσεις.

Of the errors not mentioned in the critical notes there are very few that certainly date from uncial times, the most striking being KAICAINΩ for KAIICAINΩ in 84, 3 (cp. the Suidian) ICAYΣAΣ for ΠAYΣAΣ in 24, 4, and ETEMEN for ETIALEN in 22, 9. In two cases, namely, 2, 14, and 20, 6, an Omicron has been lost before a Theta—OΘEOΣ.

The mistakes in codex, like so many others, is to write μη δέ and μη δ' for Mistakes in μῆδέ and μῆδ'. I have silently altered this, and also the accent. cases of ἡμεῖς and ὑμεῖς at the end of a line, which are never written ἡμεις, ὑμεις, etc. Whether Babrius would have done so in the latter case I consider a little doubtful. Other errors in accent are—18, 11, ἀλλῆν for ἀλῆν: 19, 4, θίγειν for θιγεῖν: 31, 9, σφὰς for σφᾶς: 32, 4, τις for τίς: 33, 2, νέον for νεόν (corr. m. rec. νεόν): id. 5, ψάρες τ' for ψᾶρες τ': id. 7 and 15, ψάρες: 35, 4, κολποῖς for κόλποις: 36, 8, αὐτῇ for αὐτή: τοσσῇ for τόσση: id. 12, βαῖον for βαιὼν (corr. m. rec.): 47, 1, ὑπέργῃρως for ὑπεργήρως: 49, 5, σου for σοῦ: 54, 4, πιθῶνα for πῖθωνα: 65, 1, τέφρη for τεφρή: 89, 6, οὐκοῦν for οὐκουν: 92, 4,

ὦ for ὤ: νυμφὼν for νυμφῶν: 93, 7, μᾶλλον for μαλλόν: 95, 53, σου for πού: 100, 5, δὲ σοὶ for δέ σοι: 106, 9, κερδῶ for κερδῶ: 107, 2, οἰκοτριψ for οἰκότριψ: Pr. B. 3, πρὶν πότε for πρὶν ποτ': 111, 3, πρίασθαι for πρίασθαι: 116, 16, ἐκτίσαι for ἐκτίσαι: 119, 8, ὠφέλεις for ὠφέλεις: 121, 1, πότε for ποτ'.

I shall be pardoned for frankly saying that this enumeration of clerical errors would never have left my note-book if it had not been my duty to furnish Reasons for giving details of Athian lections. more minute scholars with the readings of a manuscript to which they might not have easy access, and which hitherto had been collated with little care. To attempt the same for the Vatican Codex is not in my power, and, if it were, would be unnecessary, as Pius Knoell has so recently executed the task.

In most respects my recension of the text may be called conservative. I have made it a rule to pass The present recension. unnoticed those inanities or, to take a leaf from their own book, those insanities in conjecture which some critics

ἀργαλεῆς αἰεὶ βάξιος ἴεμενοι,

supply in numbers that bear an inverse proportion to the knowledge they possess. My own tentamina I submit with some confidence to the judgment of riper scholars. In no case have I ventured upon emendation except after long and close study of the text, and if I have missed that touch at once bold and cautious which makes a good textual critic, it is not from ignorance of its value. The names of those critics who have done so much in restoring the text of the choliambics I have already mentioned, and in the critical notes have always written at length. If they have sometimes failed to convince it may be for a reason that is as good for our day as for Solon's—

ἔργμασιν ἐν μεγάλοις πᾶσιν ἀδεῖν χαλεπόν.

APPENDIX A.

THE whole question of the prose fables belongs really to my second volume, but it is incumbent upon me here to state as briefly as possible my reasons for refusing to use the paraphrases with any freedom for the correction of the text of Babrius. It is true, as Knoell says, that the Bodleian paraphrast sometimes preserves a primitive lection corrupted in the Athoan Codex, but this does not necessarily prove that he had a better recension before him, but only that he did not always make the same blunder as the Athoan scribe. For example, when the paraphrast retains the original $\pi\rho\acute{\alpha}\sigma\ \delta\epsilon$ in 102, 3, while the scribe has the corruption $\pi\rho\acute{o}\varsigma\ \delta'\ \acute{\alpha}\rho\alpha$, both may still have had actually the same codex before them, but the one read the fading letters better than the other. Similarly it is leaning on a broken reed to draw any conclusion for the excellence of the paraphrast's copy of the choliambics from his presenting $\chi\lambda\omega\rho\acute{o}\nu$ in 120, 8, in place of the Athoan and Vatican $\chi\omega\lambda\acute{o}\nu$. In the first place, the Athoan scribe may well have misread $\chi\lambda\omega\rho\acute{o}\nu$ into $\chi\omega\lambda\acute{o}\nu$ (the blunder is bound to have had a beginning), and in the second place it is giving your paraphrast a poor character to think him incapable of so natural and easy a correction as $\chi\lambda\omega\rho\acute{o}\nu$ for $\chi\omega\lambda\acute{o}\nu$ in this passage. Moreover, both Knoell and Gitlbauer (who has entered into Knoell's labours) have built a house upon sand, and have taken no pains to lay a firm foundation for their speculations. Thus Knoell considers his recension of the Bodleian paraphrase to rest upon three manuscripts besides the Bodleian itself; but of these three one (Nevelet's fifth Palatine¹) he consults at second hand, and of another he only infers the existence, while the third (that in St. Mark's) is plainly a curtailed Bodleian. His imaginary codex has had a strange origin. Coraes, whose edition of the fables has no critical merit, made the serious mistake of believing Hauptmann's collection to be in some extent

¹ It is quite possible that all Nevelet's five manuscripts survived the transference

of the Palatine library, and are yet safe in Rome.

original. As a matter of fact Hauptmann did no more than reproduce in Germany the beautiful Oxford edition of Hudson, just as at a later date Furia's collection was reprinted at Leipsic. With the exception of a sorry preface and a Latin life of Aesop, Hauptmann's edition is identical with Hudson's. He inserts, it is true, in the text the emendanda on the last page of Hudson's, but he leaves the addenda as they were, and what is more, also, the *inserenda addendis* and *inserenda annotatiunculis*. Hudson¹ prints eighteen versions as from manuscripts, three being headed simply *ex MS.*, one *ex MSS. Gall.*, one *ex alio MS. Gall.*, and thirteen *ex MS. Gall.* Coraes jumped at the conclusion that the thirteen were all from the same manuscript, and further, that they were first printed by Hauptmann. In these mistakes Knoell has acquiesced and begotten a codex for his recension. As a matter of fact he might have had an *MS. Gall.* for the lifting, but not one which would have assisted his theory. In *Notices et Extraits des Manuscrits de la Bibliothèque du roi* (Tome II., Paris, 1789) M. de Rochefort describes a manuscript (Codex Paris. Nr. 1277) of the thirteenth or fourteenth century which contains among much other matter twenty-eight fables. These come in the same order as the Bodleian, but there are no fables corresponding to the sixth, tenth, seventeenth, twentieth, twenty-first, twenty-sixth, and thirty-second of the Bodleian. It is extremely instructive to compare the two versions, as they lead one to the inference, which I believe will be confirmed, that these Aesopic paraphrases owe their existence to the practice, which has injured the text of Babrius so materially, of using the fables to impart the elements of rhetoric. The Babrian choliambics were first used in this way, and were altered and added to, paraphrased and rewritten from the paraphrase. Then the paraphrases themselves were subjected to the same treatment (cp. the extraordinary popularity of Aphthonius as a school-book).

¹ Even in other respects Hudson's edition is drawn up with some care. Thus he does not accept Nevelet's misprints in the fables derived from Buono Accorso's editio princeps, but corrects

them. It is worth while reminding the reader of what has immense importance in everything relating to the text, that Buono Accorso was a schoolmaster, and edited the fables for children's use.

APPENDIX B.

SYNOPSIS OF THE GREEK PARAPHRASES AND LATIN VERSIONS OF SUCH FABLES AS STILL SURVIVE IN CHOLIAMBICS.

Note.—The versions of Ignatius are referred to by the numbers which they bear in the collection of Coraes.

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
|-----------|----------|-----------|------------|-----------|-------------|-------------|-----------|-----------|---------|-------|-----------|----------|
| Barbrian. | Vatican. | Bodleian. | Rocheport. | Angustan. | Florentine. | Aphthonius. | Syntipas. | Ignatius. | Coraes. | Helm. | Phaedrus. | Avianus. |
| 1 | ... | 11 | 9 | ... | ... | ... | ... | 279 | 279 | 403 | ... | 17 |
| 2 | ... | ... | ... | ... | ... | ... | ... | ... | 91 | ... | ... | ... |
| 3 | ... | 4 | 4 | ... | ... | 5 | ... | 151 | 151 | 17 | App. 22 | ... |
| 4 | ... | 8 | 7 | ... | ... | ... | ... | ... | 154 | 26 | ... | ... |
| 5 | ... | 7 | 6 | ... | 119 | 12 | 7 | ... | 145 | 21 | ... | ... |
| 6 | ... | ... | ... | 18 | 20 | ... | ... | ... | 124 | 28 | ... | 20 |
| 7 | ... | 12 | 10 | 177 | 24.133 | ... | ... | ... | 125 | 177 | ... | ... |
| 8 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 68 | ... | ... |
| 9 | ... | ... | ... | 11 | 34 | 33 | ... | ... | 130 | 27 | ... | ... |
| 10 | ... | ... | ... | ... | ... | ... | ... | 353 | ... | 73 | ... | ... |
| 11 | ... | 9 | 8 | ... | ... | 38 | ... | ... | 163 | 61 | ... | ... |
| 12 | 216 | 2 | 2 | ... | ... | ... | ... | ... | 149 | 10 | ... | ... |
| 13 | ... | 14 | 12 | 190 | 76.147 | 14 | ... | 172 | 172 | 100 | ... | ... |
| 14 | ... | 13 | 11 | ... | 25 | ... | ... | ... | 165 | 69 | ... | ... |
| 15 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 50 | ... | ... |
| 16 | ... | 1 | 1 | 155 | 104 | 39 | ... | ... | 138 | 275 | ... | ... |
| 17 | ... | ... | ... | 16 | 15 | ... | ... | ... | 6 | 14 | ... | 1 |
| 18 | ... | 17 | ... | 46 | ... | ... | 55 | ... | 306 | 82 | ... | 4 |
| 19 | ... | 18 | 15 | 15 | 5.170 | ... | ... | 156 | 156 | 33 | 1. 3 | ... |
| 20 | 18 | ... | ... | ... | ... | ... | ... | ... | 335 | 81 | ... | 32 |
| 21 | 17 | ... | ... | ... | ... | ... | ... | ... | ... | 80 | ... | ... |
| 22 | ... | 15 | 13 | 31 | 199 | ... | ... | 162 | 162 | 56 | ... | ... |
| 23 | ... | 16 | 14 | 49 | 31 | ... | 12 | ... | 131 | 83 | ... | ... |
| 24 | ... | 21 | ... | ... | ... | ... | ... | 350 | 350 | 77 | 1, 6 | ... |

SYNOPSIS—*Continued.*

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
|----------|----------|-----------|------------|-----------|-------------|-------------|-----------|-----------|---------|-------|-----------|----------|
| Babrian. | Vatican. | Bodleian. | Rochefort. | Angustan. | Florentine. | Aphthonius. | Syntipas. | Ignatius. | Coraes. | Mahn. | Phaedrus. | Avianus. |
| 25 | ... | 101 | ... | 137 | 89.150 | 23 | ... | 57 | 57 | 237 | ... | ... |
| 26 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 93 | ... | ... |
| 27 | 30 | ... | ... | ... | ... | ... | ... | ... | ... | 89 | 1, 22 | ... |
| 28 | 211 | ... | ... | ... | ... | ... | ... | ... | ... | 84 | 1, 24 | ... |
| 29 | ... | 22 | 17 | ... | ... | 13 | ... | ... | 193 | 174 | App. 19 | ... |
| 30 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 265 | ... | 23 |
| 31 | ... | 20 | ... | 163 | 115.175 | ... | 51 | ... | 242 | 291 | 4, 6 | ... |
| 32 | ... | 19 | 16 | 50 | 48 | ... | ... | 169 | 169 | 88 | ... | ... |
| 33 | 198 | ... | ... | ... | ... | ... | ... | ... | ... | 99 | ... | ... |
| 34 | ... | ... | ... | 47 | 40 | ... | ... | 262 | 262 | 348 | ... | ... |
| 35 | ... | 30 | 24 | 215 | 182 | ... | ... | ... | 267 | 366 | ... | 35 |
| 36 | ... | 29 | ... | 213 | 81 | 36 | ... | 143 | 143 | 179 | ... | 16 |
| 37 | ... | 24 | 19 | ... | 61 | ... | ... | ... | 174 | 113 | ... | 36 |
| 38 | ... | 28 | 22 | ... | 174 | ... | ... | ... | 179 | 123 | ... | ... |
| 39 | ... | ... | ... | 72 | 53 | ... | ... | ... | 177 | 116 | ... | ... |
| 40 | ... | 25 | 20 | ... | ... | ... | ... | ... | 342 | 181 | ... | ... |
| 41 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 388 | ... | ... |
| 42 | ... | 27 | 21 | ... | 22 | ... | ... | ... | 129 | 62 | ... | ... |
| 43 | ... | 34 | 27 | 75 | 66 | 18 | 15 | 181 | 181 | 128 | 1, 12 | ... |
| 44 | ... | 36 | 28 | ... | ... | 16 | 13 | 296 | 296 | 394 | ... | 18 |
| 45 | ... | 37 | ... | ... | ... | ... | ... | ... | 150 | 12 | ... | ... |
| 46 | ... | ... | ... | ... | ... | ... | 20 | ... | 377 | 131 | ... | ... |
| 47 | ... | 38 | ... | 53 | 52 | ... | ... | ... | 171 | 103 | ... | ... |
| 48 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 139 | ... | ... |
| 49 | ... | 33 | 26 | 169 | 62 | ... | ... | ... | 252 | 316 | ... | ... |
| 50 | ... | 41 | ... | 22 | 10 | ... | ... | ... | 127 | 35 | App. 26 | ... |
| 51 | ... | 39 | ... | 208 | 168 | ... | ... | ... | 288 | 382 | ... | ... |
| 52 | ... | 32 | ... | 45 | 39 | ... | ... | ... | 168 | 79 | ... | ... |
| 53 | ... | 31 | 25 | 156 | ... | ... | ... | ... | ... | 271 | ... | ... |
| 54 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 143 | ... | ... |
| 55 | 173 | ... | ... | ... | ... | ... | ... | ... | ... | 104 | ... | ... |
| 56 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 364 | ... | 14 |
| 57 | ... | 40 | ... | ... | ... | ... | ... | ... | ... | 141 | ... | ... |
| 58 | ... | 44 | ... | ... | ... | ... | ... | ... | ... | 132 | ... | ... |
| 59 | ... | 43 | ... | 100 | ... | ... | ... | ... | 190 | 155 | ... | ... |
| 60 | ... | ... | ... | ... | 117 | ... | ... | ... | 243 | 292 | ... | ... |
| 61 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 220 | ... | ... |
| 62 | ... | 46 | ... | ... | 83 | ... | ... | ... | 140 | 157 | ... | ... |
| 63 | ... | ... | ... | 109 | 80 | ... | ... | ... | 399 | 161 | ... | ... |
| 64 | ... | 48 | ... | ... | ... | ... | ... | ... | 180 | 125 | ... | 19 |
| 65 | ... | 47 | ... | 219 | ... | ... | ... | ... | 357 | 397 | ... | 15 |
| 66 | ... | 50 | ... | ... | ... | ... | ... | ... | 337 | 359 | 4, 10 | ... |
| 67 | ... | 52 | ... | ... | ... | ... | ... | 225 | 225 | 258 | 1, 5 | ... |
| 68 | 64 | ... | ... | 103 | ... | ... | ... | ... | 187 | 151 | ... | ... |
| 69 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 238 | ... | ... |
| 70 | ... | 51 | ... | ... | ... | ... | ... | ... | 361 | 162 | ... | ... |
| 71 | ... | 54 | ... | 166 | ... | ... | ... | ... | 247 | 94 | ... | ... |
| 72 | ... | 59 | ... | 101 | 78 | 31 | ... | 188 | 188 | 200 | ... | ... |

SYNOPSIS—*Continued.*

| 1 | 2 | 3 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
|----------|----------|-----------|-----------|-------------|-------------|-----------|-----------|---------|--------|-----------|----------|
| Isabian. | Vatican. | Bodleian. | Augustan. | Florentine. | Aphthonius. | Syntipas. | Ignatius. | Coraes. | Itahn. | Phaedrus. | Avianus. |
| 73 | ... | 55 | ... | ... | 3 | ... | ... | ... | 170 | ... | ... |
| 74 | ... | 58 | 104 | ... | ... | ... | ... | 194 | 173 | ... | ... |
| 75 | ... | 53 | ... | ... | ... | ... | ... | 192 | 168 | ... | ... |
| 76 | ... | 57 | ... | ... | ... | ... | ... | ... | 178 | ... | ... |
| 77 | 242 | 61 | 123 | ... | 29 | ... | 204 | 204 | 204 | 1, 13 | ... |
| 78 | ... | 63 | ... | 87 | ... | ... | ... | 132 | 208 | ... | ... |
| 79 | ... | 66 | 132 | ... | 35 | 28 | 209 | 209 | 233 | 1, 4 | ... |
| 80 | ... | ... | ... | ... | ... | ... | ... | ... | 182 | ... | ... |
| 81 | ... | ... | 14 | ... | ... | 14 | ... | ... | 43 | ... | ... |
| 82 | ... | 65 | 144 | 95 | ... | ... | 218 | 218 | 257 | ... | ... |
| 83 | 68 | 67 | ... | ... | ... | ... | ... | ... | 176 | ... | ... |
| 84 | ... | 70 | 136 | ... | ... | 47 | 213 | ... | 235 | ... | ... |
| 85 | ... | 86 | ... | ... | ... | ... | ... | ... | 267 | ... | ... |
| 86 | ... | 64 | 24 | 12 | ... | ... | 158 | 158 | 31 | ... | ... |
| 87 | ... | 68 | 135 | ... | ... | 50 | ... | ... | 229 | ... | ... |
| 88 | 217 | ... | ... | ... | ... | ... | ... | ... | 210 | ... | 21 |
| 89 | ... | 83 | 152 | 101 | ... | ... | 229 | 229 | 274 | 1, 1 | ... |
| 90 | 88 | 74 | ... | ... | ... | ... | 348 | ... | 252 | ... | ... |
| 91 | ... | 72 | 214 | 181 | ... | 40 | 277 | 277 | 396 | ... | 13 |
| 92 | ... | 79 | 45 | 39 | ... | ... | ... | 168 | 114 | ... | ... |
| 93 | ... | 80 | ... | ... | ... | ... | ... | 238 | 269 | ... | ... |
| 94 | ... | 84 | 153 | 94.102 | 25 | ... | 144 | 144 | 276 | 1 8 | ... |
| 95 | ... | 75 | ... | ... | ... | ... | ... | 358 | 243 | ... | ... |
| 96 | ... | 81 | ... | 75 | ... | ... | 139 | 139 | 135 | ... | ... |
| 97 | ... | ... | 141 | 92 | ... | ... | ... | 227 | 262 | ... | ... |
| 98 | ... | 76 | 138 | 110 | 7 | ... | ... | 221 | 249 | ... | ... |
| 99 | 90 | ... | ... | ... | ... | ... | ... | ... | 245 | ... | ... |
| 100 | ... | ... | ... | ... | ... | ... | ... | ... | 278 | ... | 37 |
| 101 | 97 | ... | ... | ... | ... | ... | ... | ... | 272 | ... | cp. 40 |
| 102 | ... | 78 | ... | ... | ... | ... | ... | ... | 242 | 4, 3 | ... |
| 103 | ... | 73 | 140 | 91 | 8 | 37 | ... | 137 | 246 | ... | ... |
| 104 | ... | 71 | ... | ... | ... | ... | ... | 210 | 224 | ... | 7 |
| 105 | ... | 85 | ... | ... | ... | 52 | ... | 234 | 279 | ... | ... |
| 106 | ... | ... | ... | ... | ... | ... | ... | ... | 244 | ... | ... |
| 107 | ... | 77 | 148 | 98 | ... | ... | ... | 217 | 256 | ... | ... |
| 108 | ... | ... | ... | 121 | 24 | ... | ... | ... | 297 | ... | ... |
| 109 | ... | 91 | ... | ... | 4 | ... | 295 | ... | 187 | ... | 3 |
| 110 | ... | ... | ... | ... | ... | ... | ... | ... | 227 | ... | ... |
| 111 | ... | 92 | 176 | 122 | ... | ... | 254 | ... | 322 | ... | ... |
| 112 | ... | ... | ... | ... | ... | ... | ... | ... | 299 | ... | 31 |
| 113 | ... | 89 | ... | ... | ... | ... | ... | 271 | 371 | ... | ... |
| 114 | 114 | 90 | ... | ... | ... | ... | ... | 239 | 285 | ... | ... |
| 115 | ... | ... | 229 | 193 | ... | ... | 61 | 61 | 419 | ... | 2 |
| 116 | 129 | ... | ... | ... | ... | ... | ... | ... | 51 | ... | ... |
| 117 | 122 | 95 | ... | ... | ... | ... | ... | ... | 118 | ... | ... |
| 118 | ... | 96 | 225 | 190 | ... | ... | 286 | 286 | 418 | ... | ... |
| 119 | ... | 97 | ... | 21 | ... | ... | ... | 128 | 66 | ... | ... |
| 120 | 20 | 113 | ... | 154 | 24 | ... | ... | 135 | 78 | ... | 6 |

SYNOPSIS—*Continued.*

| 1 | 2 | 3 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
|-----------------------|----------|-----------|-----------|-------------|-------------|------------|-----------|---------|-------|-----------|----------|
| Babrian. | Vatican. | Bodleian. | Augustan. | Florentine. | Aphthonius. | Syntiques. | Ignatius. | Coraes. | Halm. | Phaedrus. | Avianus. |
| 121 | ... | 111 | 7 | 14 | ... | ... | 152 | 152 | 16 | ... | ... |
| 122 | ... | 106 | { 183 | { 134 | 9 | ... | 259 | 259 | 334 | ... | ... |
| 123 | ... | 112 | { 227 | { 140 | ... | 27 | 136 | 136 | 343 | ... | 33 |
| | | | 88 | 153 | | | | | | | |
| End of Athoan Fables. | | | | | | | | | | | |
| 124 | 155 | ... | ... | ... | ... | ... | ... | ... | 341 | ... | ... |
| 125 | 141 | ... | ... | ... | ... | ... | ... | ... | 338 | ... | ... |
| 126 | 133 | 98 | ... | ... | ... | ... | ... | ... | 314 | ... | ... |
| 127 | 134 | 105 | ... | ... | ... | ... | ... | ... | 152 | ... | ... |
| 128 | 136 | ... | ... | ... | ... | ... | ... | ... | 317 | ... | ... |
| 129 | 137 | ... | 92 | ... | ... | ... | ... | 212 | 331 | ... | ... |
| 130 | 9 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 131 | 130 | ... | ... | 123 | ... | ... | ... | 248 | 304 | ... | ... |
| 132 | 135 | ... | ... | 107 | ... | ... | ... | 228 | 273 | ... | 42 |
| 133 | ... | 109 | 178 | 135 | ... | ... | 257 | 257 | 324 | ... | ... |
| 134 | 164 | 116 | ... | ... | ... | ... | ... | 260 | 344 | ... | ... |
| 135 | 192 | ... | ... | 197 | ... | ... | ... | 291 | 423 | ... | ... |
| 136 | ... | 146 | ... | { 195 | 1 | 43 | 134 | 134 | 401 | ... | 34 |
| | | | | { 198 | | | | | | | |
| 137 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 138 | ... | 135 | ... | 187 | ... | ... | ... | 264 | 349 | ... | ... |
| 139 | ... | ... | 162 | ... | ... | ... | ... | 241 | 290 | ... | ... |
| 140 | ... | 5 | ... | ... | ... | ... | ... | ... | 122 | ... | ... |

ΒΑΒΡΙΟΥ
ΜΥΘΙΑΜΒΟΙ ΑΙΣΩΠΕΙΟΙ.

ΠΡΟΟΙΜΙΟΝ.

Γενεὴ δικαίων ἦν τὸ πρῶτον ἀνθρώπων,
 ὦ Βράγχε τέκνον, ἦν καλοῦσι χρυσεῖην. 2
 ἐπὶ τῆς δὲ χρυσῆς καὶ τὰ λοιπὰ τῶν ζώων 6
 φωνὴν ἔναρθρον εἶχε καὶ λόγους ἥδει.
 ἄγοραὶ δὲ τούτων ἦσαν ἐν μέσαις ὕλαις.
 ἐλάλει δὲ πέτρῃ καὶ τὰ φύλλα τῆς πεύκης,
 ἐλάλει δὲ — ὤ, Βράγχε, νηὶ καὶ ναύτῃ, 10

1. Me piget tantas in criticis difficultates e vestigio delabi ; sed aliquot prooemii locos adeo corruptos codex exhibet ut de iis desperare liceat.

2. Post vocabulum χρυσεῖην tres versus Athous habet et sensu et numero carentes, quos plurimi editores sanare temptaverunt, sapientior Lachmannus omisit. Interpolatoris verba tibi habe :—

τρίτῃ δ' ἀπ' αὐτῶν ἐγενήθη χαλκείῃ,
 μεθ' ἣν γενέσθαι φασὶ θείαν ἡρώων.
 μεμπτὴ σιδηρὰ ρίζα καὶ γένος χεῖρον.

6. verbi χρυσῆς priores duo literae Chi et Rho in Athoo paene evanuerunt, tertia upsilon omnino ; sed de adjectivo dubitare non licet. 10. Post ἐλάλει in codice apparet evanida quaedam litera, deinde quatuor vel quinque literarum lacuna, postea ἔχθους. Editores plurimi δὲ πόντος

2. The spurious lines which the critical genius of Lachmann first discarded are an ἐπικάττυμα of some grammarian, who was better acquainted with the description of the five ages in Hesiod's *Works and Days* (109 ff.) than with the laws of the Babrian season. The third hand of the codex has written a superlineal *tis* after αὐτῶν to supply the lacking syllable, and Burges altered ἐγενήθη into ἐγεγένητο. Eberhard solved the metrical difficulty of the next line by substituting δῖαν for θείαν, and in the last it

would be easy to read γόνος or γονὴ χείρων to obviate the short ultimate. In any case μεμπτή is to be corrected to πέμπτη, πέμπτης, or πέμπτῃ, if the lines deserve attention, and a line marked wanting between χρυσεῖην and ἐπὶ τῆς. Lachmann's further correction of ἐπὶ τῆς δ' ἐπίσης will be condemned by every reader conversant with authors like Longus and Heliodorus, in whom the practice of repeating a word instead of using a relative is even more common than in Babrius himself.

στρουθοὶ δὲ συνετὰ πρὸς γεωργὸν ὠμίλουν.
 ἐφύετ' ἐκ γῆς πάντα μηδὲν αἰτούσης,
 θνητῶν δ' ὑπῆρχε καὶ θεῶν ἑταιρείη.
 μάθοις δ' ἂν οὕτω ταῦτ' ἔχοντα καὶ γνοίης
 ἐκ τοῦ σοφιστοῦ τοῦ γέροντος Αἰσώπου
 μύθους φράσαντος τῆς ἐλευθέρης μούσης.
 ὦν νῦν ἕκαστον — — — — — μνήμη
 μελισταγές σοι τοῦτο κηρίον θήσω,
 πικρῶν ἰάμβων σκληρὰ κῶλα θηλύνας.

15

I.

Ἀνθρωπος ἦλθεν εἰς ὄρος κυνηγῆσων,
 τόξον βολῆς ἔμπειρος· ἦν δὲ τῶν ζῶων

dederunt, neglecto ἰχθῦς. Ego satius esse putavi nihil decernere quam cum iis errare aut cum Knoelio δὲ κίχθῦς scribere. 14. De novo codex deficit, μαθ δ' ἂ οὕτω exhibens, sed cum editoribus μάθοις δ' ἂν malo legere quam cum Knoelio μαθὼν δ' ἄρ'. 15. Gitlbauero duce, σοφιστοῦ τοῦ pro σοφοῦ ἡμῶν dedi. 17. Manifeste errat Athous, verbis ἂν θείης ἐμη post ἕκαστον lectis; de conjecturis criticorum silere malleti, si auderem. Lachmannus ἂν θέλῃς ἐνὶ proposuit, Duebnerus ἵνα τιθῇς ἐνὶ, Gitlbauerus ἀντιθεὶς ἐμῇ. Mihi placet Babriana de lectione ignorare, sed fortasse in ἂν θείης latet casus aliquis vocabuli ἀνθος, et in ἐμη μνήμη participii μεμνημένος pars. 18. Minima cum fiducia Athoum τοῦτο in τοῦτο mutavi. 19. θηλύνας editoribus debeo, verbi enim Babriani tantum θη manet quod manus recentissima in θηλάσαι (sic) extendit.

15. Gitlbauer's correction of this line is not certain, but I have adopted it preferentially to the impossible σοφοῦ γέροντος ἡμῶν Αἰσώπου of Eberhard, and I have done so the more readily because in most cases it will be necessary to disregard Gitlbauer's work, which fails rather from want of knowledge and judgment than of native acuteness.

16. The reading ἐλευθέρης ought never to have been called in question. By μῦθοι τῆς ἐλευθέρης μούσης Babrius meant fables narrated in prose. Μοῦσα is applicable to any kind of composition in which the imagination has more share than the intellect, and ἐλεύθερος bears the natural meaning of 'unfettered,' i.e. 'not bound by the ties of verse.'

18. Lit. 'refining the harsh iambics' rugged limbs.' The reference in these words is plainly to modifications introduced by Babrius into the scæzon.

I. 1. κυνηγῆσων. The Attic word for *hunter* was κυνηγέτης, and the verb 'to hunt' κυνηγετεῖν. The tragic κυναγός was, however, atticised by later writers into κυνηγός, and a verb κυνηγεῖν formed from it. See Phryn. p. 496.

2. τόξον βολῆς ἔμπειρος, 'skilled in shooting with the bow,' an extraordinary expression equivalent to ἔμπειρος τοῦ τοξεύειν. Such a signification of βολή is unknown in good Greek, although the word itself is in other meanings familiar to classical poetry.

ἦν δὲ . . πλήρης, 'and there was hurrying and scurrying of all the

φυγή τε πάντων καὶ φόβου δρόμος πλήρης.
 λέων δὲ τοῦτον προῦκαλεῖτο θαρσήσας
 αὐτῷ μάχεσθαι. 'μείνον' εἶπε 'μὴ σπεύσης' 5
 ἄνθρωπος αὐτῷ 'μηδ' ἐπελπίσης νίκη·
 τῷ δ' ἀγγέλω μου πρῶτον ἐντυχὼν γνώση
 τί σοι ποιητέ' ἐστίν'. εἶτα τοξεύει

I. 8. Bergkium et Seidlerum secutus sum, verbo quod Athous profert ποιητόν in ποιητέ', mutato. Scribae ποιητεσθιν male intelligenti culpa est referenda.

beasts, and full of panic was their running.'

6. *μηδ' ἐπελπίσης νίκη*, 'and place not thy hope in victory.' Cp. Eur. Hipp. 1011, σὺν οἰκήσειν δόμον ἐπήλπισα if ἔτ' ἤλπισα should not be there read. In Attic Greek proper there are no compounds of ἐλπίζω, unless ἐπελπίω, in the sense of 'inspire with hope,' is regarded as such. The preposition ἐπί sometimes confers a causative meaning upon intransitive verbs. There is in Homer one instance. In Od. 20, 85—

ὁ γάρ (sc. ὕπνος) τ' ἐπέλησεν ἀπάντων
 ἐσθλῶν ἠδὲ κακῶν, ἐπεὶ ἄρ βλέφαρ' ἀμφι-
 καλύψη,

the active ἐπλήθω has the sense of 'cause to forget.' (Although to Il. 2, 234—

οὐ μὲν ἔοικεν
 ἀρχὸν ἔδοντα κακῶν ἐπιβασκόμεν νῆας
 Ἀχαιῶν,

the Hesychian gloss Ἐπιβασκόμεν' ἐπιβιάζειν must be referred, yet in that passage the ἐπί governs the genitive, and has probably nothing to do with the causative sense of βασκόμεν.) Thucydides has ἐπαληθεύειν twice in the sense of 'verify,'—4, 85, τὴν αἰτίαν ἐπαληθεύουσα; and 8, 52, τὸν Ἀλκιβιάδου λόγον ἐπηλήθευσεν ὁ Λίχας. Aristophanes gives this value of the preposition a comic turn in Nub. 1147, where he uses ἐπιθανμάζειν of opening the eyes of a schoolmaster with a fee—*χρή γὰρ ἐπιθανμάζειν τι τὸν διδάσκαλον*. Suidas, quoting the passage, explains the verb by the gloss *δώροις τιμᾶν*, which misses the point. Aristophanes supplies a second example in Vesp. 704, *κᾶθ' ὅταν οὗτος σ' ἐπισίξῃ | ἐπὶ τῶν ἐχθρῶν*

τιν' ἐπιρρύξας ἀγρίως αὐτοῖς ἐπιπηδᾷς, where ἐπιρρύξας has the meaning of 'making to snarl at.' To give ἐπί the same force in ἐπισίξω and ἐπιρρύξω is to convict the poet of tautology in grammar, and to convert the master of the dog Demus into a dog himself, or at best a cynic. The ultimate sense of ἐπισίξω and ἐπιρρύξω is almost the same, but the two meanings of ἐπί are to be carefully kept distinct. ἐπισίξω is to be compared with ἐπιρροεῖν 'to whistle (a dog) on,' ἐπιρρύξω with ἐελεπίζειν, ἐπαληθεύειν, etc. The writer of the *Oeconomicus* (11, 13) has ἐπισχύω 'make strong,' φίλους ἐωφελεῖν καὶ πόδιν ἐπισχέειν. A similar force of κατὰ I shall here only refer to by naming the verbs κατασιωπῶ, καταστασιάξω, καταστρατοπεδεύω.

It is also interesting to observe how an early causative meaning of certain verbs, which was lost in Attic to the simple forms, was yet preserved in the compounds with ἐπί and κατὰ; e.g. ἐπιρρέπω and καταρρέπω, ἐπισπέρχω and κατασπέρχω. These facts will confirm the causative sense generally assigned to ἐποικτίζω in Soph. O. R. 1296, *θέαμα δ' εἰσόψει τάχα | τοιοῦτον οἶον καὶ στυγούνητ' ἐποικτίσαι*, and to κατοικτίζω in O. C. 1282, *ρήματ' ἢ τέρψαντά τι | ἢ δυσχεράναντ' ἢ κατοικτίσαντά πως*, where δυσχεραίνω is as naturally transitive as χαλεπαίνω, etc. On the other hand, lexicographers are wrong in translating by 'ply with drink' the verb ἐπισκυθίζω in Hdt. 6, 84, where it really is equivalent to Σκυθιστὶ ἐπιχεῖν, according to the usage of Greek in regard to verbs in -ζω.

7. *τῷ δ' ἀγγέλω . . γνώση*, 'but first discuss the matter with my envoy; after that thou wilt decide.' This use

μικρὸν διαστάς. χῶ μὲν οἰστὸς ἐκρύφθη
 λέοντος ὑγραῖς χολάσιν· ὁ δὲ λέων δέϊσας 10
 ὤρμησε φεύγειν εἰς νάπας ἐρημαίας.
 τούτου δ' ἀλώπηξ οὐκ ἄπωθεν εἰστήκει.
 ταύτης δὲ θαρσεῖν καὶ μένειν κελευούσης
 'οὐ με πλανήσεις' φησὶν 'οὐδ' ἐνδρεύσεις·
 ὅπου γὰρ οὕτω πικρὸν ἄγγελον πέμπει 15
 πῶς αὐτὸς ἤδη φοβερός ἐστι γινώσκω.'

II.

Ἄνῆρ γεωργὸς ἀμπελῶνα ταφρεύων
 καὶ τὴν δίκηλλαν ἀπολέσας ἀνεξήτει
 μή τις παρόντων τήνδ' ἔκλεψεν ἀγροίκων.
 ἡρνεῖθ' ἕκαστος. οὐκ ἔχων δ' ὃ ποιήσει
 εἰς τὴν πόλιν κατήγε πάντας ὀρκώσων· 5
 τῶν γὰρ θεῶν δοκοῦσι τοὺς μὲν εὐθήεις

of ἐντυγχάνω is common in late Greek. Polyb. 4, 30, 1, οἱ δ' ἐξαποσταλέντες πρέσβεις πρὸς τοὺς συμμάχους, ἀφικόμενοι πρῶτον εἰς Ἀκαρνανίαν, ἐνετύγχανον τοῖς. Id. 76, 9, ἐντυχόντων δ' αὐτῶν τῷ βασιλεῖ περὶ τούτων.

10. λέοντος ὑγραῖς χολάσιν 'in the soft' or 'yielding bowels of the lion.' The adjective ὑγρός corresponds to the Latin 'mollis' in its connotation, though not in its denotation. It has very wide associations in all periods of Greek, and admits of no accurate rendering here. For the form χολάδες, see Phryn. p. 364.

12. ἄπωθεν with long penultimate as always in Attic. See Phryn. p. 60.

II. 1. ἀνὴρ γεωργός. Such combination of a generic with a specific substantive is known to be very frequent in Homer—σὺς κάπρος, βοὺς ταῦρος, ἱρῆς κίρκος, μύσχοισι λύγοισι, γυνὴ δέσποινα, etc.—but in Attic to be almost confined to cases in which ἀνὴρ, ἄνθρωπος, and γυνή are the generic terms. Even in tragedy there is no approach to the freedom of the Homeric usage.

ταφρεύων means 'trenching' in classical Greek, and though the δίκηλλα could be used for this purpose as is known from the *Antigone* of Sophocles and the *Phoenissae* of Euripides; yet

trenching a vineyard would go far to ruin the vines, and we must here give the word its late sense of 'digging.'

2. In Λέξεις Ῥητορικαί, Bekk. An. p. 240, 3, δίκηλλα is explained as τὸ ἐργαλεῖον ᾧ τὴν γῆν οἱ σκαπανεῖς ἀνορύττουσιν.

ἀνεξήτει μή τις . . ἔκλεψεν. This usage of μή is frequent in Babrius as in all late Greek. It is very rare in Attic. In tragedy it is not found before Euripides, and even he employs it very sparingly—Heracl. 482, θέλω πυθέσθαι μή π' τοῖς πάλαι κακοῖς | προσκείμενον τι πῆμα σὴν δάκνει φρένα. It is not found at all in Aristophanes, and in Attic prose there is perhaps no example earlier than Plato, who supplies one or two,—Phaedr. 273 A, εἰπάτω τοῖνυν καὶ τὸδε ἡμῖν ὁ Τίστας μή τι ἄλλο λέγει τὸ εἰκὸς ἢ τὸ τῷ πλήθει δοκοῦν.

5. ὀρκώσων, see Phryn. p. 466. ὀρκῶσαι is found in an Attic inscription of a good age, Corp. Inscr. Attic. iv., Suppl. p. 11.

6. δοκοῦσι τοὺς μὲν . . κατοικεῖν. The history of this use of δοκεῖν is instructive. In Ionic prose it is quite common, and naturally far from rare in tragedy. In Attic, however, it is somewhat restricted. Aristophanes prefers δοκῶ μοι to δοκῶ = 'I think';

ἀγροὺς κατοικεῖν, τοὺς δ' ἐσωτέρω τείχους
εἶναι τ' ἀληθεῖς καὶ τὰ πάντ' ἐποπτεύειν.
ὡς δ' εἰσιόντες τὰς πύλας ἐπὶ κρήνῃ

II. 9. verbum κρήνῃ tertia manus atramento obduxit ita ut κρήνης nunc appareat sed utrum κρήνης an κρήνῃ Athoo scribae reddenda sit prorsus incertum.

but both expressions are found, whether the subject of the following infinitive is identical with the subject of δοκῶ or not. Eq. 1311, καθῆσθ' ἂν μοι δοκῶ, 'I think that we will sit.' Vesp. 250, τῷδ' μοι δοκῶ τὸν λύχρον προβύσειν, 'I think I will stop.' Ach. 994, τρία δοκῶ γ' ἂν ἐτι προσβαλεῖν, 'I think I would add.' On the other hand σοι δοκεῖς is never met with, but always δοκεῖς. Ran. 188, ποῖ σχήσειν δοκεῖς, 'Where do you mean to put in?' Vesp. 1198, ποῖον ἂν λέξει δοκεῖς, 'What do you think you would say?' Av. 1652, ἢ πῶς ἂν ποτε | ἐπὶ κληρον εἶναι τὴν Ἀθηναίαν δοκεῖς, 'Or how do you think that A. could ever be an heiress?' Eccl. 777, οἴσειν δοκεῖς τινά, 'Do you think any one will carry?' Av. 355, πῶς γὰρ ἂν τοὺτους δοκεῖ ἐκφυγεῖν, 'How do you think you will avoid them?' All these sentences are interrogative (cp. Ach. 775). The participle is found in Pl. 1068, λανθάνειν δοκῶν ἐμέ, 'fancying that he escapes my notice'; and the imperative once, Thesm. 208 A, ποιήσεις ταῦτα; B, μὴ δόκει σύ γε. The use of the imperfect in Vesp. 15 is very bold, ἐδόκουν ἀετὸν φέρειν, 'I thought an eagle bore.' The future is met with in the second person in Pl. 328, βλέπειν γὰρ ἀντικρυς δόξεις μ' Ἀρη, 'you will think that I look.'

δοκεῖν, 'think,' absolutely, without following infinitive, is used only in the phrases πόσον δοκεῖς (Eccl. 399) and πῶς δοκεῖς (Pl. 742, Nub. 881, Ach. 24), both always at the end of the line, except in Ach. 12, πῶς τοῦτ' ἔσεισέ μου δοκεῖς τὴν καρδίαν. The Ionic, Tragic, and late usage is, however, found in an Ionian's lips in Pax 47, δοκέω μὲν ἐς Κλέωνα τοῦτ' αἰνίσσεται. The later comedy reverted towards the Ionic use, Antiphanes ap. Suidam, s. v. βαγδαῖος, — βαγδαῖος, ἄμαχος, πρᾶγμα μείζον ἢ δοκεῖς. Anaxandrides ap. Athen. v. 222 B, χρὴ γὰρ εἰς ὄχλον φέρειν ἅπανθ' ὅσ' ἂν τις καινότητ' ἔχειν δοκῇ. The practice of

Plato corresponds with that of Aristophanes, whereas Thucydides keeps much nearer the Ionic.

The difference between the Attic and the late construction is well illustrated by Pollux. He twice quotes the same passage of Metagenes—in vi. 103, διμύξον, ὡς ἐμοὶ δοκεῖ; in x. 115, διμύξον ὡς ἐγὼ δοκῶ. Of course the comic poet wrote neither, but ὡς ἐμοὶ δοκῶ.

7. τοὺς . . ἐσωτέρω τείχους. The misuse of the comparative is to be marked. It cannot be defended as ἐξωτέρω in Aesch. Cho. 1022, ξὺν ἵπποις ἡμιστροφῶ δρόμον ἐξωτέρω, 'somewhat wide of the course,' and in a few passages of Aristotle, Rhet. 3, 9 (1409, ^b23), ὥσπερ οἱ ἐξωτέρω ἀποκάμπτοντες τοῦ τέρματος. Pol. 4, 11 (1295, ^a32), καὶ γὰρ ἄς καλοῦσιν ἀριστοκρατείας τὰ μὲν ἐξωτέρω πίπτουσι ταῖς πλείσταις τῶν πόλεων, τὰ δὲ γεινῶσι τῇ καλουμένῃ πολιτείᾳ.

9. εἰσιόντες incorrectly for εἰσελθόντες, of a piece with the ἐσωτέρω. If the one expression is correct, the other may also be.

ἐπὶ κρήνῃ, I believe that the dative is here the more probable reading. The correct Attic usage is very simple, the best writers of prose and comedy limiting ἐπὶ with the genitive to position or motion upon an object or surface, and ἐπὶ with the dative to position or motion at or near. Thus a floating body is ἐπὶ ποταμοῦ, a city ἐπὶ ποταμῷ. A wounded man may be carried home ἐπὶ θυρῶν, a beggar sits ἐπὶ θύραις. In tragedy this distinction is not observed, and ἐπὶ with the dative is also used to convey the sense which prose writers confine to the genitive. In Thucydides the prose usage has not yet become absolute, and although several deviations from the rule, such as ἀκάτιον ἐπὶ ἀμάξει κατακομίζεις (4, 67) admit of easy correction, yet the undoubted dative in 2, 80, τοὺς ὀπλίτας ἐπὶ ναυσὶ πέμπουσι, 4, 10, ἐπὶ ταῖς ναυσὶ ῥᾶστοι εἰσιν ἀμύν-

τοὺς πόδας ἔνιζον κἀπέθεντο τὰς πῆρας, 10
 κῆρυξ ἐφώνει χιλίας ἀριθμήσειν
 μήνυτρα σύλων ὧν ὁ θεὸς ἐσυλήθη.
 ὁ δὲ τοῦτ' ἀκούσας εἶπεν. 'ὥς μάτην ἦκω·
 κλέπτας γὰρ ἄλλους πῶς ὁ θεὸς ἂν εἰδεῖν,
 15 ὃς τοὺς ἑαυτοῦ φῶρας οὐχὶ γινώσκει,
 ζητεῖ δὲ μισθοῦ μή τις οἶδεν ἀνθρώπων;'

III.

Αἰγᾶς ποτ' εἰς ἔπαυλιν αἰπόλος κλείζων
 μῆς ἀπειθοῦς, ἐν φάραγγι τρωγούσης
 κόμην γλυκεῖαν αἰγίλου τε καὶ σχίνου,
 τὸ κέρασ κατῆξε μακρόθεν λίθῳ πλήξας·
 τὴν δ' ἰκέτενε 'μή, χίμαιρα συνδούλη, 5

15. οὐχὶ retinui, Babrio hoc in versus loco usitatissimum neque unquam in οὔτι mutavi, quamvis haud sim ignarus quantulum haec vocabula manu scripta inter se discrepent.

III. 2. Secundum post versum Athous alium praestat hunc—

ἐπὶ σηκὸν ἄγειν θ' ὥς αἰ μὲν ἦλθον αἰ δ' οὐπω

cujus in paraphrasi Bodleiana non est vestigium. Uncis inclusit Schneidevin, recte. Codicis diorthotes antiquus post versum primum locare voluit, literis β α γ adscriptis, et ^{χρη} supra κλει (κλειζων) scripto.

εσθαι,—proves that such emendation is as uncalled for in the immature Attic of Thucydides as it would be in Herodotus or Xenophon. The Ionic and poetical laxity also crops up in the *Symposium*, where Plato allows himself a poet's licence, and in the same paragraph (212 E) are found the poetical ἐπὶ τῇ κεφαλῇ ἔχοντα τὰς ταινίας, and the prosaic ταινίας ἔχοντα ἐπὶ τῆς κεφαλῆς.

In no writer, however, is the genuine prose signification of ἐπὶ with the dative ever accredited to ἐπὶ with the genitive, although the meaning, 'in the direction of,' sometimes brings ἐπὶ close to that of 'near.'

11. κῆρυξ ἐφώνει, (cp. 76, 12, *infra*) = Attic ὁ δ' ἀνηγόρευε. The future infinitive follows, because the sense is κῆρυξ φωνῶν ὑπισχνεῖτο. Σίλως, sc. δραχμάς, cp. Andoc. 6, 26, μήνυτρα κεκηρυγμένα ἑκατὸν μνᾶς.

12. σύλων . . ἐσυλήθη. This sense of σῦλα is unknown except in late writers, and may have been due to confusion with σκῦλα. Dion Cassius, xxxvi. 22, 3, τὰ σῦλα ὅσα ἐλάβανον ἀδεῶς διετίθεντο. Heliodorus Aethiopica, i. 33, ἀγανακτήσαντες ὅτι τῶν ἀλλοτρῶν ἐστέρηντο, καὶ τὴν ἀφαίρεσιν τῶν σύλων ὡς ἰδίαν περιαλγῆσαντες. v. 5, τὸν ἀπὸ σύλων πλοῦτον βέβηλον ἐδοκίμαζον. In fact it is sometimes corrupted into σκῦλα in the manuscripts of Heliodorus.

III. 1. αἰγᾶς . . κλείζων. In late Greek like that of our author it is impossible to say whether κλείζων is an instance of incorrect form and meaning combined, namely, κλείζων for κλήζων for καλῶν, or of incorrect form alone, namely, κλείζων for κλείων. A student of late Greek has to accept such uncertainty.

5. χίμαιρα. The meaning of this

πρὸς τοῦ σε Πανὸς ὃς νάπας ἐποπτεύει,
τῷ δεσπότη, χίμαιρα, μή με μηνύσης·
ἄκων γὰρ ἠὺστόχησα τὸν λίθον ῥίψας.
ἡ δ' εἶπε 'καὶ πῶς ἔργον ἐκφανὲς κρύψω;
τὸ κέρας κέκραγε κἂν ἐγὼ σιωπήσω.'

10

IV.

Ἀλιεὺς σαγήνην ἦν νεωστὶ βεβλήκει
ἀνείλετ'· ὄψου δ' ἔτυχε ποικίλου πλήρης.
τῶν δ' ἰχθύων ὁ λεπτὸς εἰς βυθὸν φεύγων
ὑπεξέδυνε δικτύου πολυτρήτου,
ὁ μέγας δ' ἀγρευθεὶς εἰς τὸ πλοῖον ἠπλώθη.

5

IV. Epimythium addit codex versus tres :—

σωτηρία πῶς ἐστι καὶ κακῶν ἕξω
τὸ μικρὸν εἶναι· τὸν μέγαν δὲ τῇ δόξῃ
σπανίως ἴδοις ἂν ἐκφυγόντα κίνδυνον.

Eadem sententia ut promythio utitur paraphrasta Bodleianus.

term is perhaps best ascertained by a comparison with the Latin adjectives *binus*, *trinus*, and *quadrinus*, applied to beasts, wine, etc., and derived from the same root as *χείμα* and *hiemps*. *χίμαιρος* and *χίμαιρα* will then be equivalent to the English *yearling*. This is consistent with the note of Aristophanes, the grammarian, preserved by Eustathius, p. 1625, τῶν αἰγῶν οἱ μὲν τέλειοι, τράγοι καὶ ἱξάλοι, ἡ δὲ ἐχομένη ἡλίκτα, χίμαροι, τὰ δὲ νεώτατα, ἔριφοι, and with a scholium on Theocr. 1, 5, ἔριφοι μέχρι τριῶν μηνῶν ἢ καὶ τεττάρων· χίμαροι ἐπὶ θηλυκοῦ ἕως ἐνιαυτοῦ, τουτέστιν ἕως ἂν τέκωσι καὶ ἀμελῶσιν; but there the ἐπὶ θηλυκοῦ is of course an error due to the rare feminine *χίμαρος* employed by Theocritus. The rest of the scholium is worthless.

The derivation from root *χι*, *λι*, is very natural when we remember that kids are dropped in the spring; but it is worth while comparing the English *fortnight* for a space of fourteen *days*.

6. *νάπας*. Any dale among hills might be called *νάπη*. Arist. Av. 740 (ch.), *νάπαισι τε κορυφαῖσιν τ' ἐν ὀρεῖαις*.

Thesm. 998 (ch.), *μελάμφυλλά τ' ὄρη δάσκια καὶ νάπαι*,—'hills and dales,'—but the word connotes wood and water.

IV. 1. *νεωστὶ βεβλήκει*. Babrius very rarely omits the augment of the pluperfect except after a long vowel, in which case it may be regarded as elided. In Attic poetry such a license as *νεωστὶ βεβλήκει* is impossible, and whenever it occurs in prose texts it ought to be corrected. The Attic ear was, however, exceptionally sensitive to the collision of vowels, and what sometimes happened to *ἐθέλω* and *ἐκείνος* after a long vowel happened also to pluperfects with the syllabic augment. Thuc. 1, 89, *πολλὰι πεπτώκεσαν*. Dem. 299, *εὐ' πεπόνθεσαν*. Even when a short vowel precedes the augment appears to be omitted; but in these cases it ought to be retained while the other vowel is elided. Thuc. 7, 71, *παπαλήσιό τ' ἐπεπόνθεσαν*. The mere fact of the gradual disappearance of the augment from the pluperfect after Macedonian times is sufficient to explain the state of the manuscripts.

V.

Ἀλεκτορίσκων ἦν μάχη Ταναγραίων,
οἷς θυμὸν εἶναί φασιν οἶον ἀνθρώποις.
τούτων ὁ λειφθεῖς (τραυμάτων γὰρ ἦν πλήρης)
ἔκλυτ' ἐς οἴκου γωνίην ὑπ' αἰσχύνης·
ὁ δ' ἄλλος εὐθὺς εἰς τὸ δῶμα πηδήσας
ἐπικροτῶν τε τοῖς πτεροῖς ἐκεκράγει.
καὶ τὸν μὲν αἰετός τις ἐκ στέγους ἄρας
ἀπῆλθ'· ὁ δ' ἀδεῶς ἀμφέβαινε θηλείαις,
ἀμείνονα σχὼν τὰπίχειρα τῆς ἥττης.

5

VI.

Ἀλιεὺς θαλάσσης πᾶσαν ῥόνα ξύων
λεπτῷ τε καλάμῳ τὸν γλυκὺν βίον σώζων
μικρὸν ποτ' ἰχθὺν ὀρμῆς ἀφ' ἱππέλης

V. 4. *Palmariam Hauptii* emendationem ἔκλυτ' ἐς in textum recepi. Codex ἐκρύπτει' habet. 8. *Paraphrastas* secutus, ἀδεῶς *Eberhard* scripsit, *Athoo* ἄλλος bene ejecto. 9. Post hunc versum habet epimythium *Athous*, tres versus :—

ἄνθρωπε, καὶ σὺ μὴ ποτ' ἴσθι καυχήμενος,
ἄλλον σε πλεῖον τῆς τύχης ἐπαιρούσης·
πολλοὺς ἔσωσε καὶ τὸ μὴ καλῶς πράττειν.

2. ἔτυχε . . πλήρης. For the omission of οὐσα see *Phryn.* p. 342.

3. τῶν δ' ἰχθύων ὁ λεπτός . . ὁ μέγας. Such a combination of collective singular and the plural number I have never elsewhere met with. It is a solecism of a grave kind.

4. The generic word *δίκτυον* is here used, although we know from the first line that the specific net employed was the *σαγήνη*.

V. 1. '*Galli Tanagraei* a *Paus.* ix. 22, § 4, et *Plinio* H. N. X. 24, memorantur; vide *Müller, Orchomen.* p. 26.' G. C. Lewis.

3. 'Of these the vanquished crouched into a corner of the house.'

5. ὁ δ' ἄλλος for class. ὁ δ' ἕτερος.

The late use of δῶμα for *house-top* is well known to readers of the New Testament. *Matthew* xxiv. 17; *Mark* xiii. 15; *Luke* v. 19; xvii. 31. So *Lxx.* 2d *Samuel* xvi. 22.

VI. 1. ῥόνα ξύων a Latinism '*litus radens.*'

3. ὀρμῆς ἀφ' ἱππέλης. This instrumental use of ἀπό is uncommon, and is here to be regarded as an imitation of *Homer* (Il. 24, 605, τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο) rather than as a late fault. There are several exact parallels in the Homeric poems, but I know of none elsewhere, although the usage is sometimes approached outside of Attic, especially in *Xenophon* and late writers. The notorious tendency

ἡγρευσειν, οὐ τῶν εἰς τάγηνον ὥραίων.
 5 ὁ δ' αὐτὸν οὕτως ἰκέτευεν ἀσπαίρων·
 'τί σοι τὸ κέρδος; ἢ τίν' ὄνον εὐρήσεις;
 οὐκ εἰμὶ γὰρ τέλειος, ἀλλὰ με πρῶην
 πρὸς τῇδε πέτρῃ φυκὶς ἔπτυσ' ἢ μήτηρ.
 νῦν οὖν ἄφες με, μὴ μάτην μ' ἀποκτείνης.
 10 ἐπὴν δὲ πλησθεὶς φυκίων θαλασσαίων
 μέγας γένωμαι, πλουσίοις πρέπων δεῖπνοις,
 τότε ἐνθάδ' ἔλθων ὑστερόν με συλλήψῃ.
 τοιαῦτα μύζων ἰκέτευε κάσπαίρων,
 ἀλλ' οὐκ ἔμελλε τὸν γέροντα θωπεύσειν·
 15 ἔφη δὲ πείρων αὐτὸν ὀξέῃ σχοίνῳ
 'ὁ μὴ τὰ μικρά, πλὴν βέβαια, τηρήσας
 μάταιός ἐστιν ἢν ἄδηλα θηρεύῃ.'

VI. 6. Pro verbis ἢ τίν' ὄνον εὐρήσεις, quae citat Suidas sub ὄνος vocabulo, alia dat Athous ἢ πόσου με πωλήσεις; quae nescio cui grammatico referre velim.

of copyists to confuse ἀπό (ἀπο) and ὑπό (υπο) Bast., pp. 794, 823) has no place in the case of ἀφ' and ὑφ'.

6. In the phrase ὄνον εὐρήσεις the verb εὐρίσκει bears a natural signification, which in Attic is almost confined to poetry (εὐρίσκειν κλέος, ἀρετήν, δόξαν, etc.), except in the phrases τοῦ εὐρίσκοντος and τοῦ εὐρόντος, 'at the price which gets an article for the buyer.'

This usage is to be carefully distinguished from the more common one illustrated by the sentence ὁ ἀγρὸς πένθ' ἡμιτάλαντα εὐρίσκει, 'the field fetches two and a half talents for the seller.' In colloquial Attic the Homeric ἀλφάνω survived with this latter meaning.

To alter εὐρήσεις to εὐρήσω with Naber, or to ἀλφίσω with Eberhard, is conjecture of the worst kind, as is proved by common sense and by Xen. Vect. 4, 29, ὁ μὲν γὰρ εὐρών ἀγαθὴν ἐργασίαν πλούσιος γίγνεται, ὁ δὲ μὴ εὐρών πάντα ἀπόλλυσιν ὅσα ἀν δαπανήσῃ. Id. 25, εἴ τις ἐτι εἰσὶ τῶν μεμνημένων ὅσον τὸ τέλος εὐρίσκε (ἢ πόλις) τῶν ἀνδραπόδων. Cp. id. 40.

8. 'It was but yesterday my mother hake cast me out by this rock-side.' Such a meaning of πτύω is not rare in late writers. Oppian. Hal. 5, 597, τὰ δ' ἡῶσιν ἔπτυσαν αὐταῖς | κύματα. Leon. Tar. Anth. Pal., 7, 283, θάλασσα, τί μ' οὐκ . . . τηλόσ' ἀπὸ ψιλῆς ἔπτυσας ἡῶνος.

14. θωπεύειν, 'deceive,' a rare but good use of the verb.

15. ὀξέῃ σχοίνῳ. Babrius employs the Ionic feminine at pleasure. The only form of this kind known to Attic, whether verse or prose, is ἡμισέα, a rare bye-form for ἡμίσεια, and to be reckoned with ἡμίσεις for ἡμίσεας, and ἡμίση for ἡμίσεα. Moreover, in accent ἡμισυς stands by itself. The Antiatticist in Bekk. Anecd. 99, 24, fathers θρασέα upon Philemon. Θρασέα: Φιλῶν Γάλλῳ (lege Γάμῳ) θρασέα γυνή: but the Antiatticist ought to be studied in full by any one to whom he is cited.

16, 17. These lines are awkwardly expressed, but are intended to mean: 'If a man has once secured a return for his labour, be it ever so small, he is unwise to throw it away and start anew on a doubtful quest.'

VII.

Ἄνθρωπος ἵππον εἶχε. τοῦτον εἰώθει
 κενὸν παρέλκειν, ἐπιτίθει δὲ τὸν φόρτον
 ὄνῳ γέροντι. πολλὰ τοιγαροῦν κάμνων
 ἐκείνος ἐλθὼν πρὸς τὸν ἵππον ὠμίλει
 ‘ἦν μοι θελήσης συλλαβεῖν τι τοῦ φόρτου,
 5 τὰχ’ ἂν γενοίμην σώως· εἰ δὲ μή, θνήσκω.’
 ὁ δ’ ‘οὐ προάξεις;’ εἶπε ‘μή μ’ ἐνοχλήσης.’
 εἶρπεν σιωπῶν, τῷ κόπῳ δ’ ἀπαυδήσας
 πεσὼν ἔκειτο νεκρός, ὡς προειρήκει.
 τὸν ἵππον οὖν παρ’ αὐτὸν εὐθέως στησας
 10 ὁ δεσπότης καὶ πάντα τὸν γόμον λύων
 ἐπ’ αὐτὸν ἐτίθει τὴν σάγην τε τοῦ κτήνους,
 καὶ τὴν ὄνειρην προσεπέθηκεν ἐκδείρας.
 ὁ δ’ ἵππος ‘οἴμοι τῆς κακῆς’ ἔφη ‘γνώμης·
 οὗ γὰρ μετασχεῖν μικρὸν οὐκ ἐβουλήθην,
 15 τοῦτ’ αὐτό μοι πᾶν ἐπιτέθεικεν ἢ χρεῖη.’

VII. 7. Athoi verba μὴ δ’ ἐνοχλήσης cum Schneidewino in μὴ μ’ ἐνοχλήσης mutare malo quam cum Halmio notissimum Atticæ dialecti idioma μῆδ’ ἐνοχλήσεις Babrio adscribere.

VII. 2. κενὸν παρέλκειν. The phrase was properly applied to a groom mounted on one horse, and leading another without a rider. Aristophanes gives it a grotesque turn in Pax 1306, ὕμῶν τὸ λοιπὸν ἔργον ἤδη νταῦθα τῶν μενόντων | φλᾶν ταῦτα πάντα καὶ σποδεῖν καὶ μὴ κενὰς παρέλκειν. The French scholiast Biset has the sensible note, κενὰς παρέλκειν τὰς γνάθους δηλονότι; but such a violent ellipse must have a reason. This is found in a proverb preserved by Phrynichus, Soph. App. 45, 23, Κενὰ τῆς γνάθου πολλὰ χωρία ἐπὶ τῶν οὐκ ἐχόντων δαψιλῶς, ὥστε τὴν γνάθον ἐμπλήσται. The comic poet was in this way enabled to say μὴ κενὰς παρέλκειν, ‘You have got to work both (mares) hard,’ as the proverb at once suggested τὰς γνάθους instead of τὰς ἵππους.

3. πολλὰ τοιγαροῦν . . ὠμίλει, ‘wherefore oftentimes in his weariness the ass would come to the horse and commune

with him.’ ὠμίλει = Attic ἂν ὠμίλει—not ‘wherefore, when sore foredone, the ass came.’

11. Join πάντα τὸν γόμον λύων . . τὴν σάγην τε. To take ἐκδείρας with τὴν σάγην by zeugma is wrong.

15. οὐκ ἐβουλήθην. The metre here settles the ever recurring difficulty of augment, as it also does in the other passages (111, 1, and 124, 12) in which Babrius uses an historical tense. Here and in 111, 1, the Athoan codex has the correct syllabic augment, as has the Vatican in 124, 12; but the transcript of Menas gave ἡβουλήθην here, and the edition of Furia ἡβουλήθη in the third passage. These corruptions ought to prepare us for the like in other texts.

There are three verbs which are said to employ, indifferently, either the temporal or the syllabic augment, namely, βούλομαι, δύναμαι, and μέλλω. Let us consider the only evidence

VIII.

Ἄραψ κάμηλον ἀχθίσας ἐπηρώτα
 πότερ' ἀναβαίνειν μᾶλλον ἢ κάτω βαίνειν
 αἰροῖτο. χὼ κάμηλος οὐκ ἄτερ μούσης
 εἶφ' ἡ γὰρ ὀρθὴ τῶν ὁδῶν ἀπεκλείσθη;

IX.

Ἀλιεύς τις αὐλοὺς εἶχε καὶ σοφῶς ἡΐλει·
 καὶ δὴ ποτ' ὄψον ἐλπίσας ἀμοχθήτως

VIII. Fabulam vix e Babrio profectam esse judico; si minus recte, utique tamen a Tetrastichistâ pessime est depravata. Una certe quaerenti manet opinio auctorem camelo suo totum ipsius ingenium deposuisse.

which we have—metrical laws and stone records. In the case of βούλομαι inscriptions give no help, as before Euclid either form would be written in the same way, and no augmented tense is found in later inscriptions of the true Attic period. The remaining evidence is, however, very strong. *There is not a single line of Attic verse in which the Eta augment is required, but there are many which demand the form with Epsilon.* Arist. Vesp. 706, εἰ γὰρ ἐβούλοντο βίον πορίσαι τῷ δήμῳ ῥάδιον ἦν ἂν. Vesp. 960, ἐγὼ δ' ἐβουλόμην ἂν οὐδὲ γράμματα. Eur. Hec. 1211, τί δ' οὐ τότ', εἰπερ τῷδ' ἐβουλήθης χάριν. Hipp. 476, τόλμα δ' ἐρώσα· θεὸς ἐβουλήθη τάδε. Anaxandrides ap. Arist. Nic. Eth. vii. 11 (1152, a23), ἡ πόλις ἐβούλεθ' ἢ νόμων οὐδὲν μέλει.

In the decline of Attic the temporal augment was allowed, as is proved by ἡβούλοντο in an inscription of the third century (C. I. A. II. 314, 25, p. 137) 284/3 B.C.

There is a better case for Eta with μέλλω and δύναμαι. Aristophanes uses ἡμέλλω in anapaestic verse (Eccl. 597, Ran. 1038), and Aeschylus ἡδυνήθη in *senarii* (P. V. 206); while even in comic iambs οὐκ ἡδύνω ends a line of Philippides (ap. Athen. xv. 700 c). The evidence, however, for the superiority of Epsilon is overpowering. For ἔμελλον, Comic Iambs, Aristophanes,

Plut. 1103; Nub. 1301; cp. Eq. 267. Tragic Iambs, Soph. O. R. 967, 1385; Aj. 443, 1287; Eur. Hec. 1204; cp. Or. 1445. For ἐδυνάμην, ἐδυνήθη, Comic Iambs, Arist. Eccl. 316, 343; Plut. 672; and inscriptions of the best period. C. I. A. II. 89, 5, p. 40 [cp. a doubtful ἐδύναντο in id. 301, 15, p. 125]. Philippides is really outside the Attic period, and ἡδύνω is as natural in his verse as ἡδύναντο in C. I. A. II. 331, 42, p. 155. So ἡδύναντο and ἡδύναντο in id. 420, 12 and 37. Of course ἔθελον and ἡθελον stand on an entirely different footing.

IX. 2. ἐλπίσας. ἥξειν. Whether Babrius wrote ἥξειν or not (see Not. Crit.) the verb he employed was in the future, as he is very careful in this portion of syntax—the tense of infinitives. Goodwin has treated the question of the tense after ἐλπίζω with little of his usual care (see *Moods and Tenses*, § 15, 2, note 2; § 23, 2, note 2; § 27, note 3). The apparent exceptions to the legitimate construction—the future infinitive or the aorist infinitive with ἂν—are due to three causes—(1) confusion between the two meanings of ἐλπίζω, 'I hope' and 'I conceive' or 'believe'; (2) importing into the question phrases with ἐλπῖς; (3) well known and acknowledged errors of copying. To take these in detail—(1) It must be remembered that ἐλπίζω never lost its original

πολὺν πρὸς αὐλῶν ἡδυφωνίην ἤξειν,
τὸ δίκτυον θεὸς ἐτερέτιζεν εὐμούσως.

IX. 3. Verbum ἤξειν retinui utpote loco diutius usum. De prima codicis manu una aegre lineola manet, a scriba recentiore ἤξειν delineato. Ignorare placet.

meaning of 'wish' or 'am pleased,' which is especially visible in some uses of the Homeric *ἐλπομαι* (*Feilp*, *volutare*, *volutas*), and that by the side of *hope* was another definite meaning, 'believe,' which will be found best to translate *ἐλπίζω* as often as an infinitive indisputably present follows. *E.g.* Plato, Rep. 573 C, καὶ μὴν δ γε μαινόμενος καὶ ὑποκεινηκὼς οὐ μόνον ἀνθρώπων ἀλλὰ καὶ θεῶν ἐπιχειρεῖ τε καὶ ἐλπίζει δυνατὸς εἶναι ἄρχειν—'tries and believes that he is able to rule.' Rep. 451 A, ἐλπίζω γὰρ οὖν ἑλαττον ἀμάρτημα ἀκουσίως τινὸς φονέα γενέσθαι ἢ ἀπατεῶνα καλῶν κτλ.—'I believe that it is a more venial sin.' Anon. ap. Clement of Alexandria, Stromateis, vii. p. 305, τίς ὦδε μωρὸς . . . ὅστις ἐλπίζει θεοὺς χαίρειν ἀπαρχαῖς. Aesch. Sept. 76, ξυνὰ δ' ἐλπίζω λέγειν. Aesch. ap. Plat. Rep. 383 B, κἀγὼ τὸ φοβεῖσθαι τοῖον ἀψευδὲς στόμα | ἡλπίζον εἶναι μαντικῇ βρῶν τέχνην.

(2) The phrases *ἐλπίς ἐστιν*, *ἐλπίδα ἔχειν*, *ἐν ἐλπίδι εἶναι*, *εἰς ἐλπίδα ἔκειν*, etc., are, however, very frequently, perhaps preferentially, followed by the present or aorist infinitive without *ἀν*, which is then to be regarded as the genitive case of a substantive. With this usage may be compared that of *ἀξιούν*, referring to future time, but notwithstanding followed by a present or aorist infinitive, the verb being regarded as equivalent to such a phrase as *ἀξιὸν τινα νομίζειν τοῦ ποιεῖν* or *τοῦ ποιῆσαι*.

(3) The source of error arising from copying will be best understood by the following analysis of the Thucydidean usage. In more than forty passages he employs *ἐλπίζω*, *hope*, and the rule is never broken in any codex except in cases in which the true form differs from the false by more than one or two letters; and in every case some codex has preserved the genuine lection, viz.—1, 11, ἡλπίζον βιοτεύειν (*v. l.* βιοτεύειν); 4, 24, ἡλπίζον χειρώσασθαι (*v. l.* χειρώσασθαι); 4, 80, ἡλπίζον ἀποτρέψειν (*v. l.* ἀποτρέψαι); 5, 28, ἐλπισαντες ἡγήσεσθαι (*v. l.* ἡγήσασθαι); 7, 21, ἐλπίζειν κατερ-

γάσσεσθαι (*v. l.* κατεργάσασθαι*). The only passage which offers the least difficulty is 4, 13, ἐλπίζοντες τὸ κατὰ τὸν λιμένα τεῖχος ὕψος μὲν ἔχειν, ἀποβάσεως δὲ μάλιστα οὐσης εἶναι μηχαναῖς, where *ἐλπίζοντες* in the first case certainly means *believe*, but for the second clause *hope*. If the corruption does not lie much deeper, we must read μάλιστ' ἂν for μάλιστα (a very frequent corruption), even if the order of the words somewhat fights against it. Only in one place has Thucydides the very rare construction with *ὥς* and the future indic.—8, 54, ἐλπίζων ὥς καὶ μεταβαλεῖται, which is also found in Soph. El. 963, μηκέτ' ἐλπίσης ὅπως τεύξει.

A less general error of transcription than those already named is seen in Eur. H. F. 746, πάλιν ἔμολεν ἃ πάρος οὐποτε διὰ φρονὸς ἡλπίσεν παθεῖν γὰς ἀναξ. Euripides wrote ἡλπίσ' ἂν παθεῖν. One more caution before dismissing the subject. Aristophanes twice uses *ἐλπίζω*, *hope*, with an infinitive,—Thesm. 195, ἐλπ. ὑφέξειν; and Lys. 257, ἐπεὶ τίς ἂν ποτ' ἡλπίσ' ἀκούσαι γυναῖκας. In the second the *ἂν* belongs to the ἀκούσαι by the notorious Greek idiom in which *ἂν* is attracted to interrogatives, negatives, and superlatives.

3. πολὺ, 'in shoals.'

4. τὸ δίκτυον θεὸς as opposed to βαλὼν σαγήνην in l. 6.

* I would fain call attention here to the wise words with which Dr. Arnold closes the Preface to the First Edition (1832) of the 4th and 5th Books of Thucydides. "My increased acquaintance with the manuscripts of Thucydides has greatly lessened my respect for their authority; and I should not hesitate to alter the text in spite of them, whenever the grammarians who laboured to keep alive a knowledge of the genuine Attic Dialect amidst the growing barbarisms of their times require or sanction the correction." Throughout his noble edition he everywhere shows that soundness of judgment and dislike to fanciful renderings which marks the best work of English scholars; and had he started his task even with that knowledge of Greek which he acquired in its execution, his Thucydides would have made an epoch in Greek scholarship.

ἐπεὶ δὲ φυσῶν ἔκαμε καὶ μάτην ἡΐλει, 5
 βαλὼν σαγήνην ἔλαβεν ἰχθύας πλείστους.
 ἐπὶ γῆς δ' ἰδὼν σπαίροντας ἄλλον ἀλλοίως,
 τοσαύτ' ἐκερτόμησε τὸν βόλον πλύνων.
 'ἄναυλα νῦν ὀρχεῖσθε. κρεῖσσον ἦν ὕμας
 πάλαι χορεῦειν, ἥνικ' εἰς χοροὺς ἡΐλουν.' 10

X.

Αἰσχροῦς τις ἦρα καὶ κακορρύπου δούλης
 ιδίης ἑαυτοῦ καὶ παρείχεν αἰτούση
 ἅπανθ' ἐτοίμως· ἡ δὲ χρυσίου πλήρης,
 σύρουσα λεπτὴν πορφύρην ἐπὶ κνήμας
 πᾶσαν μάχην συνήπτεν οἰκοδεσποίνῃ. 5
 τὴν δ' Ἀφροδίτην ὥσπερ αἰτίην τούτων
 λύχνοις ἐτίμα, καὶ καθ' ἡμέρην πᾶσαν
 ἔθνευ ἡΐχεθ' ἰκέτευεν ἡρώτα,
 ἕως ποτ' αὐτῶν ἡ θεὸς καθευδόντων

Epimythium adiecit codex, quo chartam foedare pudet—

οὐκ ἔστιν ἀπόνως οὐδ' ἀλύνοντα κερδαίνειν·
 ὅταν βαλὼν δὲ τοῦτο θέλῃς ὅπερ βούλει
 τὸ κερτομεῖν σοι καιρὸς ἐστὶ καὶ παίζειν.

Latet in ἀλύνοντα vocabulum non minus ametrum αὐλοῦντα.

X. 1. Suidas sub voc. ἦρα laudavit, codicibus aliquot *σαπρᾶς τινός* pro *αἰσχροῦς τις* exhibentibus. Quinetiam pro *κακορρύπου* Suidas et paraphrasta Bodleianus *κακοτρόπου* habent. 4. *κνήμας* ego, *κνήμης* alii. In Athoo ita est verbum atramento recentiori oblutum ut aegre appareat terminatio. 5. *πάσῃ μάχην* habet Athous. Latet corruptio.

6. *ἰχθύας*, see Phryn. p. 234, note.

8. *τοσαύτ' ἐκερτόμησε*. There is no reason why editors should have accepted Sauppe's conjecture, *τοιαύτ'*. 'He threw them as he washed his net a taunt or two.'

9. *κρεῖσσον ἦν*. For the idiomatic omission of *ἄν* see Goodwin, *Moods and Tenses*, § 49, 2, note 2.

10. *ἥνικα*. See Phryn. p. 122.
εἰς χοροὺς. The plural of a substantive here, as so often, takes the place of the infinitive of the corresponding verb. THEOC. 4, 55, *ἀπολόμενοι δι' αὐτὸ εἰς τὰς μάχας ἦσαν* (= *εἰς τὸ μάχεσθαι*), where Cobet's alteration to *ἦσαν* is not required.

X. 1. *ἦρα*. Babrius follows the Attic usage in regard to this verb (see Index), the aorist being supplied by *ἔραμαι*.

3. *χρυσίου πλήρης*, 'loaded with ornaments of gold.' The plural is regularly found in this sense, as in an apt sentence of Plutarch, *ἐδόκεις τις εἶναι διὰ τὰ χρυσία καὶ τὴν πορφύραν*.

4. The correction *κνήμας* is necessary, see note on 2, 9, *supra*.

5. If *πᾶσαν* is right—and certainly the Athoan *πάσῃ* is almost inexplicable if it is—it must equal *παντοίαν*.

9. *αὐτῶν . . καθευδόντων*. The simple *εὔδω* occurs in the spurious 116th fable. In Attic the compound verb is the more

ἦλθεν καθ' ὕπνου, καὶ φανείσα τῇ δούλῃ 10
 'μή μοι χάριν σχῆς ὡς καλήν σε ποιούσῃ·
 τούτῳ χολοῦμαι' φησὶν 'ὦ καλὴ φαίνῃ.'

XI.

'Ἀλώπεκ' ἐχθρὴν ἀμπέλων τε καὶ κήπων
 ξένη θελήσας περιβαλεῖν τις αἰκίῃ
 τὴν κέρκον ἄψας καὶ λίνον τι προσδήσας
 ἀφῆκε φεύγειν· τὴν δ' ἐπίσκοπος δαίμων
 εἰς τὰς ἀρούρας τοῦ λαβόντος ὠδήγει 5
 τὸ πῦρ φέρουσιν. ἦν δὲ ληίων ὥρη
 καὶ καλλιπαῖς ἀμητὸς ἐλπίδων πλήρης.
 ὁ δ' ἠκολούθει τὸν πολλὸν κόπον κλαίων
 οὐδ' εἶδεν αὐτοῦ τὴν ἄλωνα Δημήτηρ.

12. Quod verbum Athous habet κεχόλωμαι, praesens in tempus convertit Meineke. Epimythium claudum, ut solet, addit Athous—

ἅπας ὁ τοῖς αἰσχροῖς ὡς καλοῖς χαίρων
 θεοβλαβής τίς ἐστι καὶ φρένας πηρός.

XI. 5. Lectionem Athoam βαλόντος cum Abrensio in λαβόντος mutavi, neque ignoro tamen vocabulum rejectum in paraphrastis apparere. Saepius in codicibus sunt λαβεῖν et βαλεῖν confusa. Exhibet hic quoque Athous Epimythium—

χρὴ πρῶτον εἶναι μηδ' ἄμετρα θυμοῖσθαι.
 ἔστιν τις ὀργῆς νέμεσις ἣν φυλαττοίμην
 αὐτοῖς βλάβην φέρουσα τοῖς δυσοργήτοις.

frequently met with, but the simple is also used in prose and comedy (Arist. Av. 82; Nub. 12; Plat. Rep. 571 C; Phaedr. 267 A; Legg. 807 E, 823 E, 824 A; Symp. 203 B, etc. The future is καθευδήσω, the imperfect καθηῦδον or ἐκάθενδον, according to the period; while the place of aorist is filled by κατέδαρθον, and of perfect by καταδεδάρθηκα. From the earliest period the verbs were used to complement each other; *c.g.* Od. 20, 141, οὐκ ἔθελ' ἐν λέκτροισι καὶ ἐν ῥήγεσσι καθεύδειν, | ἀλλ' ἐν ἀδεψήτῳ βοέῃ καὶ κώεσσιν οἶων | ἔδραθ' ἐνὶ προδόμῳ; and in Attic there are many striking instances. Ar. Nub. 38 A, ἔασον, ὦ δαιμόνιε, καταδαρθεῖν τί με. B, σὺ δ' οὖν κάθενδε. Plato Symp. 219 C, καταδεδαρθήκως . .

καθηῦδον. Id. 223 B, καθηῦδον . . καταδαρθεῖν . . καθεύδοντας . . καταδαρθεῖν. Id. Apol. 40 D, καθεύδων . . κατέδαρθεν.

ἡ θεός, see Cobet, Mnem. iv. 122 (1855).

XI. 2. ξένη . . αἰκίῃ. It is idle to mention the conjectures which have been proposed for ξένη. They are due to ignorance of a rudimentary fact in Greek—the possession of an active and passive signification by such adjectives as ξένος. These are equivalent in meaning to the larger class of privative words like ἀπείρατος, ἀόρατος. Thus Sophocles (O. R. 219) could say ἐγὼ ξένος μὲν τοῦ λόγου ξένος δὲ τοῦ πράχ-
 θέντος, 'knowing nothing of the story,

XII.

Ἄγροῦ χελιδὼν μακρὸν ἐξεπωτήθη,
 εὔρεν δ' ἐρήμοις ἐγκαθημένην ὕλαις
 ἀηδόν' ὀξύφωνον· ἡ δ' ἀπεθρήνει
 τὸν Ἴτυν ἄωρον ἐκπεσόντα τῆς ὥρης.
 ἐκ τοῦ μέλους δ' ἔγνωσαν αἱ δὺ ἀλλήλας,
 καὶ δὴ προσέπτησάν τε καὶ προσωμίλουν.
 χῆ μὲν χελιδὼν εἶπε 'φιλτάτη, ζώεις;
 πρῶτον βλέπω σε σήμερον μετὰ Θράκην·

5

XII. De hac fabula valde despero, si unquam ad ipsissima Babrii verba accedere licebit. Non desunt codices, sed inter se multum differunt. Primus inter tetrasticha edidit Aldus, anno 1505, p. 57, ex duobus exemplaribus, quibus paene dimidium fabulæ deest, videlicet, versus 5, 6, 9, 10, 14, 15, 16, 17, 18, 21, 22. Continet etiam codex Vaticanus. Codex Gudianus ab Eberhardo conlatus recensionem prope eundem atque Aldini exhibet.

and knowing nothing of the deed,' as he might also have said *ξένος αἰκίης*, 'knowing nothing of the affront.' The passive meaning is no less natural—*ξένη αἰκίη*, 'an unheard-of affront'—and appears in all lexica.

4. *ἐπίσκοπος δαίμων*, 'overseeing providence.' The expression might have been used by a classical writer, as is seen from Plato. Legg. 872 E, ἡ τῶν συγγενῶν αἰμάτων τιμαρὸς δίκη ἐπίσκοπος νόμου χρήται τῷ νῦν δὴ λεχθέντι.

5. *τοῦ λαβόντος*. There can be little question about the necessity of this reading. The verb *βάλλω* can be used of driving animals, as Il. 23, 572, τοὺς ἵππους πρόσθε βαλὼν; Theocr. 4, 44, βάλλε κάτωθε τὰ μοσχία; but in these cases the added adverb makes all the difference, as does the following preposition in *βάλλ' ἐς κόρακας* and similar phrases, in which *βάλλω* is intransitive.

7. *ἄμητος*. I have here retained the accent of the manuscript, which, following Boissonade, all editors change to *ἄμητος*. The question must, I fear, remain unsettled. See Chandler's *Greek Accentuation*, § 324.

8. *τὸν πολὺν κόπον κλαίων*, 'bewailing his great affliction.'

9. *οὐδ' εἶδεν*, 'visited not. This

sense of *ἰδεῖν* (Lat. *visere*) is very rare. It does not seem to have any right to be called an Atticism, although Thucydides once uses it, 4, 125, τὸν Περδίκκαν ἠνάγκασαν πρὶν τὸν Βρασίδαυ ἰδεῖν προαπλθεῖν. So Xen. An. 2, 4, 15, ἠρώτησε τοὺς προφύλακας ποῦ ἂν ἴδοι Πρόξενον ἢ Κλέαρχον. Pseudo-Xen. Oec. 11, 14, ἀνίστασθαι μὲν ἐξ εὐνῆς εἴθισμαι εἰ τινα δεόμενος ἰδεῖν τυγχάνοιμι. Philemon ap. Stob. Flor. 113, 10, τί ποτ' ἐστὶν ἄρα διότι βούλεται μ' ἰδεῖν; | ἡ καθάπερ οἱ νοσοῦντες ἀλγοῦντες σφόδρα, | τὸν ἱατρὸν ἂν ἴδωσιν οὐκ ἀλγοῦσ' ἔτι. Dio. Cass. 71, 35, 4, ἡσπάζετο τοὺς ἀξιωτάτους πρὶν τὸν πατέρα ἰδεῖν.

ἄλωνα. To a late Greek this substantive might follow any one of the types, *λεώς*, *ἥρω*, *ἀγών*, or *αἰδώς*.

XII. 1. *ἀγροῦ*. In late Greek *ἀγρός* is often opposed to *ἡ ἐρημία*, *ἡ ἐρημος*, and has the sense of *cultivated land*. New Test., Luke ix. 12, ἀπόλυσον τὸν ὄχλον ἵνα ἀπελθόντες εἰς τὰς κύκλῳ κώμας καὶ τοὺς ἀγροὺς καταλύσωσιν καὶ εὐρωσιν ἐπισιτισμόν' ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν.

4. 'Itys deprived of his beauty before his time.'

6. For *προσέπτησαν* see Phryn. p. 373.

8. *μετὰ Θράκην* = *μετὰ τὰ ἐν Θράκῃ γενόμενα*, like *μετὰ τὰς Ἀθήνας* in line

| | |
|--|----|
| αἰετὶς ἡμᾶς πικρὸς ἔσχισεν δαίμων, καὶ παρθένοι γὰρ χωρὶς ἡμεν ἀλλήλων. | 10 |
| ἀλλ' ἔλθ' ἐς ἀγρὸν καὶ πρὸς οἶκον ἀνθρώπων· σύσκηνος ἡμῖν καὶ φίλη κατοικήσεις, | |
| ὅπου γεωργοῖς, οὐχὶ θηρίοις ἄσεις. | 13 |
| τί σε δροσίζει νῶτον ἔννυχος στίβη, καὶ καῦμα θάλλπει, πάντα καὶ κατακναίει; | 16 |
| τὴν δ' αὖτ' ἀηδὼν ὀξύφωνος ἡμείφθη· 'ἔα με πέτραις ἐμμένειν ἀοικήτοις, | 20 |
| καὶ μή μ' ὀρεινῆς ὀργάδος σὺ χωρίσσης. μετὰ τὰς Ἀθήνας ἀνδρα καὶ πόλιν φεύγω· | |

10. Hunc versum post tertium decimum ponit Vaticanus codex. Causam explicabo. Versui tertio decimo et in Athoo et in Vaticano succedunt duo.

14. ὑπαιθρον ὕλην λέϊπε καὶ παρ' ἀνθρώποις
15. ὁμώροφόν μοι δῶμα καὶ στέγην οἶκε.

quos ego quamvis incertus extrusi. Si vere sunt Babriani, certe tamen ad diversam recensionem referre oportet. Hoc propter versus 11-13 in marginem expulsi, postea in sedem non suam a Scriba Vaticano redditi sunt. 16. Ex Athoo edidi, nisi quod Vaticanum νῶτον pro Athoo νυκτὸς substitui. Sed pro ἔννυχος στίβη in Vaticano ἔνδροςος κοίτη apparet. 17. Ex Vaticano edidi, κατακναίει modo pro κατακαίει lecto. Quem in modum lectio Athoa πάντα δ' ἀγρώτην τῆκει orta sit non video. 17. Hunc post versum exhibent alium manifeste suppositum Athous et Vaticanus—

ἄγε δὴ σεαυτήν, σοφὰ λαλοῦσα, μῆνυσον, Athous.
ἄγε μῆνυσον σεαυτήν σοφὴ περ οὔσα, Vaticanus.

Quid velit Crusii conjectura μὴ σίνου pro μῆνυσον viro sobrio non liquet.

22. To any one accustomed to the later Greek authors this usage is very familiar. Thus it occurs eight times in the first book of Nonnus' Dionysiaca, and Heliodorus, Longus, etc., have only to be opened to supply instances. 13. For the late future ἄσω see Phryn. p. 377.

17. The phrase καὶ καῦμα θάλλπει may be modelled on καὶ καῦμ' ἔθαλλπει in Soph. Ant. 417, or it may not. It is really no more striking in Greek than 'the sun-heat warms' is in English, and may well have been used independently by Babrius. The compound κατακναλεῖν is not so common as διακναλεῖν, but such a signification as

it here bears—*wear out, destroy*—is as legitimate for the compound with κατὰ as for that with διὰ.

19. ἡμείφθη is rare even in late Greek.—Theocr. 7, 27; pseudo-Oppian. Cyn. 1, 19. Pindar and Xenophon anticipated the usage. See Phryn. p. 187.

20. 'Suffer me to abide in the desolate rocks, and sever me not from the mountain-meadow.' Ὅργας καλεῖται τὰ λοχυμῶδη καὶ ὀρεινὰ χωρία καὶ οὐκ ἐπεργαζόμενα, ὅθεν καὶ ἡ Μεγαρικὴ ὀργὰς προσωνομάσθη τοιαύτη τις οὔσα περὶ ἧς ἐπολέμησαν οἱ Ἀθηναῖοι Μεγαρεῦσιν.—Harpoeration.

22. ἀνδρα = ἀνθρωπον.

οἶκος δέ μοι πᾶς καπμίξις ἀνθρώπων
λύπην παλαιῶν συμφορῶν ἀναξαίνει.'

XIII.

Ἀὐλαξι λεπτάς παγίδας ἀγρότης πήξας
γεράνους σποραίων πολεμίας συνειλήφει.
τοῦτον πελαργὸς ἰκέτευε χωλεύων
(ὁμοῦ γὰρ αὐταῖς καὶ πελαργὸς ἡλώκει).
'οὐκ εἰμὶ γέρανος, οὐ σπόρον καταφθείρω.
πελαργὸς εἰμι (χῆ χρόη με σημαίνει),
πτηνῶν πελαργὸς εὐσεβέστατον ζῶων.'

5

24. Cum Athoo, Vaticano, et paraphrasi Bodleiana λύπην scribere malo quam μνήμην cum Aldinis et Gudiano. Epimythium Athous habet aliis codicibus ignotum—

παραμυθία τίς ἐστι τῆς κακῆς μοίρης
λόγος σοφὸς καὶ μούσα καὶ φυγὴ πλήθους.
λύπη δὲ πᾶσ' ὅταν τις εὐθηνῶν ὀφθῇ
τούτοις ταπεινὸς αὐθις ὦν συνοικήσῃ.

quod eruditi varie emendare temptarunt. Severitas mea vix patitur ut istas Graeculi sordes typis de novo tradam.

24. One of the Aldine copies reads ἀναφλέγει, the other ἀναφλέξει, for the Athoan and Vatican ἀναξαίνει. The former is a gloss changed into the future to restore the metre lost with the displaced ἀναξαίνει.

XIII. 2. σποραίων πολεμίας, 'foes of things sown,' or rather 'of things that relate to sowing.' The adj. σποραῖος is found only in this place; but notwithstanding this and the difficulty in its meaning, it is quite in keeping with much of the diction of Babrius. Certainly Fix's conjecture σποράων is not an emendation.

4. ὁμοῦ . . αὐταῖς. This use of ὁμοῦ with the dative is familiar to scholars from its occasional appearance in Homer, Herodotus, and the Tragedians; but in late Greek it occurs with great frequency, e.g. Oppian, Hal. 1, 508, 636, 650; 3, 484, 486; 4, 357; pseudo-Oppian, Cyn. 4, 258; Quintus Smyrnaeus, 7, 363, etc. We find even αὐτῇ ὁμοῦ σύργγι in Nonnus, Dionys. 1, 447.

ἡλώκει. From the index it will be seen that Babrius has used both forms of the aorist, ἐάλων and ἤλων, but only one of the pluperfect. The augmentation of the imperfect of ἀλίσκομαι is the same in all Greek, ἤλυσκόμεν; but the best Attic forms of the aorist and perfect are subject to dispute. That ἐάλων was excellent Attic can be proved, for it is required by the metre in Arist. Vesp. 355, ἔεις σαντὸν κατὰ τοῦ τείχους ταχέως ὅτε Νάξος ἐάλω; and occurs in an Attic inscription of the first half of the fourth century, C. I. A. II. 38, 14, ἐάλωσαν ἂν αἱ τριῆρεις αἱ πολέμιαι. But was ἤλων un-Attic? The length of the alpha, and the analogy of the accusative plural of substantives in -εύς, makes ἤλων an improbable Attic form, although Homer may have used it, as did Herodotus. In the former it is found only in one passage (Od. 22, 230), and there ἐάλω might stand by synizesis, σῆ δ' ἤλω βουλῇ Πριάμου πόλις εὐρύαγνα. The perfect stands on a

τὸν ἐμὸν τιθηνῶ πατέρα καὶ νοσηλεύω.
 κακείνος ὦ πελαργέ, τίνι βίῳ χαίρεις
 οὐκ οἶδα' φησίν, ἄλλὰ τοῦτο γινώσκω,
 ἔλαβόν σε σὺν ταῖς ἔργα τὰμὰ πορθοῦσαις.
 ἀπολῇ μετ' αὐτῶν τοιγαροῦν μεθ' ὧν ἦλως.'

10

XIV.

Ἄρκος φιλεῖν ἄνθρωπον ἐκτόπως ἡὔχει.
 νεκρὸν γὰρ αὐτοῦ σῶμ' ἔφασκε μὴ σύρειν.

XIII. Epimythium addit codex, versus duo—

κακοῖς ὀμιλῶν ὡς ἐκείνοις μισηθήσῃ,
 καὶν μηδὲν αὐτὸς τοὺς πέλας καταβλάψῃ.

XIV. In dubio manet utrum quatuor hi versus Babrio ipsi sint tribuendi an ex pluribus contraxerit tetrastichista. 1. Athous ἄρκτος exhibet; ego autem ἄρκος scripsi, Suidae codices secutus, quorum omnes in vocabulo ἄρκος, aliquot etiam in vocabulo ἐκτόπως formam breviorē habent.

different footing, as in it the alpha is short, just like the o in *έώρακα*. In this way contraction might more easily take place, and both forms be in use. Verse does not help us at all, as in Aesch. Ag. 30, *έάλωκεν* might be replaced by *ήλωκεν*, and *ήλωκε* by *έάλωκε* in Antiphanes ap. Athen. 3, 103 E, *ή τριηραρχῶν άπήγγξατ', ή πλέον ήλωκέ ποι*; as also *ήλωκέναί* by *έαλωκέναί* in Xenarchus ap. Athen. 6, 225, D, *είποις άν αὐτοῦς άρτίως ήλωκέναί*. The facts are probably these, that in Attic of the best age *έάλων* and *έάλωκα* were the recognised forms, and that while *έάλων* held out much longer than *έάλωκα*, which towards the close of the period was being replaced by *ήλωκα*, on the other hand *άναλίσκω*, whether connected or not with *άλίσκομαι*, always augmented in eta, *άνήλωσα*, *άνηλώθην*, etc.

In pure Attic *άλίσκομαι* is practically the only passive of *αἰρῶ*, for although Thucydides (2, 94) uses *ήρήσθαι*, and Plato (Soph. 261 C) *ήρημένον εἶναι*, as also (Phaedr. 253 C) *αἰρεθῇ* and *αἰρέθεις* (Rep. 613 D,) *αἰρεθέντες*, and (Phaed. 81 B) *αἰπετός*, still so few instances as these count as nothing against the numerous

examples of *έάλων* and *έάλωκα*. Of *αἰρούμαι*, *ήρούμην*, *αἰρήσομαι*, with the meaning 'be taken,' there are no instances at all. These words signified respectively, 'I choose' or 'I am chosen,' 'I was choosing' or 'being chosen,' 'I shall choose' or 'be chosen,' as *ήρέθην* meant 'I was chosen,' and *ήρημαι* 'I have chosen' or 'been chosen.' One must go to tragedy to find *αἰρούμαι* and its tenses taking the place of *άλίσκομαι* and its tenses. [Eur. Med. 624; Soph. O. C. 1148; Eur. Supp. 635, etc.]

XIV. 1. *έκτόπως φιλεῖν* 'bore a strange love.' Suidas quotes this line after the gloss *Ἐκτόπως* *μεγαλῶς, άπρεπῶς, παρηλλαγμένως*, and also adds a sentence from Procopius, in which the adverb bears the same signification, *εἰδ' ἔσπερον αὐτοῦ έρασθεῖσα έκτόπως*. The word is frequent in late Greek.

2. *νεκρὸν . . σῶμα*. Observe the unclassical use of *νεκρός* as an adjective.

έφασκε μὴ σύρειν. I have forborne to mention the reading of the codex—*έφασκεν*—as it is more likely due to a simple dittographia (cursive or uncial), or to the late love of the ephelkustic Nu, than a remnant of an original *έφασκεν οὐ*. Any one who is acquainted

πρὸς ἣν ἀλώπηξ εἶπε ‘μᾶλλον ἡρούμην
εἰ νεκρὸν εἶλκες, τοῦ δὲ ζῶντος οὐχ ἥπτου.’

XV.

Ἀνὴρ Ἀθηναῖός τις ἀνδρὶ Θηβαίῳ
κοινῶς ὁδεύων, ὥσπερ εἰκός, ὠμίλει.
ῥέων δ’ ὁ μῦθος ἦλθε μέχρις ἡρώων·
μακρὴ μὲν ἄλλως ῥῆσις οὐδ’ ἀναγκαίη·
τέλος δ’ ὁ μὲν Θηβαῖος υἱὸν Ἀγκμήνης
μέγιστον ἀνδρῶν, νῦν δὲ καὶ θεῶν ὕμνει·

5

4. Omnino fere hic parcit lectori epimythiasta, mox tribus fabulis ingenium suum negaturus—

ὁ ζῶντα βλάπτων μὴ νεκρόν με θρηνεῖτω.

with late Greek must acknowledge that the tendency to substitute *μή* for *οὐ* in classical texts must have been very strong during certain periods of their transmission. There is a telling instance of a corruption due to this cause in a passage of Alexis quoted by Athenaeus, i. 21 D—

ἐν γὰρ νομίζω τοῦτο τῶν ἀνελευθέρων
εἶναι τὸ βαδίζεν ἀρρύθμως ἐν ταῖς ὁδοῖς,
ἐξὸν καλῶς· οὐ μῆτε πράττεται τέλος
μηδὲν ἡμᾶς μῆτε τιμὴν δόντα δεῖ
ἐτέρων λαβεῖν, φέρει δὲ τοῖς μὲν χρωμένοις
δόξης τιν’ ὄγκον κτε.

Suidas, s. v. ἀναλαμβάνειν, reads γ. 3 thus—

ἐξὸν καλῶς οὐ μήποτε πράττεται τέλος
μηδεὶς γὰρ ἡμᾶς κτε.

The words of Alexis were of course—

ἐξὸν καλῶς· ὡς οὐδὲ πράττεται τέλος
οὐδὲν παρ’ ἡμῶν οὐδὲ τιμὴν δόντα δεῖ
ἐτέρων λαβεῖν κτε.

The *ὡς* was lost through the preceding *καλῶς*, the *οὐ* converted into *οὐδ* to supply the connecting link; while the missing negative was inserted according to late usage, and assimilated the following negatives to itself.

Notwithstanding this, Babrius may well have written *μή* here, as he belonged to the offending age, or at worst the fault may be ascribed to the tetra-

stichist to whom the fable probably owes its present shape. In classical Greek *οὐ* was required after *φημί* or *φάσκω* as certainly as in the rather more numerous cases in which it precedes the verb (Xenophon as usual is an exception). In one point Babrius deserves credit. He never commits the fault of Xenophon, and of modern imitators of Attic Greek, in putting a *ὅτι* or *ὡς* after *φημί* or *φάσκω*, although in 97, 4, he falls as low as they do, and employs an infinitive after *εἰπεῖν*, ‘to say.’

3. *μᾶλλον ἡρούμην*. For this use of the imperfect without *ἀν*, so well known in the case of *ἐβουλόμην*, see Goodwin, § 49, 2 (C).

XV. 3. ‘And flowing on, their conversation turned upon heroes,’ *lit.* ‘came as far as.’ For the late form *μέχρις*, see Phryn. p. 64.

4. ‘Tedious in other respects was their talk and nothing to the purpose, but at last the Theban lauded the son of Alcmené as (once) the greatest of men, and now-a-days one of the gods. But the man from Athens would have it that Theseus was far the better of the two, and had in truth been granted a lot divine, whereas Herakles had that of a servant.’ The younger student must be careful to avoid translating *ὕμνει*, ‘began to laud.’ The imperfect tense in Greek has never such a signification, although the aorist may.

ὁ δ' ἐξ Ἀθηνῶν ἔλεγεν ὡς πολὺν κρείσσω
 Θησεὺς γένοιτο, καὶ τύχης ὁ μὲν θείης
 ὄντως λέλογχεν, Ἡρακλῆς δὲ δουλείης.
 λέγων δ' ἐνίκα· στωμύλος γὰρ ἦν ῥήτωρ.
 ὁ δ' ἄλλος ὡς Βοιωτὸς οὐκ ἔχων ἴσην
 λόγους ἄμιλλαν εἶπεν ἀγρίῃ μούσῃ·
 'πέπαυσο· νικᾷς. τοιγαροῦν χολωθείη
 Θησεὺς μὲν ἡμῖν, Ἡρακλῆς δ' Ἀθηναίοις.'

10

XVI.

Ἀγροίκος ἠπειλήσε νηπιῷ τίτθῃ,
 κλαίουτι 'παῦσαι, μὴ σε τῷ λύκῳ ῥίψω.'

7. ἔλεγεν ὡς . . γένοιτο . . λέλογχεν. Observe the idiomatic change of mood. In direct speech we should have ἐγένετο and λέλογχεν. The latter is to all intents and purposes a present, being often joined with such a word as ἔχω. The form is poetical and late, the Attic word being εἴληχα. The most common construction of λέγω in this sense is a following infinitive, but it is also frequently followed by ὅτι. The present construction with ὡς is the rarest of the three.

9. δουλείης. Herakles married Hebe, the waiting woman of Olympus.

13. πέπαυσο, 'stop! stop!' The perfect imperative passive or middle is very rare in the second person, and hardly used at all except in verbs whose perfect has the force of a present, as μέμνησο, remember thou; κείσο, be thou placed; ἔρρωσο, farewell; πέπαυσο, quiesce. Arist. Vesp. 142, σὺ δὲ τῇ θύρᾳ πρόσκεισο. Dem. 721, 6, ἀκούετε, ὦ ἄνδρες δικασταί; λέγε αὐτοῖς αὐτὸ τοῦτο πάλιν . . . πέπαυσο. Such perfects are found in all moods co-ordinated with presents, Soph. Phil. 1279, εἰ δὲ μὴ τι πρὸς καιρὸν λέγων | κυρῷ, πέπαυμαι. Bato, comicus, ap. Athen. xiv. 662 C, τὰς νύκτας οὐ καθεδόμεν, | οὐδ' ἀναπεπαύμεθ', ἀλλὰ κάεται λύχνος, | καὶ βιβλί' ἐν ταῖς χερσὶ, καὶ φροντίζομεν—where ἀναπεπαύμεθ' is a certain emendation of Colbet for ἀναγεγράμμεθ'. Pherecrates ap. Athen. iii. 75 b, κάθενδε τῆς μεσημβρίας, | κᾶτα σφακέλιζε καὶ πέπρηστο καὶ βῶα. Brunek. Analecta, II. 413, τοῦνεκά μοι, βέλτιστε, τότε ζῶον

πεφύλαξο. Arist. Nub. 294, αὐτὰς τετρεμάλω καὶ πεφόβημαι. Thuc. 6, 17, μὴ πεφόβησθε.

Of cases in which the present force of the perfect is not so well established there are extremely few, as ἄλυσσο in Arist. Thesm. 1208, 'have your liberty at once'; and Xen. Cyr. 4, 2, 7, καὶ σὺ ἡμῖν πιστὰ θεῶν πέποιησο καὶ δεξιὰν δός, 'offer assurances once for all.' But not even Xenophon could have used δέδωκε instead of δός in this sentence. For till late Greek there is not one case of a perfect imperative active, except when the perfect indicative is regularly used as a present tense, and even then the ending of the imperative is always -θι. Six of these occur in Attic verse or prose—Arist. Av. 206, ἔσταθι; Soph. El. 50, ἐστάτω; Il. 22, 365, τέθναθι; Plat. Legg. 933 E, τεθνάτω; Arist. Vesp. 198, Ach. 335, Thesm. 692, κέκραχθι; Vesp. 415, κεκράγατε; Eq. 230, Vesp. 373, δέδιθι; Ach. 133, κελήνατε; Aesch. Eum. 598, πέπισθι. A seventh is found in Homer and Hesiod—Od. 20, 18; Il. 5, 382; 1, 586; Hesiod. Op. 718, τέτλαθι; Od. 16, 275, τετλάτω.

The best proof of the difference between the active and the passive in this respect is, that nowhere does the third person of the perfect imperative active occur in the construction so frequent in the corresponding part of the passive, e.g. Iys. 168, 24, περὶ μὲν οὖν τούτων τοσαῦτά μοι εἰρήσθω.

XVI. 2. παῦσαι, μὴ σε . . ῥίψω. It has been too little observed that an im-

ὁ λύκος δ' ἀκούσας τήν τε γραῦν ἀλθθεύειν
 νομίσας ἔμεινεν ὡς ἔτοιμα δειπνήσων,
 ἕως ὁ παῖς μὲν ἐσπέρης ἐκοιμήθη, 5
 αὐτὸς δὲ πεινῶν καὶ λύκος χανῶν ὄντως
 ἀπῆλθε νωθραῖς ἐλπίσιν παρεδρεύσας.
 λύκαινα δ' αὐτὸν ἢ σύνοικος ἡρώτα
 ' πῶς οὐδὲν ἄρας ἦλθες ὥσπερ εἰώθης; '
 ὁ δ' εἶπε ' πῶς γάρ, ὅς γυναικὶ πιστεύω; ' 10

XVI. 9. Duo ultimi versus fortasse sunt corrupti, sed nihil aliud in Athoo mutavi quam γυναικὸς in γυναικί. Eberhardus pro ὥσπερ emendavit ὦνπερ, et Naberus πῶς γὰρ οὐ γυναικί πιστεύσας; legendum esse statuit. Incertioribus incerta antepono.

perative influences constructions only in a less degree than a negative or an interrogative. The most striking example is the collocation πρὸς ταῦτα, meaning 'wherefore,' which in Attic is found only with imperatives. The present line supplies an instance of a similar Attic refinement, which the index will show that Babrius did not always observe. Unlike Homer and even their own tragedians, the Athenian writers of prose and comedy avoided μή = lest, except the clause introduced by it followed an imperative or a construction equivalent to an imperative. Arist. Vesp. 162, ἴθ' ἀντιβολῶ σ' ἐκφρες με μὴ διαρραγῶ. Eccl. 28, φέρε νυν ἐπαναχωρήσω πάλιν, | μὴ καὶ τις ὦν ἀνὴρ ὁ προσίων τυγχάνει. Cratinus ap. Zonaram, II. 1168, τὴν χεῖρα μὴ 'πίβαλλε, μὴ κλάων κάθη. Eubulus ap. Athen. xiv. 622 F, 'ἐπειγ' ἐπειγε, μὴ ποθ' ὡς λύκος χανῶν | καὶ τῶνδ' ἁμαρτῶν ὕστερον συχνὸν δράμης. Antiphanes ap. Athen. viii. 338 E, οὐ βαλεῖς πάλιν | εἰς τὴν θάλατταν καὶ πλυνεῖς; μὴ φῶσί σε κτε. Arist. Thesm. 529, ὑπὸ λίθω γὰρ παντὶ που χρή μὴ δάκνη βήτωρ ἄθρεῖν. Menander, Monost. 358, μὴ σπεῦδε πλουτεῖν μὴ ταχὺς πένης γέννη. Xenophon of course violates this, as all other peculiarly Attic rules, e.g. Anab. 4, 4, 21; Cyr. 1, 4, 25; 2, 4, 12; and in Thucydides it is not by any means absolute, 4, 22, ὁρῶντες δὲ οἱ Λακεδαιμόνιοι οὐτε σφίσιν οἶόν τε ὃν ἐν πλήθει εἶπεν . . μὴ ἐς τοὺς ξυμμάχους διαβληθῶσιν εἰπόντες καὶ οὐ τυχόντες. It is also an Attic tendency—the exceptions

are too many to allow of my calling it a rule—to confine ὡς ἄν, and ὅπως ἄν, in final clauses to such as follow an imperative mood or its equivalent.

6. λύκος χανῶν ὄντως, 'a gaping wolf if ever there was one.' The proverb is found in Aristophanes, Lys. 629, λύκος κεχηνῶς, and in many other writers. Cp. Diogenianus, vi. 20, Λύκος ἔχανεν* ἐπὶ τῶν τῆς ἐλπίδος ἀποτυγχανόντων. Οἱ γὰρ λύκοι ἀθρήϊα περιπεσόντες, χαλνοῦσι διερχόμενοι, where Leutsch has an exhaustive note.

7. νωθραῖς ἐλπίσιν παρεδρεύσας. This may be translated in two ways, according as we decide to regard the metaphor as derived from a lecture-room or a sick bed:—(1) 'after lending an ear to stupid hopes,' Suidas sub vocabulo Χοιρίλος Σάμιος* Ἡροδότῳ τῷ ἱστορικῷ παρεδρεύσαντα λόγων ἐρασθῆναι. (2) 'after nursing stupid hopes,' *infra*, 95, 31. Diod. 14, 71, οἱ τοῖς κάμνοῦσι παρεδρεύοντες.

9. I have here retained the manuscript reading, εἰώθης, as probably the form written by Babrius. Although in his day the late ending -eis may have been general, yet his verses are so plainly the work of a lettered grammarian that Atticising is always to be looked for. At the same time this fact makes certainty in such a case all the more impossible, and I have not altered the manuscript throughout so as to make it consistent in the matter of the pluperfect active inflections. See Phryn. pp. 229 ff.

XVII.

Αἴλουρος ὄρνεις οἰκίης ἐνεδρεύων
 ὡς θύλακός τις πασσάλων ἀπηρτήθη.
 τὸν δ' εἶδ' ἀλέκτωρ πινυτὸς ἀγκυλογλώχιν,
 καὶ ταῦτ' ἐκερτόμησεν ὀξὺ φωνήσας·
 'πολλοὺς μὲν οἶδα θυλάκους ἰδὼν ἤδη·
 οὐδεὶς δ' ὀδόντας εἶχε ζῶντος αἰλούρου.'

5

XVIII.

Βορέῃ λέγουσιν ἡλίῳ τε τοιαύτην
 ἔριν γενέσθαι, πότερος ἀνδρὸς ἀγροίκου
 ὀδοιποροῦντος τὴν σίσυρναν ἐκδύσει.

XVIII. 3. Editores caeteros secutus, σισύραν, quod dant Athous et Suidas, in σίσυρναν mutavi. Ultimo autem in versu σίσυρναν pro σισύραν dedi utpote minus in numeros Babrii offendens. Alios tres versus, sine dubio suppositos, addit Athous, quorum duo posteriores ut epimythium proponit, vocabulo λέγει paullulum extra ordinem scripto—

Βορρᾶς μὲν οὕτως συγκριθεὶς ἐνικήθη,
 λέγει δ' ὁ μῦθος 'πρᾶότητα, παῖ, ζήλου,
 ἀνύσεις τε πειθοὶ μάλλον ἢ βία ῥέξων.'

XVII. 1. ὄρνεις οἰκίης. Athenaeus (ix. 373 A, ff.) has a long note on ὄρνεις, showing that in his time ὄρνιθες and ὄρνιθια were only used of hens, and ἀλεκτρύνες and ἀλέκτορες (H. Stephanus, for MS. ἀλεκτορίδες) of cocks; whereas in classical times ὄρνεις and ὄρνιθες were used of both genders and all kinds of birds; while ἀλεκτρύν was applied to a domestic fowl, and might be either masculine or feminine.

In place of the Babrian phrase Aeschylus (Eum. 866) has ὄρνις ἐνοίκιος; and ὄρνις ἢ κατὰ οἶκον, ὄρνις κατοικίδιος, ὄρνις ἡμέρος, are also found.

3. ἀγκυλογλώχιν is met with only here in all Greek. It refers to the beak and not to the spurs. Homer applies τανυγλώχης and τριγλώχης to an arrow, and his late epic imitator Nonnus is fond of similar compounds, 1, 151, πυριγλώχινος δίστοῦ; Id. 295, πυριγλώχινι κεραυνῷ; 2, 676, πολυγλώχινι κεραίην; 5, 256, πολυγλώχινι καλύπ-

την; 6, 23, ἰσογλώχινι τριγώνῳ; 138, λιθογλώχινι ὀχῆα.

4. ταῦτα for classical τὰδε, as τοσαῦτα for τοσάδε, *supra*, 9, 8, see Index.

5. 'Many bags do I remember to have seen ere now.' The perfect (English) signification conferred upon aorists by collocation with the χρονικὰ ἐπιρρήματα, ἤδη, πολλάκις, οὕτω, is too well known to require illustration.

XVIII. 1. 'They say that between north wind and sun this quarrel arose, which of them should strip the cloak from a countryman on the road.'

3. If we are to credit Pollux, σίσυρνα is not merely a late form of σισύρα, but was used by Aeschylus—Poll. 10, 186, φαίης δ' ἂν καὶ σίσυρναν, Δισχύλου ἐν Κήρυξι σατύροις λέγοντος, Καὶ τῆς σισύρνης τῆς λεοντείας. If σίσυρνα is the right reading in l. 13, it must be written proparoxytone, as it sometimes is in the texts of grammarians. Aristophanes often employs the word, but

βορέης δ' ἐφύσα πρώτος οἶος ἐκ Θράκης,
βίη νομίζων τὸν φοροῦντα συλήσειν.
ὁ δ' οὐ μεθῆκε μάλλον, ἀλλὰ ῥιγώσας

5

always in a part of the line which admits of either a long or a short ultimate. If the latter is the true quantity, the word can hardly be genuine Greek, connected with *τίτυρος*, but of foreign origin. Gregorius Corinthius, p. 540, *σίσυρνα* (?) βαρβαρικὸς χιτῶν. Pollux, 7, 70, explains *σίσυρνα* as χιτῶν σκύτινος, ἐντριχος, χειριδωτός. Σκυθικὸν τὸ χρῆμα· ἡ σίσυρνα περίβλημα ἂν εἴη ἐκ διφθέρας. Other grammarians and lexicographers simply confuse. In short, whether *σίσυρνα*, *σίσύρα*, or *σίσυρα*, the article was plainly a rug which might be worn as a rude wrap, either as it was or with appurtenances of strings and buckles.

5. νομίζων . . συλήσειν. Babrius is as accurate in the construction of verbs of thinking as of hoping and expecting (*supra*, 9, 2). In other words, he wrote as a reasonable man must. There are in Attic at all events no genuine exceptions to the law that verbs of thinking, when referring to the future, must be followed by the future infinitive (or more rarely *ᾧτι*, very rarely *ὥς*, with future). Of those mentioned by Goodwin—who himself plainly does not think much of them—there is none which is not due to mistakes in copying of the most familiar kind, proved to be mistakes over and over again, as often as a single valuable manuscript has been preserved by the side of inferior ones. (*N.B.*—The quotation from Aesch. Sept. 429, is misleading and has no business there. *σχεθεῖν* does not refer to future time, as is shown by the following *προσῆκασεν*.) All other cases I have met with are of the same kind.

6. ὁ δ' οὐ μεθῆκε μάλλον. 'He did not let it go the more for that.' The more usual expression is οὐδὲν μάλλον. Thuc. 2, 70, αἱ ἐς τὴν Ἀττικὴν ἐσβόλαι οὐδὲν μάλλον ἀπανίστασαν τοὺς Ἀθηναίους. Aristot. Eth. Nic. 9, 5, 1167, α4, μὴ γὰρ προησθεις τῇ ιδέᾳ οὐθεις ἐρά, ὁ δὲ χαίρων τῷ εἶδει οὐθὲν μάλλον ἐρά, ἀλλ' ὅταν καὶ ἀπάντα ποθῇ καὶ τῆς παροντίας ἐπιθυμῇ. οὕτω δὴ καὶ φίλους οὐχ ὅλν τ' εἶναι μὴ εὖνους γενομένους, οἱ δ' εὖνοι οὐθὲν μάλλον φιλοῦσι.

ῥιγώσας, 'shivering and clutching with his hands his skirts all round, he sat with his back resting on a projecting rock.' The two verbs *ῥιγῶ* and *ἰδρῶ* stand by themselves among verbs in *-ω*, both in meaning and in form. *Ῥιγῶ* in Attic certainly contracted in *ω* instead of *ου*. Moeris has the glosses: (1) *Ῥιγῶντος Ἀττικοί, ῥιγοῦντος Ἕλληνες*; (2) *Ῥιγῶν Ἀττικοί, ῥιγοῦν κοινῶς, ῥιγοῖ Ἕλληνες* (correct *ῥιγῶ Ἀττικοί, ῥιγοῖ Ἕλληνες*).

The scholiast on Arist. Vesp. 446, makes the same statement, and *ῥιγῶν* has to be read in Av. 935; Ach. 1146; Nub. 443; Plat. Rep. 440 C. Also *ῥιγῶ* subj. in Plat. Phaed. 85 A; Gorg. 517 D. *ῥιγῶσι* indic. in Phil. 45 B; *ῥιγῶ*, Theat. 152 B. In some of these cases the best MSS. already present the true forms. The other, *ἰδρῶ*, was similarly anomalous, but it does not happen to occur in Attic, in which *ἰδίω* took its place; Arist. Ran. 237; Pax. 85; Av. 791; Plat. Tim. 74 C; cp. *ἀνιδίτι*, Plato, Legg. 718 E. I leave it to comparative philologists to explain the origin of the *-ῶ* of these verbs, which will perhaps be found to differ from that of other verbs with this ending. Their other anomaly, however,—that of a neuter signification,—is shared by *μεσῶ*. The great name of Shilleto is in favour of translating *πραιώσσειν* as active in Thuc. 2, 67; but in his note* on the passage that scholar has forgotten *ἰδρῶ*, *ῥιγῶ*, and *μεσῶ*. Most of the forms of *μεσῶ* which occur might come from *μεσέω* as well as *μεσῶ*, but there remains the recalcitrant infinitive *μεσοῦν* in Plato, Phaedr. 241 D; Symp. 175 C; Rep. 618 B. The anomaly probably arose from false analogy, and *μεσῶν*, *μεσοῦν*, *μεσοῦντος*, *μεσοῦν* (partc.), etc., may have produced a false present *μεσῶ*. The question of the confusion of *σκηνώ*, *σκηνέω*, *σκηνόω*, is too long to be treated here.

* The note belongs to the portion that really came from the pen of Shilleto. With many scholars I regret that the second book of his Thucydides was not published just as he left it, *ἐχουσ' αἰσθησιν οἱ τεθνηκότες*.

καὶ πάντα κύκλῳ χερσὶ κράσπεδα σφίγγας
καθήστο, πέτρης νῶτον ἐξοχῇ κλίνας.
ὁ δ' ἥλιος τὸ πρῶτον ἡδὺς ἐκκύψας
ἀνῆκεν αὐτὸν τοῦ δυσσηνέμου ψύχους, 10
ἔπειτα δ' αὖ προσῆγε τὴν ἀλὴν πλείω·
καὶ καῦμα τὸν γεωργὸν εἶχεν ἐξαίφνης,
αὐτὸς δὲ ῥίψας τὴν † σίσυραν ἐγυμνώθη.

XIX.

Βότρυς μελαίνης ἀμπέλου παρωρεῖη
ἀπεκρέμαντο. τοὺς δὲ ποικίλῃ πλήρεις
ἰδοῦσα κερδῶ πολλάκις μὲν ὠρμήθη
πηδῶσα ποσσὶν πορφυρῆς θιγεῖν ὥρης·
ἦν γὰρ πέπειρος κεῖς τρυγητὸν ἀκαμαίη. 5
κάμνουσα δ' ἄλλως (οὐ γὰρ ἴσχυε ψάυνειν),

XIX. 6. Pro hoc versu habet sub vocabulo αἰώρα Suidas duo—

ὥς δ' οὐκ ἐφικνεῖτ' ἀλλ' ἔκαμνε πηδῶσα
οὐδὲν κρεμαστῆς σχοῦσα πλείον αἰώρας,

de quibus alio jam disserui.

11. ἀλὴν for ἀλέαν, like κωλῇ for κωλέα, and νῇ for νέα.

12. καῦμα . . εἶχεν = ἐθερμάλνετο ὁ γεωργός. Babrius is fond of this periphrase with εἶχον. Had he meant to convey the aorist force he would have used ἔσχον, according to the distinction between the two words constantly observed in Greek. Eberhard suggests εἶλεν in this and the other passages, often ruining the sense, and evidently ignorant of the above distinction. The confusion between λ and χ is notorious (Bast. pp. 724, 738, etc.); but so consistent a mistake is impossible.

13. αὐτός = sponte.

XIX. 1. 'Bunches of grapes were hanging from a swarthy vine on a hill-side. A crafty fox, seeing them ripe to bursting, tried with many a bound to reach the fresh purple fruit.' Why a difficulty should have been made of παρωρεῖη passes my comprehension. The conjectures are all as bad as they are

futile. The word bears the sense required here in many authors, and the absence of ἐν is only an instance of the oligoprothesiê so common in Babrius and other late Greek writers. In Attic prose of course the dative of place, like the dative of time, is not found without ἐν, except in a small class of frequently occurring words (in Thuc. 4, 26, ὅσοι δὲ γαλήνῃ κινδυνεύουσιν, we should read δ' ἐγ γαλήνῃ); but Babrius is neither an Attic writer nor a prosaist.

3. ὠρμήθη. Babrius is always correct in his use of this class of passives, and does not employ absurdities like ὠρμησάμην, ἐφοβησάμην, εὐωχησάμην, which disfigure the diction of most late writers of Greek down to our own day. (See Phryn. p. 188 ff.)

5. τρυγητὸν. For accent see 11, 7, *supra*.

6. ἴσχεε ψάυνειν. Babrius elsewhere makes the upsilon long before a vowel (see Index), and Nauck would here

παρήλθεν οὕτω βουκολοῦσα τὴν λύπην·
 ‘ὄμφαξ ὁ βότρυς, οὐ πέπειρος, ὡς ὤμην.’

XX.

Βοηλάτης ἄμαξαν ἦγεν ἐκ κόμης.
 τῆς δ’ ἐμπεσούσης εἰς φάραγγα κοιλῶδη,
 δέον βοηθεῖν αὐτὸς ἀργὸς εἰστήκει,
 τῷ δ’ ‘Ηρακλεῖ προσηύχεθ’, ὃν μόνον πάντων
 θεῶν ἀληθῶς προσεκύνει τε κατίμα. 5
 ὁ θεὸς δ’ ἐπιστὰς εἶπε ‘τῶν τροχῶν ἄπτου
 καὶ τοὺς βόας κέντριζε. τοῖς θεοῖς δ’ εὐχου,
 ὅταν τι ποιῇς καὐτός, ἢ μάτην εὐξῇ.’

XXI.

Βόες μαγείρους ἀπολέσαι ποτ’ ἐξήτουν
 ἔχοντας αὐτοῖς πολεμῖν ἐπιστήμην.
 καὶ δὴ συνηθροίζοντο πρὸς μάχην ἥδη
 κέρατ’ ἀποξύνοντες, εἰς δέ τις λίην
 γέρων ἐν αὐτοῖς, πολλὰ γῆς ἀροτρεύσας, 5
 ‘οὔτοι μὲν ἡμᾶς’ εἶπε ‘χερσὶν ἐμπίροις

7. Pro παρήλθεν *levi et usitata mutatione ἀπῆλθεν* proposuit Burges in Aesch. Supp. 920, sed παρήλθεν aequè bonum est.

XXI. 5. Manifesta fraude πολλὰ γὰρ ἦν Athous habet, πολλὴν γῆν Vaticanus. In πολλὰ γῆν Lachmannus correxit, πολλὰ γῆς ego.

substitute *ἔσθην*, but needlessly. The class of verbs in *ύω* is a very small one, and consists of the following members: —(1) with *υ* always short, ἀρύω, βρύω, κλύω (Impte. κλύθι, long), μεθύω, πληθύω; (2) with *υ* always long, δακρύω, καττύω, κνύω, μηρύομαι, ξύω, τρύω, ὕω, βρενθύομαι; (3) with *υ* long or short before a vowel, long before a consonant, γηρύω, δύω, ἰδρύω, ἰσχύω, κωκύω, κωλύω, λύω, μηνύω, φητύω, φύω, ὠρύομαι. The others, ἀρτύω, θύω, κύω, πτύω, must have their quantities learned by use, and even of the three classes named several vary in quantity with the dialect in which they occur.

XX. 1. ἄμαξαν ἦγεν = ‘*plaustrum agebat*,’ a Latinism.

2. φάραγγα κοιλῶδη appears to be much too strong an expression.

XXI. 4. Knoell’s preference for the Vatican reading ἀποξύναντες here, as for Nauck’s conjecture καμοῖσα in 19, 6, is baseless. Even in classical Greek the present would be more natural here; and as for the other passage, I hold that the metre proves that Babrius often used a present where in classical Greek an aorist would be necessary, and that conjecture of this quality in a writer of a late conventional style is of no value.

σφάζουσι καὶ κτείνουσι χωρὶς αἰκίης·
 ἦν δ' εἰς ἀτέχνους ἐμπέσωμεν ἀνθρώπους,
 διπλοῦς τότ' ἔσται θάνατος· οὐ γὰρ ἐλλείψει
 τὸν βοῦν ὁ θύσων κἂν μάγειρος ἐλλείψῃ. 10

XXII.

Βίου τις ἤδη τὴν μέσσην ἔχων ὥρην
 (νέος μὲν οὐκ ἦν, οὐδέπω δὲ πρεσβύτης)
 λευκαῖς μελαίνας μιγάδας ἐκλόνει χαίτας,
 εἴτ' εἰς ἔρωτας ἐσχόλαζε καὶ κώμους.
 ἦρα γυναικῶν δύο, νέης τε καὶ γραιῆς, 5
 νέον μὲν αὐτὸν ἡ νεῆνις ἐζήτει
 βλέπειν ἐραστήν, συγγέροντα δ' ἡ γραιή.

7. σφάζουσι καὶ κτείνουσι cum Athoo legere malo, quam cum Knoellio κόπτουσι καὶ σφάζουσι, [φάζουσι καὶ κόπτουσι Vat.], vel σφάζουσι κἂν κτείνουσι cum Nabero. Epimythium jamdudum a Lachmanno saeptum in Vaticano non invenitur—

ὁ τὴν παροῦσαν πημονὴν φεύγειν σπεύδων
 ὁρᾶν ὁφείλει μή τι χεῖρον ἐξεύρη.

XXII. 3. Accusativum λευκάς in λευκαῖς dativum mutavi, hujusmodi asyndeti haud patiens.

7. σφάζουσι καὶ κτείνουσι, 'cut our throats and kill us.' σφάζω (Att. σφάττω) is a butcher's word. Arist. Pax. 1018, εἴθ' ὅπως μαγειρικῶς σφάζεις τὸν οἶν.

10. ὁ θύσων. The idiom is too common to require illustration—Soph. Ant. 261, οὐδ' ὁ κωλύσων παρῆν.

ἐλλείψῃ = defecerit.

XXII. 1. 'A certain man, already in the mid-season of life—young he was not, but not yet old—was blending his dark hair with a sprinkling of white.' *Lit.* 'was confusing his dark hair mixed (*i.e.* by a mixture) with white.' The alteration generally adopted by editors, viz. λευκάς μελαίνας, is to me incomprehensible without proof that in those days hair became black with age. The Greek idiom, by which a person is said himself to produce the changes of physical and mental state which take place in him, is never sufficiently attended to by editors, who

do not carry it further than its simplest form seen in phrases like φῦσαι ὀδόντας (ὀδοντοφυεῖν), φῦσαι πτερά (πτεροφυεῖν), στήσαι τρίχας, φρίξαι χαίτην, τὸν ὀφθαλμὸν κατακλᾶν, φρένα πᾶλλειν. It will be sometimes found to explain otherwise inexplicable verbal constructions, as ἀμέρδεν in βλον ἀμέρσας (Eur. Hec. 1029).

5. γυναικῶν δύο. Phryn. pp. 289-290.

7. βλέπειν ἐραστήν (see Index). This poetical use of βλέπω occurs even in prose in late Greek, as Polyb. 12, 24, 6, τὸν ἥλιον βλέπειν. In Attic prose and comedy it means to look, and is construed with εἰς, πρὸς, ποι, ἐνταῦθα, etc.; κάτω, ἄνω, δεξι, ἀριμύ, νῆπν, ἀπιστίαν, etc.; or if absolute, signifies to have one's sight. In Pax. 208 Aristophanes uses it as here, but in para-tragedy, ἵνα μὴ βλέποιεν μαχομένους ὑμᾶς ἔτι. The scholiast on Av. 296 also quotes as from the Νῆσοι the words τί σὺ

τῶν οὖν τριχῶν ἐκάστοθ' ἡ μὲν ἀκμαίη
 ἔτιλλεν ἅς ἠϋρίσκε λευκανθιζούσας,
 ἔτιλλε δ' ἡ γραῦς εἰ μέλαιναν ἠϋρήκει, 10
 ἕως φαλακρὸν ἡ νέη τε χῆ γραίη
 ἔθηκαν ἄνδρα, τῶν τριχῶν ἀποσπῶσαι.

XXIII.

Βοηλάτης ἄνθρωπος εἰς μακρὴν ὕλην
 ταῦρον κεράστην ἀπολέσας ἀνεξήτει.
 ἔθηκε δ' εὐχὴν ταῖς ὀρεινόμοις νύμφαις
 ἄρν' ἂν παρασχεῖν εἰ λάβοι γε τὸν κλέπτην.
 ὄχθον δ' ὑπερβάς τὸν καλὸν βλέπει ταῦρον 5

12. Graviter corruptum hunc versum exhibet Athous ἔθηκαν ἐκάστη τῶν τριχῶν ἀποσπῶσα. Correxī ego, ἄνδρα pro ἐκάστη scripto. ἔθηκαν δρα similem in modum medebatur scriba atque 91, 4, infra. Versus in Athoo accedit plane ab eodem fictus qui hanc ceterasque fabulas epimythiis ornavit—

ἀεὶ γὰρ ἔν γε τιλλόμενος ἐγυμνοῦτο.
 μῦθος φάσκει τοῦτο πᾶσιν ἀνθρώποις·
 ἐλεεινὸς ὅστις εἰς γυναικας ἐμπίπτει·
 ἀεὶ γὰρ ἔν γε δακνόμενος γυμνοῦται.

Pro μῦθος φάσκει codicis diorthotes φάσκει δὲ μῦθος scripsit.

XXIII. Tertium post versum habet Athous verba spuria haec, quae ratione et metro carent—

Ἑρμῇ νομαίῳ, Πανί, τοῖς πέριξ, ἄρνα
 λοιβήν

Lantae certe erant epulae et optatae non modo nymphis aliquot et Mercurio et Pani, sed etiam τοῖς πέριξ, unus agnus parvulus, idemque in libamentum liquefactus. 5. Pro Athoo λάβοιτο cum Duebnero λάβοι γε legere malo. Epimythium plus solito foedum—

ἐντεῦθεν ἡμᾶς τοῦτ' ἔοικε γινώσκειν,
 ἄβουλον εὐχὴν τοῖς θεοῖσι μὴ πέμπειν
 ἐκ τῆς πρὸς ὥραν ἐκφορουμένης λύπης.

λέγεις; εἰσὶν δὲ που | αἰδὼ κατ' αὐτὴν ἦν βλέπεις τὴν εἰσοδόν; but if the passage is not para-tragedic, it is corrupt. In the New Comedy, however, βλέπω is used just as in the higher poetry.

9. Observe ἠϋρίσκε and ἠϋρήκει in place of the classical εὐρίσκοι or εὐροί.

XXIII. 1. Join εἰς μακρὴν ὕλην . . ἀπολέσας.

3. ἔθηκεν εὐχὴν, the well-known poetical periphrasis = ἠθέατο.

λέοντι θοίνην· δυστυχῆς δ' ἐπαρᾶται
καὶ βοῦν προσάξειν εἰ φύγοι γε τὸν κλέπτην.

XXIV.

Γάμοι μὲν ἦσαν Ἡλίου θέρους ὄρη,
τὰ ζῶα δ' ἱλαροὺς ἦγε τῷ θεῷ κώμους,
καὶ βάτραχοι δὲ λιμνάδας χοροὺς ἦγον·
οὓς εἶπε παύσας φρύνος 'οὐχὶ παιάνων
τοῦτ' ἔστιν ἡμῖν, φροντίδων δὲ καὶ λύπης·
ὃς γὰρ μόνος νῦν λιβάδα πᾶσαν αὐαίνει,

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XXIV. 3. Verbum λιμναίους quod Athous exhibet correxit Fixius, λιμνάδας scripto; confer 115, 1, infra, sed ἦγον ultima syllaba brevis plus corruptionis minari videtur. 4. Accusativum οὓς Athous habet, sed ita recentiore atramento oblitum ut editores oīs dederint. Sub παιάν vocabulo offert Suidas ὁ δ' εἶπε κλαύσας κτε. Epimythium sanius—

χαίρουσι πολλοὶ τῶν ὑπερβολῇ κούφων
ἐφ' οἷς ἄγαν μέλλουσιν οὐχὶ χαιρήσειν.

7. This last sentence is very puzzling. In what sense can ἐπαρᾶται with a future infinitive be used? If it means τῷ λέοντι ἐπαρώμενός φησι προσάξειν, then Greek is a strange language. The Athoan reading βοῦς is probably due to the misconception of a copyist, who imagined the point lay in bringing the cows of the herd as well as the bull to the lion, instead of in increasing the prize to the nymphs from a lamb to an ox. The text of the fable is probably more corrupt than the critical note indicates.

XXIV. 3. λιμνάδας is predicative. 'The frogs also danced in the pools.' If the line is not corrupted from one in which λιμναίους formed the last word, the conjecture of Fix is certain. The diphthong of λιμναίους could not be shortened as that of the differently accented δελταῖος, παλαιός, γεραίός.

4. The antecedent of οὓς is βάτραχοι, not χοροὺς.

6. αὐαίνει. Observe the late spiritus lenis. Thus the Attic ἀφανάλω is in late writers ἀπανάλω, and though they do not use the corresponding compound of αὔω, its late form would have been ἀπαῶω. The Attic tendency to aspirate

(ἀσφάραγος, σφόγγος, φιδάκνη, σχινδαλμός, λίσφοι, σφονδύλη) has been too rashly used by some editors of Attic texts. Thus Cobet insists (Var. Lect. 588) upon ἄντω being everywhere written in tragedy, and has altered (Nov. Lect. 340) κατανύσαι into καθανύσαι in Xenophon (Hell. 7, 1, 15), relying upon the Hesychian gloss καθανύσαι· συντελέσαι. Now Xenophon may have used καθανύσαι, but he was more likely to use the non-Attic κατανύσαι, just as the tragic dialect would prefer the early ἀνύτειν to the more modern ἀνύτειν. The evidence of καθελίρω is very good. It is the regular form in comedy and Attic prose proper, while κατελίρω is preferentially used in tragedy and early prose. Further ἀπέλιρω had so come to be regarded as a simple verb that the labial never suffered aspiration. On these grounds I must maintain that in no single passage of tragic verse or of Xenophon's prose can we be certain whether the aspirated or unaspirated form of ἐίρω or ἀνύτω was employed, because the diction was in the former case a conventional mixture of new and old, in the latter a particoloured tissue of Attic

τί μὴ πάθωμεν τῶν κακῶν, ἂν γήμας
ὁμοιον αὐτῷ παιδίον τι γεννήσῃ;

XXV.

Γνώμη λαγωὺς εἶχε μηκέτι ζῶειν
πάντας δὲ λίμνης εἰς μέλαν πεσεῖν ὕδωρ,
ὁθοῦνκε' εἰσὶν ἄδρανέστατοι ζῶων,
ψυχάς τ' ἄτολμοι, μόνον εἰδότες φεύγειν.
ἐπεὶ δὲ λίμνης ἐγγὺς ἦσαν εὐρείης

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and Hellenic. Of course the differentiation of the meaning of *εἶρω* according to the breathing is only a figment of inferior grammarians.

I have carefully abstained from the etymological side of the question, which does not concern the grammarian. *ἀνύτω* may be the same word as the English 'send,' and *αὖος* be correctly identified with the English 'sere,' and still the aspirate in Attic have nothing to do with the primitive spirant.

7. *τί μὴ πάθωμεν*. There would be no occasion to draw attention to these words if editors had not, in obedience to rules of syntax and canons of criticism quite unintelligible to me, changed the legitimate *μή* into the impossible *μή οὐ*. With the deliberative subjunctive *μή* is the negative used, Soph. El. 1276, *τί μὴ ποιήσω*; Aj. 668, *ἄρχοντες εἰσιν ὥσθ' ὑπεκτέον, τί μὴ*; sc. *ὑπεκώμεν*. Aesch. Agam. 672, *λέγουσιν ἡμᾶς ὡς ὀλωλότας, τί μὴ*; sc. *λέξωσιν*.

XXV. 1. *γνώμη . . εἶχε* = *οἱ λαγοὶ ἐγίνωσκον*. After verbs of resolving upon a course and fulfilling a duty, *μή* is the regular negative. See Kühner, § 514, where the instances are, even more than usually, ill arranged and carelessly selected.

2. 'But to throw themselves in a body into the warm water of a pool, because of living things they are the most feeble and craven of spirit, skilled in nothing but flight.' Observe the idiomatic *πεσεῖν*—the equivalent of the passive of *βάλλω*. I say 'passive' because the Greeks used the passive, not the middle, in cases of this kind when a neuter like *πίπτω* was not to be had. Many neuter verbs in Greek are intelligible only when we have

discovered the transitive verb to which they serve as passive. *βάλλω, πίπτω*: *ἐκβάλλω, ἐκπίπτω*: *μεταβάλλω, μεταπίπτω*: *ἐμβάλλω, ἐμπίπτω*: *συμβάλλω, συμπίπτω*: *περιβάλλω, περιπίπτω*. Nothing is more common than phrases like *περιβάλλειν τινὰ κακοῖς, συμφοραῖς*, etc., but we never find *περιεβλήθην* or *περιβέβλημαι κακοῖς*, always *περιέπεσον, περιπέπτωκα*. No Athenian said *ἐξεβλήθην θύραζε*, always *ἐξέπεσον θύραζε*. In dice *τρίς ἐξ βαλεῖν*, etc.; but *the cast* is *τὰ πεσόντα*. There is no end to the passive uses of *ίναί, ἔλθειν, ἦκω, πλέω*, etc., both simple and compound. *κατάγω, κατέρχομαι*: *εἰσάγω, εἰσέρχομαι*: *παράγω, παρέρχομαι*: *διώκω, φεύγω*: *ἀποκτείνω, ἀποθνήσκω*: *λέγω, ἀκούω*: *διδάσκω, μανθάνω*: *λείπω, μένω*: *ποιῶ, πάσχω*. If any one has tried to read an Attic writer without knowing that *γίγνομαι* is the passive of the most frequent sense of *ποιῶ*, he must lamentably have misunderstood his author. Due to the same feeling is the other method of forming the passive in Attic, seen in phrases like *λόγον, ὕειδος, τιμὴν, ἔπαινον, ψόγον ἔχειν*, and for aorist, *σχεῖν* or *λαβεῖν*. Thuc. 6, 60, *ὁ δῆμος χαλεπὸς ἦν ἐς τοὺς περὶ τῶν μυστικῶν αἰτίαν λαβόντας*. Dem., *ὥστε πολὺ μᾶλλον προσήκειν ἔμε τούτους ἐγκαλεῖν ἢ αὐτὸν ἐγκλήματ' ἔχειν*. Plat. Rep. 565 B, *αἰτίαν ἔσχον ὑπὸ τῶν ἐτέρων . . ὡς ἐπιβουλεύουσι τῷ δήμῳ*. Anaxandrides, *τὸ γὰρ κολακεύειν νῦν ἀρέσκειν ὄνομ' ἔχει*. The passive of *ἐλεῶ* is hardly used, *ἐλεῶν τυγχάνειν* and *τυχεῖν* being used instead.

5. Nauck has pointed out an instructive blunder in Suidas as to this line. *Γυρίτης' περιφεροῦς*.

ἐπεὶ δὲ λίμνης ἐγγὺς ἦθλον γυρίτης.

καὶ βατράχων ὄμιλον εἶδον ἀκταίων
 βαθέην ἐς ἱλὺν ὀκλαδιστὶ πηδώντων,
 ἐπεστάθησαν, καὶ τις εἶπε θαρσήςσας,
 ‘ἄψ νῦν ἴωμεν· οὐκέτι χρεὼν θνήσκειν·
 ὀρῶ γὰρ ἄλλους ἀσθενεστέρους ἡμῶν.’

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XXVI.

Γέρανοι γεωργοῦ κατενέμοντο τὴν χώρην
 ἐσπαρμένην νεωστὶ πυρίνῳ σίτῳ.
 ὁ δ’ ἄχρι πολλοῦ σφενδόνην κέννη σείων
 ἐδίωκεν αὐτάς, τῷ φόβῳ καταπλήσσω.
 αἱ δ’ ὡς ἐπέσχον σφενδονῶντα τὰς αὔρας,
 κατεφρόνησαν λοιπὸν ὥστε μὴ φεύγειν,
 ἕως ἐκείνος, οὐκέθ’ ὡς πρὶν εἰώθει,
 λίθους δὲ βάλλων ἠλόησε τὰς πλείους.
 αἱ δ’ ἐκλιποῦσαι τὴν ἄρουραν, ἀλλήλαις
 ‘φεύγωμεν’ ἐκραύγαζον ‘εἰς τὰ Πυγμαίων.’

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Of course there is no such word as γύριος, but ΓΥΡΙΗΣ arose from ΕΤ-ΡΕΙΗΣ. Zonaras also (Lexicon, p. 459) has either got his gloss from Suidas or copied from the same source. Γυρίης· περιφεροῦς. See also note on Fab. 88, 11, *infra*.

3. ‘And had seen a company of frogs from its strand leaping with a hop into the deep mud.’ How far Babrius intended to magnify his humble actors by the use of words like ἀκτὴ, ἀκταῖος, and heroic phrases like the following, ἄψ νῦν ἴωμεν, cannot be safely decided in a writer of his date. ἱλὺς has here its correct meaning. Phryn. p. 147. ὀκλαδιστὶ, of gathering the legs up under one, in this case for a fresh spring. The form in late, as if from ὀκλαδίω, instead of ὀκλάω. The Attic adverb was ὀκλάξ, which by a certain emendation Bekker restored for ὁ βλάξ in a line of Pherecrates, ἀδράφραξεν ἔψουσ’, εἰτ’ ὀκλάξ καθημένη. See lexica, and cp. Phryn. App. Soph. 56, 1, ὀκλάσαι· τὸ τὰ γόνατα κάμψαι ἐγκαθίστα.

XXVI. 3. ‘For a long time to chase them off he shook an empty sling, cowing them by the fear of it.’ What ψόφῳ, a conjecture of Seidler’s, uni-

formly accepted by the editors, can possibly mean is to me incomprehensible. Where was the noise to come from?

10. Hom. Il. 3, 3:—

ἥτε γὰρ κλαγγὴ γεράνων πέλει οὐρανῷ
 πρὸ,
 αἶτ’ ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφα-
 τον ὄμβρον,
 κλαγγῇ τὰ γε πέτονται ἐπ’ Ὀκεανοῖο
 ῥοάων,
 ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέ-
 ρουσαι.
 ἥρεια δ’ ἄρα τὰ γε κακὴν ἔριδα προ-
 φέρονται.

The myth is also mentioned by Aristotle, Strabo, Gellius, Athenaeus, and others, who evidently knew no more than we do about its origin. Two facts are to be reached. In Homer’s time the existence of a race of dwarfs was believed in, a πυγμὴ in height. The cranes led them a sorry life. The word πυγμαῖος originally conveyed a definite idea of size, but the attempts of late writers to explain the size meant by πυγμὴ are futile. The late accessories to the myth are such as might have sprung from the Homeric facts.

ἄνθρωπος οὗτος οὐκέτ' ἐκφοβεῖν ἡμᾶς
 ἔοικεν, ἤδη δ' ἄρχεται τι καὶ πράσσειν.'

XXVII.

Γαλῆν δόλῳ τις συλλαβὼν τε καὶ δήσας
 ἔπνιγεν ὑδάτων ἐν συναγκίῃ κοίλῃ.
 τῆς δ' αὖ λεγούσης 'ὥς κακὴν χάριν τίνεις
 ὦν σ' ὠφελοῦν θηρώσα μῦς τε καὶ σαύρας,'
 'ἐπιμαρτυρῶ σοι' φησίν, 'ἀλλὰ καὶ πάσας
 ἔπνιγες ὄρνεις, πάντα δ' οἶκον ἡρήμους,
 βλάπτουσα μᾶλλον ἥπερ ὠφελούσ' ἡμᾶς.'

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XXVII. Fabula magis corrupta et in Athoo codice et Vaticano.

1. Per dittographiam habent πνίγων Athous et Vaticanus; δήσας ex paraphrasi Boissonadius dedit. 2. Athoam lectionem vix mutavi, vocula ἐν post ὑδάτῳΝ restituta et συναγκίῃ pro συναγγίᾳ lecto: Saepissime in codicibus confusa sunt ἄγγος et ἄγκος. Tria modo verba Vaticanus offert, βαλὼν ὑδάτων συνεχεία, sed alio etiam συνάγκεια et συνέχεια inter se confundi solent, e.g. ap. Diod. 3, 68. Conjecit Butmannus ἔπνιγε βάπτων et Bernhardius ὑδάτος ἐν συναγκίῃ. 4. Adderunt σ' Fix. aliiue. 6. Post hunc versum addit alium Vaticanus sine dubio fictum—

κρεῶν ἀνέψγας ἄγγος ὥστε τεθνήξῃ.

Oppian uses the myth in a simile, probably directly suggested by Homer's lines, Hal. 1, 620:—

ὥς δ' ὅτ' ἀπ' Αἰθιόπων τε καὶ Αἰγύπτου
 βοᾶων
 ὑψιπετῆς γεράνων χορὸς ἔρχεται ἡρο-
 φιώνων,
 Ἄτλαντος νιφόντα πάγον καὶ χεῖμα
 φινγούσαι,
 Πηνγαίων τ' ὀλιγοδρανέων ἀμεννὰ γέ-
 νεθλα.

XXVII. 2. Homer (Il. 4, 452) applies μισγάγκεια to the place where several gullies meet, and unite the waters of their streams—

ὥς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι
 ῥέοντες
 ἐς μισγάγκειαν συμβάλλοντο ὄρμιον ὕδωρ
 κρουνῶν ἐκ μεγάλων κοίλης ἔντοσθε χαρά-
 ρης.

Late writers used συνάγκεια in the same sense, and joined it with a genitive expressing whether the meeting glens had their sides wooded or their gullies filled with water, or both. Diod. Sic. 3, 67 fin., εἶναι τῆς νήσου τὴν μὲν πρώτῃν εἰσβολὴν αὐλωνοειδῆ, σύσκιον ὑψηλοῖς καὶ πυκνοῖς δένδροισιν, ὥστε τὸν ἥλιον μὴ παντάπασι διαλάμπειν διὰ τὴν συνάγκειαν, αὐγὴν δὲ μόνην ὁρᾶσθαι φωτός, where a long valley is meant with lateral valleys running into it. Id. 4, 84, ἐν ταύτῃ τῇ χώρᾳ συναγκείας δένδρων οὐσῆς θεοπρεποῦς. In the Λέξεις Ῥητορικαί, Bekk. Anec. p. 226, 5, there is a note on βῆσσα which incidentally explains συνάγκεια. Βῆσαν· κοιλὰδα ὕδωρ ἔχουσιν καὶ μεσότητα ὁρῶν· τὴν συνάγκειαν. ἄλλοι τὸ ἐνυδρον. On the other hand, συναγγίῃ receives some support from Soph. O. C. 159, νάπει | ποιάεντι, κάθυδρος οὐ | κρατὴρ μελιχίων ποτῶν | ῥεύματι συντρέχει.

XXVIII.

Γέννημα φρύνου συνεπάτησε βούς πίνων.
 ἔλθοῦσα δ' αὐτόν (οὐ παρῆν γάρ) ἡ μήτηρ
 παρὰ τῶν ἀδελφῶν ποῦ ποτ' ἦν ἐπεζήτει·
 'τέθνηκε, μήτηρ· ἄρτι γάρ, πρὸ τῆς ὥρης,
 ἦλθεν πάχιστον τετράπουν ὑφ' οὗ κείται
 χηλῇ μαλαχθέν.' ἡ δὲ φρύνος ἡρώτα,
 φυσῶς' εἰς αὐτήν, εἰ τοιοῦτον ἦν ὄγκῳ
 τὸ ζῶον. οἱ δὲ μητρί 'παῦε, μὴ πρίου·

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XXVIII. 1. 'An ox in drinking trod upon one of a toad's brood. His mother came, and as he was not to be seen, asked of his brothers where in the world he was.' The idiomatic αὐτόν appears to have given trouble to some editors, who have quite changed the point of οὐ παρῆν γάρ by reading αὐτόσ'. Observe ποῦ ποτ' ἦν in place of the Attic ὅπου ποτ' εἴη or ὅπου ποτ' ἐστί.

4. πρὸ τῆς ὥρης, 'an hour ago.' This use of πρὸ first became frequent in late Greek and was possibly due to Latin influence, although it occurs in classical writers. For the division of the day into twelve hours of equal length, see *lexica*. We should have expected the omission of τῆς.

7. εἰ τοιοῦτον ἦν ὄγκῳ, 'whether he was like that in size.' I believe that Babrius wrote τοιοῦτον here and ποιό-τητα in the last line. The treatment which the sober words of this fable have received at the hands of editors is really vexatious. I have printed it as it stands in the Athoan codex with the change of only two letters, μήτηρ for μήτηρ in l. 4, and εἰς αὐτήν for σεαυτήν in l. 7, and I doubt if ever a like poem of the nursery or schoolroom was more naturally expressed. The ὄγκῳ makes all the difference, and τοιοῦτον ὄγκῳ = τοσοῦτον. Moreover, it is late Greek we have to do with, as ποιότητα shows.

8. παῦε. This use of the second person singular of the imperative active of παύω is found as early as Hesiod, unless for παῦε μάχης in *Scut.* 449, we ought to read παῦε μάχην (cp. *Hom. Il.* 1, 282; *Od.* 24, 543). Homer, however, uses the middle, *Il.* 9, 260, παύε', εἰ δὲ χόλον θυμάλγεια, as εἴω in Homer's time at all events had no initial

spirant. Attic appears always to employ the active (*Arist. Ran.* 122, 270, 581; *Ach.* 864; *Av.* 889, 1243, 1504; *Eq.* 821, 919; *Vesp.* 37, 518, 1194, 1208; *Pax.* 326, 648; *Ecol.* 161; *Plato, Phaedr.* 228 E; *Soph. Phil.* 1275). Accordingly in *Ephippus ap. Athen.* 8, 347 B, for παύου φυσῶν, *Μακεδῶν ἄρχων*, we should probably read παῦε σὺ φυσῶν. On the other hand, no other part but the second person singular is so used intransitively. The plural is παύεσθε (*Arist. Lys.* 461), and the aorist παύσαι (*Arist. Ach.* 1111; *Vesp.* 652; *Pax.* 1229; *Av.* 209, 859, 1381; *Ecol.* 129; *Thesm.* 173, 1076; *Plut.* 360. *Frag. Comic.* frequently. *Plato, Phaedr.* 262 E; *Gorg.* 486 C; *Phil.* 19 E; *Soph. Aj.* 1353; *Ant.* 280); and παύσασθε (*Arist. Nub.* 934; *Pax.* 442; *Lys.* 762; *Thesm.* 571; *Ran.* 241, *Trag.* frequently); and παύσασθον (*Arist. Ran.* 1364). In *Soph. O. C.* 1777, ἀλλ' ἀποπαύετε μηδ' ἐτι πλείω θορήνον ἐγείρετε, the ἀπό is intensive, and θορήνον the object of both imperatives. In the fragment of Euripides preserved by a schol. on *Arist. Thesm.* 1018,

προσανυῶ σε τὰν ἐν ἄντροις
 ἀπόπασον (sic) ἔασον ἂ -
 χοί με σὺν φίλαιοιν
 γόου πόθον λαβεῖν,

Seidler restores ἀπόπασον, but by so doing he makes a poor sense and violates a rule of Greek. Certainly in *Eur. Hec.* 918,

ἦμος ἐκ δειπνῶν ὕπνος ἡδὺς ἐπ' ὄσσοις
 κλῖνεται, μολπᾶν δ' ἀπο καὶ χοροποιῶν
 θυσῶν καταπαύσας
 πόσις ἐν θαλάμοις ἔκειτο,

the verb is not intransitive, even if we

θάσσον σεαυτήν' εἶπον 'ἐκ μέσου ῥήξεις,
ἢ τὴν ἐκείνου ποιότητα μιμήσῃ.'

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XXIX.

Γέρων ποθ' ἵππος εἰς ἀλητὸν ἐπράθη·
ζευχθεὶς δ' ὑπὸ μύλην πᾶσαν ἐσπέρην — ,
καὶ δὴ στενάξας εἶπεν 'ἐκ δρόμων οἶων
καμπτήρας οἴους ἀλφικτεῦσι γυρεύω.'

XXIX. Fabula Babriana a tetrastichista misere decurtata est et corrupta. Versum secundum ἄμετρον codicis Athoi diorthotes recentior verbo τάλας in fine auxit; melius Eberhard ἤλει adjecit. Ridicule Gitlbauer εἴλεθ' ἐσπέρην πᾶσαν; neque minus absurde versum quartum verbo mirabili ἀλφικογυρεύω idem criticus ornavit. Eheu, Babri, tui equi sedem ipse occupas! Epimythium metro caret—

μὴ λίαν ἐπαίρου πρὸς τὸ τῆς ἀκμῆς γαῦρον.
πολλοῖς τὸ γῆρας εἰς πόνους ἀνηλώθη.

do not read *μολᾶν σ' ἄπο*. Paris had not been dancing a *pas seul*. Cp. Od. 23, 297—

αὐτὰρ Τηλέμαχος καὶ βουκόλος ἡδὲ
συνώτης
παῦσαν ἄρ' ὀρχηθμοῖο πόδας παῦσαν δὲ
γυναικας,
αὐτοὶ δ' εὐνάζοντο κατὰ μέγαρα σκίοντα.

A similar explanation holds for Xen. Hell. 5. 1, 21, ἐπειδὴ δὲ ἀπέιχε πέντε ἢ ἑξ στάδια τοῦ λιμένος ἡσυχίαν εἶχε καὶ ἀνέπαυε. So in Thuc. 4, 11, οἱ δὲ κατ' ὀλίγας διελόμενοι καὶ ἀναπαύοντες ἐν τῷ μέρει τοὺς ἐπίπλους ἐποιοῦντο, the active is used because the subject of ἐποιοῦντο is the relieving party (οἱ δὲ ἀναπαύοντες), and in partitive apposition to οἱ . . . διελόμενοι, which is a reciprocal middle, including both οἱ δὲ ἀναπαύοντες as well as οἱ δὲ ἀναπαύομενοι, as its aorist time proves. Thucydides is often very nice in this way, as another instance may show. The only passage in which σπένδω is used in the sense of 'make a truce,' is one in Thucydides (4, 98), σαφῶς τε ἐκέλευον σφίσιν εἰπεῖν μὴ ἀπιοῦσιν τῆς Βοιωτῶν γῆς, . . . ἀλλὰ κατὰ τὰ πάτρια τοὺς νεκροὺς σπένδουσιν ἀναερεῖσθαι. The Athenians asked the Boeotians for permission to bury their dead under the protection of mutual

libations, but deprecating the necessity of first evacuating Boeotian territory. Now σπένδομαι, 'to make a truce,' is really a reciprocal middle, 'make mutual libations,' and implies two parties (οἱ σπένδοντες). Thucydides still felt the origin of the signification, and, because grammatically only one of the parties was referred to, used the active instead of the middle voice. Poppo's conjecture, σπεύδουσιν, is of the worst type, palaeographically almost impossible, and quite without meaning.

In the fragment of a late anonymous comic poet quoted by Diod. Sic. in 12, 14, there is a certain instance of κατάπανσον used intransitively:—

εἴτ' ἐπέτυχες γάρ, φησί, γήμας τὸ πρό-
τερον
εὐημερῶν κατάπανσον· εἴτ' οὐκ ἐπέτυχες,
μανικὸν τὸ πείραν δευτέρας λαβεῖν πάλιν.

The reference is to the law of Charondas forbidding second marriages (Diod. Sic. 12, 12), ἔφη γὰρ τοὺς μὲν πρῶτον γήμαντας καὶ ἐπιτυχόντας δεῖν εὐημεροῦντας καταπαύειν· τοὺς δὲ ἀποτυχόντας τῷ γάμῳ καὶ πάλιν ἐν τοῖς αὐτοῖς ἀμαρτάνοντας ἀφρονας δεῖν ὑπολαμβάνεσθαι. There must be some reason for such an exceptional use of the active appearing both in Diodorus and the comedian;

XXX.

Γλύψας ἐπώλει λύγδινόν τις Ἑρμείην.
 τὸν δ' ἡγόραζον ἄνδρες, ὃς μὲν εἰς στήλην
 (υἱὸς γὰρ αὐτῷ προσφάτως ἐτεθνήκει),
 ὁ δὲ χειροτέχνης ὡς θεὸν καθιδρύσων.
 ἦν δ' ὀψέ, χῶ λιθουργὸς οὐκ ἐπεπράκει,
 συνθέμενος αὐτοῖς εἰς τὸν ὄρθρον αὐ δεῖξειν

5

XXX. 6. Athoum δεῖξαι in δεῖξιν cum Eberhardo lubenter mutavi, nec non εἶδεν (v. 10) cum Gitlbauero in εἶεν.

and I take it to have been a misunderstanding of the wording of the law, unless we are to explain κατάπανσον like the historical ΚΙΤΦΟC for ΚΙΤΦΟC in Athen. 11, 500, as a very early blunder for κατάλυσον.

XXX. 1. 'A man desired to sell a Hermes which he had carved in marble, and two men were thinking of buying it, the one for a tombstone, as his son was lately dead, and the other, who was a craftsman, to set it up as a god.' Cobet (Mnem. vii. p. 187) has rightly distinguished between πωλῶ and ἀποδίδομαι. 'Πωλεῖν dicitur qui emptorem quaerit, ἀποδίδοσθαι qui reperit, ut Latine *venditare* et *vendere*. Hinc intelligitur quomodo accipienda sint verba in Symposio, viii. 21: ὁ ἐν ἀγορᾷ πωλῶν καὶ ἀποδιδόμενος. Hinc etiam melius constituenda sunt quae de formis usitatis verborum πωλεῖν et ἀποδίδοσθαι annotavimus. 'Αποδίδομαι enim habet ἀποδώσομαι et ἀπεδύμην, sed perfectum πέπρακα, et in forma passiva πέπραμαι, ἐπρίθην, πεπράσσομαι, et praesens πιπράσκομαι.'

3. For προσφάτως see Phryn. p. 70. I do not remember having seen the perfect τέθνηκα compounded with ἀπό or κατά even in poetry. Certainly in Attic prose it never was, but even in the same sentence it stands by the side of ἀποθνήσκω, ἀπέθανον, or ἀποθανοῦμαι as Plato, Phaed. 64 A, ἀποθνήσκειν τε καὶ τεθνάναι. On the other hand the simple form is unknown in the other tenses, except very rarely in the present and imperfect in the early prose of Thucydides or the poetical dialogues of Plato. So also προαποθνήσκω, προαποθανοῦμαι, προαπέθανον, but προτέθνηκα

and προτεθνήκη; ἐναποθνήσκω, but ἐντέθνηκα; συναποθνήσκω, but συντέθνηκα; υπεραποθνήσκω, but υπερέθνηκα; ἐπαποθνήσκω, but ἐπιτέθνηκα.

Of the writers of the true Attic period Lysias violates Attic usage by using the aorist ἐθανόντων for ἐναποθανόντων in 147, 13; but I have elsewhere (Phryn. p. 202) shown that Lysias' diction was naturally far from pure. My friend Mr. Gow, Fellow of Trinity College, Cambridge, has drawn my attention to the fact that French critics saw in Victor Hugo's works written during his sojourn in Jersey an absence of 'la malice et la délicatesse Parisienne,' and a similar *nescio quid* I have always felt the want of in Lysias' Attic.

4. I have retained with confidence the manuscript reading χειροτέχνης in preference to the conjecture χειροτέχνημ', which injures the sense, and is grammatically inelegant. The second buyer was a business man who wanted the statue of the god for some contract he had in hand. The ὡς goes with the participle as ἡγόραζον does not imply motion, and Babrius never violates the Attic rule that, except after verbs of motion, a future participle expressing purpose must be preceded by ὡς, 'intending to set him up the god he was.'

6. Although the aorist infinitive is permissible after a verb denoting the making of an agreement, yet the future is more common, and makes so much better an ending to a Babrian scazon, that I have adopted it here. εἰς τὸν ὄρθρον (Phryn. p. 341), here = τῇ αὔριον.

ἐλθοῦσιν. ὁ δὲ λιθουργὸς εἶδεν ὑπνώσας
αὐτὸν τὸν Ἑρμῆν ἐν πύλαις ὀνειρεῖν
'εἶεν' λέγοντα 'τὰμὰ νῦν ταλαντεύη·
ἐν γάρ με, νεκρὸν ἢ θεόν, σὺ ποιήσεις.' 10

XXXI.

Γαλαῖ ποτ' εἶχον καὶ μῦες πρὸς ἀλλήλους
ἄσπονδον αἰὲ πόλεμον αἱμάτων πλήρη·
γαλαῖ δ' ἐνίκων. οἱ μῦες δὲ τῆς ἥττης
ἐδόκουν ὑπάρχειν αἰτίνῃ σφίσιν ταύτην,
ὅτι στρατηγούς οὐκ ἔχοιεν ἐκδήλους, 5
αἰὲ δ' ἀτάκτως ὑπομένουσι κινδύνους.
εἶλοντο τοίνυν τοὺς γένει τε καὶ ῥώμῃ
γνώμῃ τ' ἀρίστους, εἰς μάχην τε γενναίους,
οἷ σφᾶς ἐκόσμου καὶ διεῖλον εἰς ἵλας 10
λόχους τε καὶ φάλαγγας, ὥς ἐν ἀνθρώποις.
ἐπεὶ δ' ἐτάχθη πάντα καὶ συνηθροίσθη,
καὶ τις γαλῆν μῦς προῦκαλεῖτο θαρσήςας,
οἷ τε στρατηγοὶ, λεπτὰ πηλίνων τοίχων
κάρφη μετώποις ἀρμόσαντες ἀκραίοις,
ἡγοῦντο, πάντος ἐκφανέστατοι πλήθους, 15
πάλιν δὲ φύζα τοὺς μύας κατειλήφει.
ἄλλοι μὲν οὖν σωθέντες ἦσαν ἐν τρώγλαις,

XXXI. 14. Egregie Duebner verbum quod exhibet Athous ἀχρεῖα emendavit, ἀκραίοις lecto.

7. ὑπνώσας. It is unnecessary to save Babrius' credit by referring this to the Homeric ὑπνώω instead of the late intransitive ὑπνώω. Babrius was a late writer if one of the best of them. See *supra*, 18, 6, note.

8. Hom. Od. 4, 808 :—

περίφρων Πηνελόπεια
ἦδὺ μάλα κνώσσοις' ἐν ὀνειρείῃσι πύλῃσιν.

9. 'Well! my fate now wavers in thy hands; one or other thou wilt make me, a dead man or a god.' The manuscript reading is excellent.—'One thing only you can make of me; which is it to be, dead man or god?' The conjectures as usual miss the point.

XXXI. 5. ὅτι . . οὐκ ἔχοιεν . . αἰὲ δ' . . ὑπομένουσι. Observe the combination of the regular and graphic constructions, known in Attic and sometimes effectively employed by Babrius. Cp. *supra*, 15, 8.

11. 'And when the whole host was set in array and gathered together, a mouse also took heart and challenged a cat.' There is no necessity to suppose with Duebner that a line has been lost between συνηθροίσθη and καὶ τις.

13. 'And the generals, with fine morsels of mud-walls fitted on the tops of their foreheads, led them on, most conspicuous of all the host.'

τοὺς δὲ στρατηγούς εἰστρέχοντας οὐκ εἶα
τὰ περισσὰ κάρφη τῆς ὀπῆς ἔσω δύνειν.

XXXII.

Γαλῇ ποτ' ἀνδρὸς εὐπρεποῦς ἐρασθείσῃ
δίδωσι σεμνὴ Κύπρις, ἢ πόθων μήτηρ,
μορφὴν ἀμείψαι καὶ λαβεῖν γυναικεῖν,
καλῆς γυναικός, ἥς τίς οὐκ ἔχειν ἦρα ;

19. Hunc post versum alii tres interpolati sunt—

μόνοι θ' ἐάλωσαν αὐτόθι μυχῶν πρόσθεν,
νίκη δ' ἐπ' αὐτοῖς καὶ τρόπαιον εἰστήκει,
γαλῆς ἐκάστης μῦν στρατηγὸν ἐλκούσης.

fortasse eidem reddendi qui epimythium adjecit—

λέγει δ' ὁ μῦθος· εἰς τὸ ζῆν ἀκινδύνως
τῆς λαμπρότητος ἐντέλεια βελτίων.

Locos peiores emendaverunt critici, ἔαλον, αὐτόθεν et ἡτέλεια scriptis. Οὐ φροντὶς Ἰπποκλείδῃ.

XXXII. 4. Athoum participium ἔχων cum Seidlerō in infinitivum ἔχειν mutavi malo quam cum Lachmanno legere ἐκόν.

19. The fable closes naturally at *δύνειν*, and what remains in the Athoan codex is as near nonsense as it well can be.

XXXII. 2. *ἢ πόθων μήτηρ*. This use of *πόθοι* is very common in late Greek, and has given unnecessary trouble to some critics in this passage.

3. 'To change her form and take that of a woman, a lady fair whom every one was fain to wed.' The idiomatic apposition *γυναικεῖν, καλῆς γυναικός*, is best known in the case of the possessive pronouns, though even then it occasionally escapes commentators, as in Homer, *Od.* 21, 383, *ἦν δὲ τις ἢ στοναχῆς ἢ κτύπου ἐνδον ἀκούσῃ | ἀνδρῶν ἡμετέροισιν ἐν ἔρκεσι*, where the *ἀνδρῶν* is wrongly taken with the preceding line, and really goes with *ἔρκεσι*, 'in the courts of us men.' Xenophon supplies an instance not unlike the Babrian in *Anab.* 4, 7, 22, *γέρρα δασειῶν βοῶν ὠμοβόεια*, where Cobet rashly omits the genitives.

4. However awkward the interrogative in a relative clause appears in English, it is very idiomatic Greek. See Kühner, § 587, 5, p. 1020. Nothing has injured scholarship more than the attempt to illustrate the idioms of an ancient language by those of a modern. As in the science of language, so in the science of philology, striking coincidences are most easily found by the ignorant, and almost always contravene the facts of one of the languages concerned. It is only when a man puts from him his own notions of the meaning of moods, tenses, and everything else, and presents his mind as a *tabula rasa* to the true Greek way of regarding things, that he begins to know Greek. Take for example the phrase which has troubled so many *Ἑλληνισταί*, and no few *Ἕλληνες*—the nauseating *οἶσθ' οὖν δ δρᾶσον*. 'To any one who regards the Greek imperative as a mood of the same quality as the English, the sen-

ιδὼν δ' ἐκείνος (ἐν μέρει γὰρ ἡλώκει)
 γαμῆν ἔμελλεν. ἡρμένου δὲ τοῦ δεῖπνου
 παρέδραμεν μῦς· τὸν δὲ τῆς βαθυστροφῶτος
 καταβάσα κλίνης ἐπεδίωκεν ἡ νύμφη.
 γάμου δὲ δαίτη ἔλελυτο καὶ καλῶς παίξας
 Ἐρως ἀπήλθε· τῇ φύσει γὰρ ἡττήθη.

10

XXXIII.

Δυσμαὶ μὲν ἦσαν Πλειάδων, σπόρου δ' ὥρη,
 καὶ τις γεωργὸς πυρὸν εἰς νεὸν ῥίψας

tence is difficult; but for one who knows that to a Greek *δρᾶσον* corresponded more nearly to the English 'thou must do,' 'thou hast to do,' *δρασάτω* 'he must do,' *δράσατε* 'you must do,' *δρασάντων* 'they must do,' there is no difficulty whatever. The Greeks used the imperative freely in any person after relatives and relative adverbs, and might add a subject with the definite article no less to the second than to the third person. *ἀνδρας πέμπει οἱ δρασάντων*, 'he sends men who have got to do.' *οἶσθ' οὖν δ ποιήσον*, 'Dost know what thou hast got to do?' *ἐπεὶ λέξον εἰ τοιοῦτόν ἐστι τὸ ἔργον*, 'since thou must tell me.' *οἱ Θράκες ἔτε δεῦρ*, *οὗς Θέωρος ἡγάγεν*, 'you Thracians must come forward.'

6. 'When dinner had been brought in.' The phrase *αἶρειν τράπεζαν* is common in comedy, and generally in the sense of 'bring in,' as *Eubulus ap. Athen. 15, 685 E*, *ὡς γὰρ εἰσῆλθε τὰ γερόντια τότ' εἰς δόμους*, 'εὐθὺς ἀνεκκλίνοτο· παρήν στέφανος ἐν τάχει' | ἤρετο τράπεζα· παρέκειθ' ἅμα τετριμμένη | μᾶζα. In the *Λέξεις χρήσιμοι* (B. A. 359, 23) is found the accurate note *Αἶρειν τράπεζαν· παρατιθέναι*. Occasionally, however, it appears also to be used of 'taking away,' but in the fragments which are left us it is often impossible without the context to decide upon the rendering. The sense 'bring in' was the more frequent. *Suidas*, *Αἶρειν· αὔξειν· ἢ τράπεζαν παρατιθέναι ἢ ἀπαίρειν* (correctly. *αἶρειν* MSS.); and again, *Αἶρειν· καὶ τὸ προσφέρειν δηλοῦ*—

αἶρ', αἶρε μᾶζαν ὡς τάχιστα καν-

θάρψ | *Ἀριστοφάνης Εἰρήνη* . . . *Ἐπίθεσαν δὲ τὴν λέξιν ὡς καὶ ἡμεῖς ἐπὶ τοῦ παρακειμένην ἀφελεῖν τὴν τράπεζαν. Μένανδρος Κεκρυφάλλω*, *εἰτ' εὐθὺς οὕτω τὰς τραπέζας αἶρετε* | *μύρα, στεφάνους ἐτοίμασον, σπονδὰς ποιεῖ, καὶ Συναριστώσας*—*Ἄν' ἔτι πιεῖν μοι δῶ τις· ἀλλ' ἢ βάρβαρος* | *ἅμα τῇ τραπέζῃ καὶ τὸν οἶνον ὦχετο* | *ἄρασ' ἄφ' ἡμῶν*.

9. 'Love had played his pretty game, and was gone, vanquished by Nature.' Such a use of *φύσις* is familiar to students of late Greek, and is found in Aristotle, if not earlier.

XXXIII. 1. 'The Pleiads were setting in the time of seed-sowing, and a husbandman, after casting his wheat into the ground, set himself to watch it. For the black race of noisy daws had come in untold numbers, and starlings, the ruin of field seeds.'

3. *ἑστῶς*, Babrius uses only this form of the participle of *ἑστηκα*, and also only the corresponding form from *τέθνηκα*. In Attic both the longer and the shorter forms were in use, and, as comic verse proves, might be employed side by side in the same sentence. The two perfects, throughout their moods, very closely correspond, except that in the participle both forms are trisyllabic, *τεθνηκώς* and *τεθνεώς* (on *τεθνῶς* see *infra*, 45, 9); in the other not so, *ἑστηκώς* and *ἑστῶς*. In the singular of both perfect and pluperfect indicative the forms in kappa are alone known—*ἑστηκα*, *ἑστηκας*, *ἑστηκε(ν)*, *τέθνηκα*, *τέθνηκας*, *τέθνηκε(ν)*, *εἰστήκη*, *εἰστήκης*, *εἰστήκει(ν)*, *εἰτεθνήκη*, *εἰτεθνήκης*,

ἐφύλασσε· ἐστὼς· καὶ γὰρ ἄκριτον πλήθει
μέλαν κολοιῶν ἔθνος ἦλθε δυσφώνων,
ψᾶρές τ' ὄλεθρος σπερμάτων ἀρουραίων.

5

XXXIII. 5. Pro ὄλεθρος habet Vaticanus codex ὀρύκται. Quam saepe hunc in modum scribae ὄλεθρος explicent satis constat, vide Mehler. apud Mnemosynem, vol. iii. p. 22 seq.

ἐτεθνήκει(ν) ; while in the optative and imperative both agree in using only the shorter forms, although in neither verb are they of frequent occurrence. In ἴστημι the perfect optative is non-existent, the corresponding tense of the aorist being used instead. In subjunctive and infinitive the two verbs diverge. There is only one instance known of a subjunctive to τέθνηκα, viz. τεθνήκωσι in Thuc. 8, 74 ; but of that from ἔστηκα there are a good many examples, and they are all of the shorter kind, ἐστῶ, ἐστῶσι, etc. For infinitive τεθνήκηναι and τεθνάναι are both legitimate ; but ἐστάναι has almost crushed ἐστηκέναι out of existence. The verbs again correspond in the dual and plural numbers of the two indicative tenses and in the participle, in exhibiting double sets of forms side by side, except that in the pluperfect of ἴστημι the shorter as now edited have no augment. The Attic tendency was rather towards the shorter words, but the longer never became actually rare.

Besides these there were other so-called syncopated perfects, some of which were known only to the higher poetry, and others only to comedy. In tragedy the forms of βέβηκα corresponding to ἐστῶσι, ἐστῶς, ἐστῶσα, ἐστῶτες, etc., might be used ; and in choric parts even βεβᾶσι, βεβάναι, etc., are found, but in prose they are unknown except in such as touches upon the confines of poetry. There is also the participle γεγῶς, which in Attic never finds its way out of tragedy except to cause a comic effect in comedy. Hephaestion, moreover (de Syll. pp. 17, 18), cites from tragedy (Achaëus) and from comedy (Cratinus) the forms ἐλήλυμεν and ἐλήλυτε ; but these are doubtful, and at best have still less right than γεγῶς to a place in the discussion of so-called syncopated forms of perfects in -κα. That ἐλήλυμεν and ἐλήλυτε are

not found in complete plays is a side-proof of the judgment of the great grammarians who made our selections for us ; but we have reason to congratulate ourselves that they let the Antigone survive even with such a flaw as βεβρῶτες for βεβρωκότες (in l. 1022). The form is as absurd as if the poet had coined πεπῶς from πεπωκῶς, or δεδῶς from δεδωκῶς. In comedy, however, no extant play contains the forms which colloquial Attic had forged on the analogy of τέθναμεν, ἐστάναι, etc. They are enumerated by Athenæus in X. 422 E, εἶρηκε δὲ οὕτως Ἀλεξίς ἐν Κουρίδῃ· ἐπεὶ πάλοι δεδεῖπναμεν· Εὐβουλος Προκρίδι, ἡμεῖς δ' οὐδέπω δεδεῖπναμεν· καὶ πάλιν· ὃν χρηθὲς δεδειπνάναι πάλοι. καὶ Ἀντιφάνης ἐν Λεωνίδῃ, ἀλλὰ πρὶν δεδειπνάναι ἡμᾶς, παρέσται. καὶ Ἀριστοφάνης ἐν Προαγῶνι—

ᾠρα βαδίζειν μοι 'στὶ πρὸς τὸν
δεσπότην,
ἥδη γὰρ αὐτοὺς οἶμαι δεδεῖπνάναι.

καὶ ἐν Δαναΐσιν—

ἥδη παροινεῖς εἰς ἐμέ, πρὶν δεδειπνάναι.

καὶ Πλάτων Σοφιστῇ, καὶ Ἐπικράτης ὁ Ἀμβρακιώτης (μέσης δ' ἐστὶ κωμῳδίας ποιητής) ἐν Ἀμαζύσιν—

δεδεῖπνάναι γὰρ ἄνδρες εὐκαίρως
πάννυ
δοκοῦσί μοι.

καὶ ἡρίσταμεν δ' εἶρκεν Ἀριστοφάνης
ἐν Ταγηνισταῖς—

ὑποπεπῶκαμεν γάρ, ὦνδρες, καὶ
καλῶς ἡρίσταμεν.

καὶ Ἑρμῆπος ἐν Στρατιώταις—

ἡρίστάναι καὶ παρεστάναι τουτωί.

Θεόπομπος Καλλισχρῷ—

ἡρίσταμεν, δεῖ γὰρ συνάπτειν τὸν
λόγον.

τῷ δ' ἠκολούθει σφενδόνην ἔχων κοίλῃν
 παιδίσκος. οἱ δὲ ψᾶρες ἐκ συνηθείης
 ἤκουον εἰ τὴν σφενδόνην ποτ' ἤτήκει,
 καὶ πρὶν λαβεῖν ἔφευγον. εὔρε δὴ τέχνην
 ὁ γεωργὸς ἄλλην τὸν τε παῖδα φωνήσας
 ἐδίδασκεν· ὦ παῖ, χρὴ γὰρ ὀρνέων ἡμᾶς
 σοφὸν δολῶσαι φύλον· ἡνίκ' ἂν τοίνυν
 ἔλθωσ', ἐγὼ μὲν' εἶπεν ἄρτον αἰτήσω,
 σὺ δ' οὐ τὸν ἄρτον, σφενδόνην δέ μοι δώσεις.
 οἱ ψᾶρες ἦλθον κἀνέμοντο τὴν χώραν.
 ὁ δ' ἄρτον ἤτει καθάπερ εἶχε συνθήκην·
 οἱ δ' οὐκ ἔφευγον· τῷ δ' ὁ παῖς λίθων πλήρη
 τὴν σφενδόνην ἔδωκεν· ὁ δὲ γέρων ρίψας
 τοῦ μὲν τὸ βρέγμα, τοῦ δ' ἔτυψε τὴν κνήμην,
 ἐτέρου τὸν ὦμον, οἱ δ' ἔφευγον ἐκ χώρας.

XXXIV.

Δήμητρι ταῦρον ὄχλος ἀγρότης θύων
 ἄλω πλατεῖαν οἰνάσιν κατεστρώκει.

20. De versibus qui sequuntur primus dubitavit Eberhardus, et recte—

γέρανοι συνήντων καὶ τὸ συμβὰν ἡρώτων.
 καὶ τις κολοιῶν εἶπε 'φεύγετ' ἀνθρώπων
 γένος πονηρόν, ἄλλα μὲν πρὸς ἀλλήλους
 λαλεῖν μαθόντων, ἄλλα δ' ἔργα ποιοούντων.'

Meliores tamen sunt quam versus qui in Athoo codice sequitur—

ὅτι δεινὸν τὸ φύλον τῶν δόλῳ τι πραττόντων.

In Vaticano non reperitur. In versu 24 et Vaticanus et Athous δὲ ποιοούντων exhibent.

XXXIV. 2. Lectiones Athoas, ut soleo, Suïdianis antepono.

6. 'And a lad ran at his heels with a sling. But the starlings from long use would listen if he ever asked for the sling, and made off before he had it in his hand.' κοίλῃν is untranslatable except by *big*, *capacious*, or some such word, which says too much, as the epithet is constant, and refers to the shape. Observe ἤτήκει or rather ποτ' ἤτήκει for the Attic αἰτόλῃ or αἰτήσειεν. There is no reason for pre-

ferring βαλεῖν, the reading of a poor codex like the Vatican, to the λαβεῖν of the Athoan.

16. καθάπερ εἶχε συνθήκην = εἶχε συνθέμενος = συνέθετο.

19. For ἔτυψε see Phryn. pp. 257 ff.

20. Observe ἐτέρου by late usage for ἄλλου.

XXXIV. 2. The reading of Suïdas, οἰνάροισι ὑπεστρώκει, could only mean 'had strewed a flat threshing-floor under

κρεῶν τραπέζας εἶχε καὶ πίθους οἶνου.
 ἐκ τῶν δὲ παίδων ἐσθίων τις ἀπλήστως
 ὑπὸ τῶν βοείων ἐγκάτων ἐφυσήθη, 5
 κἀπῆλθ' ἐς οἶκους γαστρὸς ὄγκον ἀλγήσας.
 πεσὼν δ' ἐφ' ὑγραῖς μητρὸς ἀγκάλαις ἡμεῖ
 καὶ ταῦτ' ἐφώνει 'δυστυχῆς ἀποθνήσκω·
 τὰ σπλάγχνα γάρ, τεκοῦσα, πάντα μου πίπτει.'
 ἡ δ' εἶπε 'θάρσει κἀπόβαλλε, μὴ φείδου· 10
 οὐ γὰρ σά, τέκνον, ἀλλ' ἐμεῖς τὰ τοῦ ταύρου.'

XXXV.

Δύω μὲν υἱοὺς ἡ πίθηκος ὠδίνει,
 τεκοῦσα δ' αὐτοῖς ἐστὶν οὐκ ἴση μήτηρ,
 ἀλλ' ὃν μὲν αὐτῶν ἀθλῆς ὑπ' εὐνοίης
 θάλπουσα κόλποις ἀγρίοις ἀποπνίγει,

3. Errat Lachmannus, arbitratus versum post κατεστρώκει excidisse ; errat etiam praeter solitum Gitlbauer ὑπεστρώκει κρεῶν τραπέζας distinguens. 7. ἡμεῖ ego. Athous nota culpa εἰμι vel εἴμι, quod ridicule in οἴμοι mutavit manus recentissima. Epimythium supra solitum imbecillum—

ὅταν ὀρφανοῦ τις οὐσιάν ἀναλώσας
 ἔπειτα ταύτην ἐκτίνων ἀποιμώζη,
 πρὸς τοῦτον ἄν τις καταχρέοιτο τῷ μύθῳ.

vine-tendrils,' and is plainly wrong. Here, as in so many other cases, the Athoan codex has been misrepresented by previous editors. It reads, not οἶνάσι, but οἰνάσιν.

7. ἡμεῖ καὶ ταῦτ' ἐφώνει. For the collocation of words see 17, 4; 43, 13. I edit ἡμεῖ with confidence, as, to any one who is familiar with the rudiments of palaeography, it will present itself, not as a conjecture, but as a fact, especially as it restores the line to the true Babrian metre. The form is of course excellent, Macrob. Saturn. v. 18, 'Aristophanes vetus comicus in Comoedia Cocolo sic ait, ἡμουν ἄγριον βάρος· ἡγειρεν γάρ τοι μ' οἶνος οὐ μίγεις Ἀχελῶφ (πόμε Ἀχελῶφ MS.)' Xen. Anab. 4, 8, 20, καὶ τῶν κηρίων ὅσοι ἐφαγον τῶν στρατιωτῶν πάντες ἄφρονές

τε ἐγίγνοντο καὶ ἡμουν καὶ κάτω διεχώρει αὐτοῖς κτε.

I have retained ἐφ' ὑγραῖς ἀγκάλαις as a late construction. Though ἐν and ἐπὶ are in certain circumstances liable to confusion in copying, ἐν and ἐφ' never are.

9. τεκοῦσα. This participle used substantively has in Attic always ὦ before it in the vocative. For πίπτει see *supra*, 25, 2, note. Put actively the phrase would be, τὰ σπλάγχνα μου βάλλομαι, or rather ἐκβάλλομαι. Perhaps μου 'κρίπτει should actually be read here, but its look does not recommend it.

11. Babrius uses the late future ἐμῶ for ἐμοῦμαι here, as in 12, 13, ἔσω for ἔσομαι, see Phryn. p. 401. The Attic form has survived in Aesch. Eum. 730.

τὸν δ' ὥς περισσὸν καὶ μάταιον ἐκβάλλει. 5
κακῆϊνος ἐλθὼν εἰς ἐρημίην ζῶει.

XXXVI.

Δρῦν αὐτόριζον ἄνεμος ἐξ ὄρους ἄρας
ἔδωκε ποταμῷ· τὴν δ' ἔσυρε κυμαίνων,
πελώριον φύτευμα τῶν πρὶν ἀνθρώπων.
πολὺς δὲ κάλαμος ἐκατέρωθεν εἰστήκει
ἐλαφρὸν ὄχθης ποταμίης ὕδωρ πίνων. 5
θάμβος δὲ τὴν δρῦν εἶχε πῶς ὁ μὲν λίην
λεπτὸς τ' ἔων καὶ βληχρὸς οὐκ ἐπεπτῶκει,
αὐτὴ δὲ τόσση φηγὸς ἐξεριζώθη.
σοφῶς δὲ κάλαμος εἶπε 'μηδὲν ἐκπλήσσου.
σὺ μὲν μαχομένη ταῖς πνοαῖς ἐνικήθης, 10
ἡμεῖς δὲ καμπτόμεσθα μαλθακῇ γνῶμῃ,
καὶν βαιὸν ἡμῶν ἄνεμος ἄκρα κινήσῃ.'

XXXV. Exhibet Athous epimythium—

τοιοῦτο πολλῶν ἐστὶν ἦθος ἀνθρώπων,
οἷς ἐχθρὸς ἀεὶ μᾶλλον ἢ φίλος γίγνεται.

XXXVI. Accedit epimythium hoc—

κάλαμος μὲν οὕτως· ὁ δὲ γε μῦθος ἐμφαίνει
μὴ δεῖν μάχεσθαι τοῖς κρατοῦσιν ἀλλ' εἴκειν.

XXXVI. 2. ἔδωκε ποταμῷ, 'fluvio dedit,' 'in fluvium dedit.' Editors have not observed the Latinism, and have suggested all sorts of absurdities in place of ἔδωκε. Any Latin dictionary will furnish the younger student with examples of this well-known use of 'dare,' if his memory fails him.

3. πελώριον . . ἀνθρώπων = πελώριον τι ὑπὸ τῶν πρὶν πεφυτευμένον. 'The boiling river swept it on, a giant planted by the men of former time. And on either side were set thickets of reeds, drinking up the still water of the river's bank. And the oak tree wondered how the reeds, exceeding slender and weak though they were, had not been cast down, whereas an oak in her strength she herself was rooted up.'

5. The conjecture ἐλαφρός, though connected with the great name of Lachmann, is a good instance of the

fatality which seems to await upon critics in dealing with Babrius. It materially injures the fable, in which the antithesis is very carefully handled, viz.—(1) unbending oak: yielding reeds. (2) boiling current: lapping water. The adjective is frequently applied to still water, Aelian, N. A. 9, 49, τῶν κητῶν τῶν μεγίστων αἰγιαλοῖς καὶ ἡῶσι καὶ τοῖς ἐλαφροῖς καλουμένοις καὶ βραχέσι χωρίοις προσπελάζει οὐδέν, οἰκεῖ δὲ τὰ πελάγη. Polyb. 16, 17, 7, ὁ ποταμὸς τὰς μὲν ἀρχὰς ἐλαφρὸς, εἰτα λαμβάνων αὐξήσιν κτε.

6. θάμβος . . εἶχε = ἡ δρῦς ἐθανάμαξε, not θάμβος ἔσχε, which would give the same unapt sense as if ἡ δρῦς ἐθαύμασεν had been used. For πῶς ἐπεπτῶκει a classical writer would have employed ὅπως πέπτωκεν or ὅπως πεπτωκοῖη (πεπτωκὼς εἶη).

9. Although σοφός, the correction of

XXXVII.

Δαμάλης ἐν ἀγροῖς ἄφετος, ἀτριβὴς ζεύγλης,
 κάμνοντι καὶ σύροντι τὴν ὕνιν ταύρω
 ‘τάλας’ ἐφώνει ‘μόχθον οἶον ὀτλεύεις.’
 ὁ βοῦς δ’ ἐσίγα χυπέτεμνε τὴν χώραν.
 ἐπεὶ δ’ ἔμελλον ἀγρόται θεοῖς θύειν, 5
 ὁ βοῦς μὲν ὁ γέρων εἰς νομάς ἀπεξέυχθη,
 ὁ δὲ μόσχος ἀδμῆς κείνος εἶλκετο σχοίνῳ
 δεθεὶς κέρατα, βωμὸν αἵματος πλήσων,
 κακείνος αὐτῷ τοιάδ’ εἶπε φωνήσας·
 ‘εἰς ταῦτα μέντοι μὴ πονῶν ἐτηρήθης· 10
 ὁ νέος παρέρπεις τὸν γέροντα καὶ θύη,
 καὶ σοῦ τένοντα πέλεκυς, οὐ ζυγὸς τρίψει.’

XXXVIII.

Δρυτόμοι τινὲς σχίσαντες ἀγρίην πεύκην
 ἐνείραν αὐτῇ σφήνας, ὡς διασταίη,

XXXVII. Epimythium addit Athous, de quo editores adhuc silent—

ἐργοῖς ἔπαινος, ἀργία δὲ κινδύνους.

manu autem recentiore κινδύνους in κίνδυνος mutatum est.

XXXVIII. 2. Pro ἐνείραν αὐτῇ vocabulis exhibet Suidas ἐναφῆκαν τῇ

a διορθωτής, is plainly wrong, yet lines 6, 7 prove that κάλαμος even in its collective sense has the masculine gender.

XXXVII. 2. κάμνοντι καὶ σύροντι, ‘hard at work dragging.’ Even the best Attic writers illogically connect participles related like κάμνοντι and σύροντι here, by a superfluous καί, especially when they come close together in a sentence. The instances are too numerous for the conjunctions to be explained as mere ‘putida emblemata,’ and occasionally critics, by so treating them, fall into serious error—as, for example, Cobet in Thuc. 4, 30, Κλέων δ’ ἐκείνῳ τε προπέμψας ἀγγελον ὡς ἤξων καὶ ἔχων στρατιὰν ἣν ἡτήσατο ἀφικνέεται ἐς Πύλον, where the καί is demanded by the preceding τε, and connects ἔχων with προπέμψας, the message ending with ἤξων.

‘ὕνις priorem corripit in epigrammate Philippi ap. Anth. Pal. vi. 104.

Antiphili, ib. vii. 175. Isidori, ib. vii. 280. Secundum Suidam, priorem producit. Vide Jacobs ad Anth. Pal. vol. 3, p. 147.—C. Lewis.

6. εἰς νομάς. Observe the force of the plural, = εἰς τὸ νέμεσθαι. For the form ἀπεξέυχθην, and a discussion of the verbs which admit of both passive aorists, that in -ην and that in -θην, see Veitch, *Greek Verbs*, sub ἀλάσσω.

10. The metre in this case establishes the late use of μῆ. The Athoan πονεῖν, if not merely the transcriber’s slip that I have judged it to be, may be referred to the Atticising diorthotes, through whose hands the Athoan recension of the Babrian text has undoubtedly passed. The question of the encroachment of μῆ on οὐ in later Greek has been ably discussed by Mr. Gildersleeve in the *American Journal of Philology*, No. I.

XXXVIII. 2. The rarity of ἐῖρω and

γένοιτο δ' αὐτοῖς ὁ πόνος ὕστερον ῥάων.
 πεύκη στένουσα 'πῶς ἄν' εἶπε 'μεμφοίμην
 τὸν πέλεκυν, ὅς μου μὴ προσῆκε τῇ ῥίζῃ, 5
 ὡς τοὺς κακίστους σφῆνας ὦν ἐγὼ μήτηρ ;
 ἄλλος γὰρ ἄλλη μ' ἐμπεσὼν διαρρήσσει.'

XXXIX.

Δελφῖνες ἀεὶ διεφέροντο φαλλαίναις.
 τούτοις παρήλθε καρκίνος μεσιτεῶν,
 ὥς εἴ τις ὦν ἄδοξος ἐν πολιτείαις
 στάσιν τυράννων μαχομένων εἰρηνεύει.

δρνι. Utrum glossa in ἐνείραν sit ἐναφῆκαν judicanda an ipsa vox ἐναφῆκαν ex ἐνέφρηκαν corrupta sit alii dubitent. Epimythium ex iambis plus aequo σκάζουσιν constat—

ὁ μῦθος δ' ἡμῖν τοῦτο πᾶσι μνηνεῖ,
 ὡς οὐδὲν οὔτω δεινὸν ἄν ὑπ' ἀνθρώπων
 πάθοις τι τῶν ἔξωθεν ὡς ὑπ' οἰκείων.

XXXIX. Fabulam tetrastichista decurtavit. 4. Verbum εἰρηνεύει Athoi in margine codicis prima manu scriptum legere malo quam ὀμηρεῖοι quod ipsum versum occupat. Hoc sensu caret et locum habet meliorem

its compounds in late Greek (practically they did not exist) is a strong argument in favour of the Athoan reading here. If ἐναφῆκαν is not a corruption of ἐνέφρηκαν, it is just the word which would be used to explain ἐνείραν, as in late writers the compounds of ἀφίημι take the place of those of εἶρω or φρήμι. The two verbs, φρήμι and ἀφίημι, are in certain forms very like each other, and have been more than once confused in Attic texts. In these it is not easy to decide in every case between the two, and in debased Greek it is of course impossible. In his diction Xenophon anticipates the later Greek usage, and accordingly it would be rash to substitute, as one would naturally do in an author of Attic purity, εἰσέφρηκαν for εἰσαφῆκαν in Cyrop. 4, 5, 14, ἐπεὶ δ' ἐγένοντο πρὸς τῷ στρατοπέδῳ, οἱ φύλακες, ὥσπερ εἰρημένον ἦν ὑπὸ Κύρου, οὐκ εἰσαφῆκαν αὐτοὺς πρὸ ἡμέρας. See also Phryn. p. 220.

7. The verb ἐμπίπτω, which in such a context signifies 'to be driven in' or 'home,' has here also its other meaning of 'attack' alluded to.

XXXIX. 1. I have restored from the codex the true spelling of φαλλαίναις, which, for reasons best known to themselves, previous editors have changed to φαλαίναις. 'Ad mensuram syllabae primae quod attinet, longam eam postulant Nicandri, Nonni, ac Juvenalis versus, et admittunt Aristophanis et Lycophronis loci, ex quo colligi potest veram nominis scripturam esse φάλλαϊνα quam utroque in versu Aristophanis servavit codex Ravennas, apud Aristotelem, Lycophronem et Aelianum praebent libri optimi, Philostrato et Nonno imprudenter exemerunt editores recentiores. Eadem brevioris formae φάλλη, ἡ, ratio est, κτλ.'—Hase apud Steph. vol. 8, 614.

2. Eberhard suggests μεσιτεῶων, but in a writer of this date the correction would be rash.

XL.

Διέβαινε ποταμόν ὁξύν ὄντα τῷ ρείθρῳ
 κυρτῇ κάμηλος, εἶτ' ἔχεζε. τοῦ δ' ὄνθου
 φθάνοντος αὐτὴν εἶπεν 'ἦ κακῶς πράττω.
 ἔμπροσθεν ἤδη τὰξόπισθέ μου βαίνει.'

XLI.

Διαρραγῆναί φασιν ἐκ μέσου νώτου
 δράκοντι μῆκος ἐξισουμένην σαύραν.
 βλάψεις σεαυτὸν κούδεν ἄλλο ποιήσεις
 ἂν τὸν σὲ λίαν ὑπερέχοντα μιμήσῃ.

XLII.

Δεῖπνόν τις εἶχε λαμπρὸν ἐν πόλει θύσας·
 ὁ κύων δὲ τούτου κυνὶ φίλῳ συναντήσας

quod scriba lituris parcere voluit. Senior erat hujus fabulae tetrastichista quam qui paraphrases fecerunt. His fretus novos tres choliambos Gitlbauer concoxit—

εἷς δ' ὑπολαβὼν πρὸς αὐτὸν εἶπεν 'ἀλλ' ἡμῖν
 διαφθαρήναι μαχομένοις ὑπ' ἀλλήλων
 ἀνεκτότερον ἢ σοῦ τυχεῖν διαλλάκτου.' (sic!)

XL. Fabulam, si revera a Babrio scriptam, tetrastichista senior foedavit. Sed talia Babrio adjudicare nolo. Epimythium sequitur hoc—

πόλις ἂν τις εἴποι τὸν λόγον τὸν Αἰσώπου
 ἧς ἔσχατοι κρατοῦσιν ἀντὶ τῶν πρώτων.

XLI. Huic fabulae epimythium accedere sino ut melius videatur omnes versus eidem pseudo-Babrio esse adscribendos qui tot fabulas revera Babrianas τετραστίχους fecit.

XL. 3. Observe the rare φθάνοντος for the classical φθάνοντας and πράττω for πράσσω, a spelling of this class of verbs which elsewhere occurs only in the epimythia, with the uniform exception of ἦτα and ἦτασθαι.

XLII. 1. 'A certain man in a city had made sacrifice and was giving a splendid dinner.' The practice hardly

needs illustration. Paul ad. Corinth. Ep. 1, 10, 27, εἰ δὲ τις καλεῖ ὑμᾶς τῶν ἀπίστων καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε, μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν. ἐὰν δὲ τις ὑμῖν εἴπῃ 'τοῦτο ἱερόθυτόν ἐστι' μὴ ἐσθίετε.

2. συναντήσας. According to the law of parsimony (Phryn. p. 29) ἀπαντᾶν occupied alone in Attic the

ἐλθεῖν πρὸς αὐτὸν ἐπὶ τὸ δεῖπνον ἡρώτα.
καῖκεῖνος ἦλθε· τὸν δὲ τοῦ σκέλους ἄρας
ὁ μάγειρος ἐκτὸς ἐξέριψε τοῦ τοίχου.

5

XLIII.

Ἐλαφος κεράστης ὑπὸ τὸ καῦμα διψήσας
λίμνης ὕδωρ ἔπινεν ἡσυχαζούσης,
ἐκεῖ δ' ἑαυτοῦ τὴν σκιὴν θεωρήσας
χηλῆς μὲν ἔνεκα καὶ ποδῶν ἐλυπήθη
ἐπὶ τοῖς δὲ κέρασιν ὡς καλοῖς ἄγαν ἡῦχει.

5

XLII. Ut fine magis ad suos mores idoneo hanc fabulam coronaret, senior aliquis tres versus addidit, quorum alter a metro Babriano abhorret, et tertius paene caret intellectu—

εἰς τὴν ἄγυιαν· τῶν κυνῶν δ' ἐρωτώντων
ὅπως ἐδεῖπνῃσ' εἶπε 'πῶς γὰρ ἂν κρεῖττον
ὅς οὐδὲ ποῖαν ἀναλύειν με γινώσκω.'

Paraphrastis sunt noti; sed utrum ab iis fictum additamentum postea in versum redderetur an culpa illis esset antiquior, non satis liquet.

ground which in poetry, and in inferior and late prose, was divided between it and other words, the simple verbs ἄντομαι, ἀντάω, ἀντιάω, ἀντιάζω, and their compounds. The Aristophanic exceptions to the Attic rule are very instructive. In Plut. 41 ξυναντήσασαι occurs, and in id. 44 ξυναντᾶς, the former being given as part of an oracular response, and the latter being used in reference to the same. The present ξυναντᾶ is also found in Ach. 1187, but in a passage which, for other reasons, both Blaydes and Meineke regard as spurious. The participle ξυναντῶν in Av. 137 helps us to the true way of considering the passage in which it is met with. The Épops asks his visitors what sort of city they should like to reside in. Euelpides' answer contains the adaptation of a proverbial mode of invitation to a merrymaking (cp. Lys. 1066), and Pisthetaerus is also plainly modelling his response on some proverb now unknown to us when he begins it with the words ὅπου ξυναντῶν μοι ταδί τις μέμψεται.

3. ἡρώτα. The late sense of 'invite'

is well known from the New Testament. Suidas quotes the present line to illustrate it. Ἐρωτῶ σε· παρακαλῶ σε, ἱκετεύω σε, δέομαι σε. Μύθοις (codd. ΔΕΘΟΜΑΙΚΑΙΔΤΘΙΣ)—

ἐλθεῖν πρὸς αὐτὸν ἐπὶ τὸ δεῖπνον ἡρώτα, ἀντὶ τοῦ παρεκάλει.

XLIII. 1. ὑπὸ τὸ καῦμα, 'as the heat of the day came on.'

4. χηλῆς . . ποδῶν. The combination of singular and plural is worth observing. The writer might have said any of four things—χηλῆς, ποδῶν: χηλῶν, ποδός: χηλῆς, ποδός: χηλῶν, ποδῶν.

5. ἐπὶ τοῖς δὲ κέρασιν. The position of the δὲ is quite legitimate, and there is no cause to read with almost all critics ἐπὶ τοῖς κέρασι δ'. They have read Greek to little purpose who make alterations of this stamp. Cp. 34, 4, *supra*. So ἐς τὸν δὲ φαλακρόν in Eupolis, and ἀπὸ τῶν δὲ τεγῶν in Pherecrates. The index will show that Babrius adapted the quantity in κέρας to the demands of his verse, and any lexicon how, in a literary style like his, this was quite justifiable.

παρῆν δὲ νέμεσις ἢ τὰ γαῦρα πημαίνει·
 κυνηγέτας γὰρ ἄνδρας εἶδεν ἐξαίφνης
 ὁμοῦ σαγῆναις καὶ σκύλαξιν εὐρίνοις,
 ἰδὼν δ' ἔφευγε, δίψαν οὐδέπω παύσας,
 καὶ μακρὸν ἐπέρα πεδίον ἵχνεσιν κούφοις. 10
 ἐπεὶ δὲ δὴ σύνδενδρον ἦλθεν εἰς ὕλην,
 κέρατα θάμνοις ἐμπλακεῖς ἐθρήνευθη,
 καὶ ταῦτ' ἔφη 'δύστηνος ὡς διεψεύσθην.
 οἱ γὰρ πόδες μ' ἔσωζον οἷς ἐπηδούμην,
 τὰ κέρατα δὲ προὔδωκεν οἷς ἐγαυρούμην.' 15

XLIV.

Ἐνέμοντο ταῦροι τρεῖς αἰὲ μετ' ἀλλήλων,
 λεῶν δὲ τούτους συλλαβεῖν ἐφεδρεύων
 ὁμοῦ μὲν αὐτοὺς οὐκ ἔδοξε νικήσειν,
 λόγοις δ' ὑπούλοις διαβολαῖς τε συγκρούων

XLIII. 6. Citat Suidas sub νέμεσις vocabulo, duas lectiones proponens—(1) ἢ τὰδικ' ἐποπτεύει; (2) ἢ τὰ γῆς ἐποπτεύει, quarum prior est glossa in Athoa verba, altera glossae in numeros reductio. Qua de causa ab Athoo codice discedam non video. Epimythium accedit hoc—

περὶ τῶν σεαυτοῦ πραγμάτων ὅταν κρίνης,
 μηδὲν βέβαιον ὑπολάβῃς προγινώσκων
 μηδ' αὐτ' ἀπογνῶς μηδ' ἀπελπίσῃς· οὕτω
 σφάλλουσιν ἡμᾶς ἐνίοθ' αἱ πεποιθήσεις;

ubi μὴ τ' αὖ . . μὴ δ' codex.

XLIV. 4. Nauckius interpolatorem indagat et λόγοις ὑπούλοις χωρίσας ἀπ' ἀλλήλων legere mavult, quia in paraphrasi (*vide* Halm, 394) nihil verbis

6. τὰ γαῦρα πημαίνει, 'who punishes pride.' Cp. Agathias, Hist. 5, 23, p. 169, ὁ δὲ οὐ πρότερον ἀνῆκε πρὶν σφόδρα πημῆναι τὸ δυσμενές.

8. ὁμοῦ, see *supra*, 13, 4.

11. ἐπεὶ δὲ διῆ is in Attic more common than ἐπειδὴ δὲ.

XLIV. 2. συλλαβεῖν ἐφεδρεύων, here simply 'lying in wait to catch,' without any reference to the technical meaning of ἐφεδρος. In Thuc. 4, 71, the technical sense has not been sufficiently recognised—αἱ δὲ τῶν Μεγαρέων στάσεις φοβούμεναι, οἱ μὲν μὴ τοὺς φεύγοντας σφίσι ἐσαγαγὼν αὐτοὺς ἐκβάλλη, οἱ δὲ μὴ αὐτὸ τοῦτο ὁ δῆμος

δείσας ἐπιθῆται σφίσι καὶ ἡ πόλις ἐν μάχῃ καθ' αὐτὴν ὅσα ἐγγὺς ἐφεδρευόντων Ἀθηναίων ἀπόληται, οὐκ ἔδεξαντο. 'The Athenians being close at hand waiting their turn.'

3. The alteration of αὐτοὺς into ἐντας proposed by Seidler improves the sense, but is very difficult to account for, and certainly not required.

4. λόγοις . . ὑπούλοις. I cannot believe that the accepted derivation of ὑπουλος is the true one, and that an adjective formed from ὑπό and οὐλή could ever have the primary meaning 'still sore under the scar.' Sore ought to form an important part of the com-

ἐχθροὺς ἐποίει, χωρίσας δ' ἀπ' ἀλλήλων 5
ἕκαστον αὐτῶν ἔσχε ῥαδίην θοίνην.

XLV.

Ἐνιφεν ὁ Ζεὺς· αἰπόλος δέ τις φεύγων
εἰς ἄντρον εἰσήλαινε τῶν ἀοικήτων
τὰς αἶγας ἀδρῇ χιόνι λευκανθίζούσας.
εὐρῶν δ' ἐκεῖ τάχιον εἰσδεδυκίας 5
αἶγας κερούχους ἀγρίας, πολὺ πλείους
ὧν αὐτὸς ἦγε, μείζονάς τε καὶ κρείσσους,
ταῖς μὲν φέρων ἔβαλλε θαλλὸν ἐξ ὕλης,
τὰς δ' † ἰδίας ἀφήκε μακρὰ λιμώττειν.

omissis respondet. Bodleianam tamen confer:—ὑπούλοις δὲ λόγοις
διαβαλὼν ἐχώρισεν ἀπ' ἀλλήλων. Epimythium aliquis hoc addidit—

ὅταν μάλιστα ζῆν θέλῃς ἀκινδύνως
ἐχθροῖς ἀπίσται, τοὺς φίλους δ' αἰεὶ τήρει.

XLV. 3. Duebneri conjecturam incertus recepi, ἀδρῇ pro ἄκρῃ lecto. Quo modo ἀδρῇ in ἄκρῃ transire potuerit, non video. 8. Athoam lectionem τὰς δ' ἰδίας mutare nolo. Ego certe facilius crediderim Babrium primam syllabam longam fecisse quam criticorum tentamina scripsisse, τὰς δ' ἄρ' ἰδίας, τὰς δὲ τιθασοὺς, τὰς δ' ἐνδιούς, τὰς δὲ γ' ἰδίας, τὰς δ' ἐννύχας (sic). Viro sobrio talia placere nequeunt.

pound instead of not being represented at all. At first the word signified no more than 'just short of whole,' being the diminutive of the adjective οὖλος, and this sense has been preserved in the gloss of Photius, ὑπούλοι· οἱ ἐγγὺς τοῦ κατουλωθῆναι μώλωπες. The signification 'unsound beneath' rests on a false derivation from οὖλος, and is to be regarded as the product of an age when men began to read their own ideas into words which their fathers had formed correctly in obedience to an instinctive and almost unconscious linguistic sense.

XLV. 3. ἀδρῇ χιόνι is a pretty conjecture, but not convincing. Hdt. 4, 31, ἥδη ὧν ὅστις ἀγρόθεν χιόνα ἀδρῇ πύπτουσαν εἶδε, οἶδε τὸ λέγω.

4. τάχιον. For this late form see Phryn. p. 149.

7. θαλλὸν ἐξ ὕλης, 'young boughs from the forest'; θαλλός collectively like ἄμπελος, κάλαμος, etc.

8. ἰδίας. I am inclined to think that Babrius really wrote the word with the iota long. It is also long in Aesch. P. V. 543, ἰδία γνώμη σέβει, which corresponds to ἀλλά μοι τοῦτ' (τόδ' MSS.) ἐμμένει. Most editors have rightly tried to alter it in that passage, but with as little success there as here. The conjectures αὐτόνφ, οἰόφρων, αὐτόβουλος ὦν, μονάδι, recommend themselves to nobody but the fathers who begat them, and Verrall's special pleading for ἡλεᾶ is too baseless and too brilliant to convince sober critics.

Λιμώττειν as a late verb, never known in the form λιμώσσω, retains the ττ. Its formation is of course quite irregular, but may be paralleled even in Attic by the Aristophanic λαϊμάττουσι (Eccl. 1176), formed from λαϊμός, as λιμώττω from λιμός. Another late formation is αἰθριάω in the next line. Cp. Phryn. p. 155.

ὥς δ' ἡθρίασε, τὰς μὲν εὔρε τεθνώσας,
αἱ δ' οὐκ ἔμειναν, ἀλλ' ὀρών ἀβοσκήτων
ἀνέμβατον δρυμῶνα ποσσὶν ἡρέυνων.

10

XLVI.

Ἐλαφος καθ' ὕλην γυῖα κοῦφα ναρκήσας
ἔκειτο πεδίον ἐν χλόῃ βαθυσχίνῳ,
ἐξ ἧς ἐτοίμην χιλὸν εἶχε πεινήσας.
ἤρχοντο δ' ἀγέλαι ποικίλων ἐκεῖ ζώων
ἐπισκοπούντων· ἦν γὰρ ἀβλαβὴς γείτων.
ἐλθὼν δ' ἕκαστος τῆς πόης τ' ἀποτρώγων
ῥεῖ πρὸς ὕλας οὐδ' ἐπῆεν εἰ θνήσκει·

5

11. Alios tres versus Athous exhibet, quorum primus paraphrastae Augustano ignotum est, alter et tertius Bodleiano et Furiano—

ὁ δ' αἰπόλος γελάσας ἦλθεν εἰς οἴκους
αἰγῶν ἔρρημος· ἐλπίσας δὲ τὰς κρείσσους,
οὐκ ὦνατ' οὐδ' ὦν αὐτὸς εἶχεν ἐκ πρώτης.

Indicare sufficit interpolatoris indicia, γελάσας et ὦνατ' pro γελάσας et ὦνῆτο.

XLVI. 7. Pro οὐδ' ἐπῆεν εἰ θνήσκει exhibet Athous perperam ὁ δὲ πεινὴ θνήσκει. Ego vestigia sequor Gitlbaueri quo οὐδ' ἐπῆ' εἰ θνήσκει

9. **τεθνώσας.** Perhaps *τεθνεώσας* ought to be written here. 'It is said that *τεθνεός* is never syncopated *τεθνώς*; but Herodian's expression "*τεθνεὼς διηρημένως*" proves that *τεθνώς* was in use; indeed it actually occurs in the lately-discovered Fab. of Babrius, *τεθνώσας*, 45, 9; in an epigram edited by Welcker, see Hermann's Opusc. 4, 313; (Luc.) Trag. 9 (MSS. Dind.); Eur. Supp. 273, hexamet. (Heath, Nauck); and Dindorf with a "*recte fortasse*" rather approves, but edits with Reiske *τεθνεός*."—Veitch.

XLVI. 1. 'In a forest, with his nimble limbs stiff and numb, a stag was lying among meadow grass deep with mastic, off which when hungered he had food for the taking.' The *πεδίων* shows that by *ὕλη* is here meant a *forest*, not a *wood*; whereas the *ὕλαι* in verse 7 refers to the wooded parts of the *ὕλη*. The gender of *χιλός* is not easily determined. No pure Attic writer uses

the word, the term preferred being *χώρτος*; but Xenophon twice makes it masculine (An. 1, 9, 27; 4, 5, 33), as does Arrian (1, 12, 17, etc.) The feminine does not occur in any writer but Babrius, although there are many places in which the gender is left indeterminate (Hdt. 4, 140; Xen. Cyr. 5, 4, 40; Anab. 1, 5, 7, etc.) The Etym. Mag. expressly states the gender as feminine, p. 811, 47, *χιλὸς θηλυκῶς λέγεται· σημαίνει δὲ τὴν τροφήν*; and so does Choeroboscus (Cram. Anecd. 2, 276, 23); but the two evidently quote from the same source.

4. In *ἤρχοντο* . . . *ἐκεῖ* Babrius allows himself *ἐκεῖ* in the sense of *ἐκεῖσε*; see Index.

6. *ἀποτρώγων* is best to be regarded as equivalent to the classic *ἀποτραγών*, and an instance of the way in which the inflexible metre interfered with choliambic syntax.

7. *οὐδ' . . . θνήσκει*, 'and observed

ἐλαφος δὲ λιμῶ κοῦ νόσω κατεσκλήκει,
μή πω κορώνην δευτέρην ἀναπλήσας,
ὃς εἰ φίλους οὐκ ἔσχε καὶ γεγηράκει.

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XLVII.

Ἐν τοῖς παλαιοῖς ἦν ἀνὴρ ὑπεργήρως,
εἶχεν δὲ πολλοὺς παῖδας· οἷς ἐπισκῆπτω
(ἔμελλε γὰρ δὴ τὸν βίον τελευτήσῃν)
ἐκέλευε λεπτῶν, εἴ τις ἔστι που, ῥάβδων
δέσμην ἐνεγκεῖν· ἥκέ τις φέρων ταύτην.
‘πειρᾶσθε δὴ μοι, τέκνα, σὺν βίῃ πάσῃ
ῥάβδους κατὰξαι δεδεμένας σὺν ἀλλήλαις.’
οἱ δ’ οὐ γὰρ ἠδύναντο· ‘κατὰ μῖν τοῖνυν

5

egregie proposuit. Idem si unquam Graece scire didicerit, et aliquid impetus et temeritatis deposuerit, de Graecis fortasse literis bene merebitur.

not that he was dying,’ not ‘and cared not if he died,’ a sense which ἐπάειν could not give.

9. Refers to the lines of Hesiod quoted by Plutarch de Orac. defectu, 11 (p. 415 C), ὁ δὲ Ἡσίοδος οἶεται καὶ περιόδοις τισὶ χρόνων γίνεσθαι τοῖς δαίμοσι τὰς τελευτάς· λέγει γὰρ ἐν τῷ τῆς Ναϊδος προσώπῳ, καὶ τὸν χρόνον αἰνιττόμενος—

ἐννέα τοι ζῶει γενεὰς λακέρυζα κορώνη
ἀνδρῶν ἡβώντων· ἐλαφος δὲ τε τετρα-
κόρωνος·
τρεῖς δ’ ἐλάφους ὁ κόραξ γηράσκειται.
αὐτὰρ ὁ φοῖνιξ,
ἐννέα τοὺς κόρακας· δέκα δ’ ἡμεῖς τοὺς
φοῖνικας
νύμφαι ἑὺπλόκαμοι, κοῦραι Διὸς αἰγιόχοιο.

Rhunken’s note on the passage is as follows:—‘Hesiodum imitantur Aratus Dios, 200. Oppianus (*lege pseudo-Orprianus*) Cyneg. II. 291. Automedon Epigrammate apud Dorvil. Sicul. Cap. 16, p. 271. Synesius Epist. 110 et plures alii, quos laudat Io. Davisius ad Cicer. T. O. III. 28. Ut vocem τετρακόρωνος ab Hesiodo sumpsit Orprianus l. c., sic eadem forma πεντακόρωνος pro vetulo dixit Myrinus

Anthol. II. 9, p. 193. τρικάρωνος Lucilius ibid.’

XLVII. 1. ὑπεργήρως. With one or two exceedingly rare exceptions, such as ὑτέρπολος and ὑτέρσοφος, classical Greek compounded ὑτέρ with the substantive, and not with the adjective, to form superlatives of this kind, e.g. ὑτέρβιος, ὑτέρφοβος, ὑτέρκομπος, ὑπερμύκης, ὑτέρχολος, ὑτέρκοτος, ὑπεραλγής, ὑπεραχθής, etc. In late Greek the converse is true, and for the classical ὑπερμεγεθής, ὑτέρπλουτος, ὑπερπλήρης, etc., were used ὑτέρμεγας, ὑπερπλούσιος, ὑπερπλήρης, etc.

2. ἐπισκῆπτω is the regular word for the exhortations and injunctions of the dying. Lys. 138, 35, ἀποθνήσκοντες γὰρ ἡμῖν ἐπέσκηψαν καὶ ὑμῖν καὶ τοῖς ἄλλοις ἅπασι τιμωρεῖν ὑπὲρ σφῶν αὐτῶν Ἀγόρατον τούτον. Hdt. 3, 65, καὶ δὴ τελευτῶν τὸν βίον, ὦ Πέρσαι, ὑμῖν τάδε ἐπισκῆπτω κτε.

5. Here the first hand accents δεσμήν, which a diorthotes has changed to δέσμην. See Chandler, *Greek Accentuation*, §§ 131, 132, 2d ed. In the preceding line I have diffidently retained εἴ τις ἔστι που as perhaps defensible. See id. §§ 973 seq.

πειράσθ'. ἑκάστης δ' εὐχερῶς καταγείσης,
 'ὦ παῖδες, οὕτως' εἶπεν 'ἦν μὲν ἀλλήλοις 10
 ὁμοφρονῆτε πάντες, οὐδ' ἂν εἰς ὑμᾶς
 βλάψαι δύναίτο κἂν μέγιστον ἰσχύη.
 ἦν δ' ἄλλος ἄλλου χωρὶς ἦτε τὴν γνώμην,
 πείσεσθ' ἕκαστος ταῦτ' αὖτ' αὖτ' ῥάβδω.

XLVIII.

Ἐν ὁδῷ τις Ἑρμῆς τετράγωνος εἰστήκει,
 λίθων δ' ὑπ' αὐτῷ σωρὸς ἦν. κύων τούτῳ
 εἶπεν προσελθὼν 'χαῖρε πρῶτον, Ἑρμείη.
 ἔπειτ' ἀλείψαι βούλομαί σε, μηδ' οὕτω
 θεὸν παρελθεῖν καὶ θεὸν παλαιστρίτην.' 5
 ὁ δ' εἶπεν 'ἦν μοι τοῦτο μὴ 'πολιχμῆσης

XLVII. Epimythium accedit hoc et claudicat—

φιλαδελφία μέγ' ἀγαθὸν ἀνθρώποις
 ἦ καὶ ταπεινοὺς ὄντας ἦρεν εἰς ὕψος.

XLVIII. Fabulam hanc Babrio adjudicem an non, incertus sum. Pro
 Athoo 'πολιχμῆσης cum Bergkio 'πολιχμῆσης scripsi.

9. καταγείσης. The Attic quantity of the alpha in κατεάγην does not admit of being settled by pure grammar. Aristophanes has the tense three times. In Vesp. 1428 the metre leaves the vowel doubtful—

καὶ πῶς κατεάγῃ τῆς κεφαλῆς μέγα σφόδρα.

Another line is quoted by Pollux, 2, 39—

ἵνα μὴ κατὰγῆς σκάφιον πληγῆς ξύλῳ,
 where Toup is probably right in inserting τὸ before σκάφιον; but a scholar is rash indeed who allows an isolated line quoted by a grammarian to decide any point. In the third place the optative aorist is exhibited by the manuscripts with the alpha long—

οὐκ ἂν κατὰγείη ποτ', εἰ—Ach. 944;

but Cobet's conjecture κατὰγούη somewhat invalidates the testimony. On the whole the evidence tends to make the vowel long, and the spurious Homeric line, Il. 11, 559—

νωθῆς, ᾧ δὴ πολλὰ περὶ ῥόπαλ' ἀμφὶς ἔαγῃ,

points in the same way, especially if we regard it, like so much else in Homer, as the outcome of the Attic recension. The text of the Iliad and Odyssey is still too unsettled to supply any trustworthy evidence in a case of this sort.

11. οὐδ' ἂν εἰς, the true Attic collocation for οὐδεὶς ἂν. Of οὐτίς nothing is known to Attic proper except οὐτι used adverbially.

12. μέγιστον ἰσχύη, the superlative of μέγα ἰσχύη.

XLVIII. 1. 'De Ἑρμαῖς τετραγώνοις vide Thuc. vi. 27. de acervo lapidum ad Mercurii statuas, Hom. Od. xvi. 471. de more statuas ungendi, Lucian Contempl. c. 22. et de Mercurio palaestrarum praeside, Diod. v. 75, Aristoph. Plut. 1162, quae omnia contulit Boissonade.'—C. Lewis.

6. The conjecture of Bergk, μὴ 'πολιχμῆσης, certainly gives the best sense, if there is really any sense worth having in these unsavoury lines. Canis

τοῦλαιον ἐλθὼν μηδέ μοι προσουρήσης,
χάριν εἶσομαί σοι· καὶ πλέον με μὴ τίμα·

XLIX.

Ἐκάθευδε νύκτωρ ἐργάτης ὑπ' ἀγνοίης
φρέατος ἐγγύς. τῆς Τύχης δ' ἐπιστάσης
ἔδοξ' ἀκούειν· οὗτος, οὐκ ἐγερθήσῃ ;
μὴ σοῦ πεσόντος αἰτίνη παρ' ἀνθρώποις
ἐγὼ λέγωμαι καὶ κακὴν λάβω φήμην. 5
ἐμοὶ γὰρ ἐγκαλοῦσι πάντα συλλήβδην,
ὅσ' ἂν παρ' αὐτοῦ δυστυχήῃ τις ἢ πίπτῃ·

L.

Ἐφευγ' ἀλώπηξ, τῆς δ' ὄπισθε φευγούσης
κυνηγὸς ἐτρόχαζεν. ἡ δ' ἐκεκμήκει,
δρυτόμον δ' ἰδοῦσα 'πρὸς θεῶν σε σωτήρων
κρύψον με ταύταις αἷς ἔκοψας αἰγείροις,
καὶ τῷ κυνηγῷ· φησί 'μή με μηνύσης.' 5
ὁ δ' οὐ προδώσειν ὦμνυ· ἡ δ' ἀπεκρύφθη.

'unctionem' ait 'a me habebis' [*i.e.* *cacaberis*], 'atque tantillum aliud' [*i.e.* *mingeris*]. Cui respondet Hermes, 'Si quod habeo unguentum manere passus sis, et aliud istud tibi servaveris, ego certe contentus sum.'

XLIX. 3. The future *ἐγερθήσομαι* often presents itself in later writers,—as N. T., Mark, 13, 8; Matthew, 24, 11,—but is not found in Attic any more than *ἐγερούμαι*, which also first occurs in debased Greek. I believe, however, that *ἐγερούμαι* was the Attic form, not only for the simple verb, but also for its four Attic compounds, *ἀνεγείρω*, *διεγείρω*, *ἐξεγείρω*, and *ἐπεγείρω*. The forms of the verb were these:—*ἐγείρω*, *ἐγερῶ*, *ἡγείρω*, for the active; and for the passive, *ἐγείρομαι*, *ἐγερούμαι*, *ἡγρόμην*, and *ἐγρήγορα*. The aorist *ἡγέρθη* and the perfect *ἡγήγερμαι* are just found. The active had probably to do without a perfect, as so many other verbs, especially the whole classes in *-ύνω* and *-αίνω*. The aorist indicative

active was saved from confusion with that of *ἀγείρω* by *συνέλεξα* taking the place of the latter in the doubtful mood.

5. *λέγωμαι* for *ἀκούω* or *κλύω* is unidiomatic, but tolerable even in Attic.

κακὴν λάβω φήμην. Babrius might also have said *κακὴ λάβη φήμη*, just as we have *νόσος λαμβάνει τινά*, *φόβος ἔλαβέ τινα*, by the side of *νόσον λαμβάνειν* and *φόβον λαβεῖν*.

7. There is no cause to change *πίπτῃ* into *πατήῃ* with Duebner and Meineke.

L. 6. Here Babrius uses *ὦμνυ*, and in the tenth verse *ἐδείκνυ*, as if the presents were *ὀμνύω* and *δεικνύω*. In late Greek *ὀμνύω* and *δεικνύω* were employed as naturally as *ὀμνυμι* and *δείκνυμι*; but in Attic proper they were long looked upon askance. The present subjunctive and optative of verbs in *-υμι* were at a very early date assimilated to those of *-ω* verbs, although isolated instances of the older formations are once or twice

ἦλθεν κυνηγός, καὶ τὸν ἄνδρ' ἐπηρώτα
μὴ τῇδ' ἀλώπηξ καταδέδυκεν ἢ φεύγει.
'οὐκ εἶδον' εἶπε, τῷ δὲ δακτύλῳ νεύων

met with [as Plato, *Phaed.* 77 B, διασκεδάννυται; id. C, διασκεδάννυσιν for διασκεδαννύηται and διασκεδαννύη]; but the indicative, both in present and imperfect, the imperative, the infinitive, and the participle, both active and passive, were in Attic long retained in their original form. This is conclusively proved by the evidence of verse both of tragedy and old comedy. To confine ourselves first to the class of verbs to which *δυ-νν-μι* and *δεικ-νν-μι* strictly belong, the following are the extant forms which concern the inquiry:—

Of *οἰζννμι* and its compounds *διοίζννμι*, *παροίζννμι*, *ὑποίζννμι*, *ἀνοίζννμι*, *διανοίζννμι*, *ἐξανοίζννμι*, *παρανοίζννμι*, and *ὑπανοίζννμι*, there occur only the imperative *διοίζνντε* (*Ar. Eccl.* 852), the indicative passive *ἀνοίγνυται* (*Eur. Ion.* 923), and the participle *ἀνοίγνυμένων* (*Ar. Eq.* 1326).

Of *ἀγννμι* and its compounds *κατάγννμι* and *περικατάγννμι*, are found—*ἀγννται* (*Eur. Hel.* 410), *κατάγννται* (*Soph. Synd. fr.*), and *καταγνύμενον* (*Ar. Pax.* 703).

Of *ἀρννμαι* occur—*ἀρννμαι* (*Soph. Ant.* 903; *Tr.* 711; *Eur. Alc.* 55): *ἀρννται* (*Soph. Phil.* 838, ch.; *Eur. And.* 696): *ἀρνύμενος* (*Hec.* 1073).

Of *γάννμαι* occur—*γάννμαι* (*Ar. Vesp.* 612; *Aesch. Eum.* 970; *Eur. Cycl.* 502): *γάννται* (*Eur. I. T.* 1239).

Of *δαίννμι* and its sole compound *συνδαίννμι* are found—*δαίννται* (*Soph. Trach.* 1088): *ἐδαινύμην* (*Eubul. ap. Athen.* 2, 63 E): *ἐδαινντο* (*Soph. Trach.* 771): *δαίνυσθε* imperative (*Eur. Tro.* 770): *δαινύμενος* (*Cratinus ap. Schol. ad Ar. Vesp.* 710; *Eur. Cycl.* 325, 371): *δαινντο* in epic parody, *ap. Pax.* 1280-82.

Δεικννμι is more frequent, and of the simple verb and its fourteen Attic compounds there are over thirty instances—*δεικννμι* (*Soph. O. C.* 1145): *ἐνδεικννμι* (*Ar. Eq.* 278): *δεικννσι* (*Ar. Av.* 1080; *Soph. El.* 425; *O. R.* 1258; *Ant.* 254; *Eur. Med.* 1120; *Ion.* 1099 (ch.)); and thrice in frag., *ἐνδεικνυσιν* (*Aesch. P. V.* 405 ch.): *ἐδεικνυμεν*, *Eur. Alc.* 763: *δεικνύς*, *Ar. Nub.* 54; *Ar.* 52; *Ran.* 912; *Soph. Tr.* 1250: *ἐπιδεικνύς*, *Ar. Eq.* 349: *προδεικνύς*, *Soph. O. R.* 456: *δεικνύσα*,

Ar. Thesm. 499: *δεικνύτω*, *Soph. O. C.* 1532: *ἀναδεικννται*, *Ar. Nub.* 303 (ch.): *ἐδεικνντο*, *Thesm.* 629: *ἐπεδεικνντο*, *Ran.* 771: *δεικνυμένων*, *Eur. Her.* 905 (ch.): *ἐνδεικνύμενος*, *Ar. Plut.* 785. Besides these are found, unfortified by metrical requirements, the imperative *ἐπιδεικνν* in *Ar. Av.* 666: the infinitives *δεικνναι*, *Soph. O. R.* 1427; *Eur. Med.* 744; *H. F.* 1215: *ἀναδεικνναι*, *Soph. El.* 1458: and the indicative *δεικννσι*, *Soph. O. R.* 614. In *Eur. Ion.* 1341, either *δεικνυμεν* or *ἐδεικνυμεν* may stand, while *ἀποδεικνύμενα* in *Aesch. P. V.* 1087 is critically insecure.

Of *ζεύγννμι* and its thirteen Attic compounds, only five of the parts in question have come down in verse, viz. —*ζεύγνυσιν*, *Aesch. Pers.* 191: *ζευγνῶσι* for *ζευγνύσας*, *Eur. El.* 1323 (ch.): *ζεύγνυτε*, *impte. pseud-Eur. Rhes.* 33: *ζευγνύς*, *Frag. inc.*: *κάποζεύγνμαι*, *Eur. H. F.* 1375.

Μίγννμι and its compounds *ἀνα-*, *ἐμ-*, *ἐπι-*, *κατα-*, *ἐγκατα-*, *συγκατα-*, *παρα-*, *συμπαρα-*, *προσ-*, *συνπροσ-*, *ὑπο-*, supply only twelve forms—*μινύς*, *Ar. Ran.* 944; *Eq.* 1399: *συγκαταμινύς*, *Eur. H. F.* 674: *καταμινύντας*, *Ar. Lys.* 580: *συνπαραμινύων*, *Plut.* 719: *μίννται*, *Aesch. Eum.* 69; *Eur. Andr.* 174; *El.* 756: *ἀναμίνυσθαι*, *Eur. Suppl.* 592: *μιννύμενος*, *Ar. Ran.* 1081; *Eur. Ion.* 1233 (ch.): *ξυμμιννυμένων*, *Ar. Av.* 701.

Of *δυννμι* and twelve Attic compounds are found—*δυννμι*, *Ar. Av.* 445; *Thesm.* 274; *Soph. Tr.* 1188; *Eur. Med.* 752; *Hipp.* 713, 1026: *κατόδυννμι*, *I. A.* 473: *ἐπόδυννς*, *I. A.* 747: *δυννσι*, *Ar. Vesp.* 1046; *Ar.* 521; *Aesch. Sept.* 529: *δυνντε*, *Ar. Nub.* 248: *συνεπόδυνντε*, *Lys.* 237: *ἀπόδυνν*, *Eq.* 424: *ἐπόδυννς*, *Nub.* 1227: *δυννμεν*, *Eccl.* 823: *ξυνώδυνντε*, *Eq.* 478: *δυνύς*, *Nub.* 1135: *ὑποδυνύς*, *Soph. Camic. frag.*: *δυνύντες*, *Phil.* 357: *διόδυνσθε*, *Eur. Phil. frag.*: *διώδυνντο*, *Soph. Trach.* 378. Besides these occur in places where the other forms might stand—present *δυνύουσι*, *Pherecr. ap. Ath.* xi. 481 D: the imperfect *δύνν*, *Ar. Av.* 520: the imperative *δυνν*, *Soph. Trach.* 1185; *Eur. I. T.* 743; *Med.* 746:

τὸν τόπον ἐδείκνυ' οὐ πανοῦργος ἐκρύφθη.
ὁ δ' οὐκ ἐπισχών, τῷ λόγῳ δὲ πιστεύσας,
παρήλθε. θερμοῦ δ' ἐκφυγοῦσα κινδύνου

10

and the infinitive *ὀμνύναι*, Ar. Lys. 207; Eur. Supp. 1188. They have, however, escaped the altering hand of the copyist, except in the one case of *Pherecrates*.

Of *ὀμῶρνυμι* and its compounds with *ἀπό* and *ἐκ*, none of the parts affected are met with in verse; but of *ὀρνυμι* and its compound with *ἐπί* occur—*ὀρνυται* (Aesch. Sept. 90, 419; Soph. O. C. 1320): *ἐπὶορνυται* (Aesch. Supp. 187): *ὀρνύμενος* (Ar. Ran. 1529, ch.; Soph. O. R. 165 ch.; Eur. I. T. 1149).

Of *πετάννυμι* and its eight compounds, with *ἀνά*, *διά*, *ἐκ*, *έν*, *ἐπί*, *κατά*, *περί*, *πρό*, only two forms are met with—*διαπετάννυμι* in Ar. Lys. 733, and *ἐξεπετάννυτο* in Eq. 1347; and in the former case the metre would allow of *διαπετάννυμι*.

Of *πήγνυμι* and its eleven compounds the following are found:—*ἀποπήγνυσι*, Ar. Ran. 126: *ἀναπήγνύσας*, Eccl. 843: *ἐπηγνύμην*, Eq. 1310: *προσπηγνύμαι*, Eur. Sci. frag. In Aesch. Pers. 496, *πήγνυσιν* is not demanded by the metre.

Πτάρνυμι does not occur in verse. '*Ρήγνυμι* presents nine instances—*ρήγνυσιν*, Aesch. Pers. 199: *καταρρήγνυσι*, Soph. Ant. 675: *ἀνερρήγνυ*, Aj. 236, ch.: *ρήγνύτω*, O. R. 1076: *ρήγνύς*, Tham. frag.: *ἀναρρηγνύς*, Ar. Eq. 626: *ρήγνύσα*, Eur. Bacch. 1130: *ρήγνυνται*, Ar. Nub. 378: *περιρρηγνυμένων*, Aesch. Sept. 329 (ch.) The remaining verb *στόρνυμι* [or *στρώννυμι*] exhibits—*στόρνυσι*, Eur. Her. 702: *στόρνυ*, Ar. Pax, 844: *στορνύμαι* (*στρωννύμαι*), Aesch. Agam. 909: *στορνύντα*, Soph. Trach. 902. Of the other similar classes,—viz. of *ἀμφιέννυμι*, *σβέννυμι*, and their compounds; *κεράννυμι*, *κρεμάννυμι*, *σκεδάννυμι*, and their compounds; *ζώννυμι* and its compounds,—none of the forms in question occur in verse of the required period except *ἀνεκεράννυμι* in Ar. Ran. 511. The presents *κορέννυμι* and *βώννυμι* are not Attic at all.

As to *δᾶλλυμι* and its compounds *διόλλυμι*, *ἐξόλλυμι*, *ἀπόλλυμι*, *ἀνταπόλλυμι*, *ἐναπόλλυμι*, *ἐξαπόλλυμι*, *παρὰπόλλυμι*, *προσπόλλυμι*, *προσαπόλλυμι*, and *συναπόλλυμι*, they present more than a

hundred of the forms concerned, and in only nine cases (Ar. Pax, 250; Aesch. Pers. 461; Soph. O. C. 394; Phil. 686; O. R. 1441; Eur. Or. 569, 395; I. A. 405; Heracl. 950) unfortified by metre.

We have thus recognised that in all Attic verse down to the *Plutus* of Aristophanes, there is no instance, outside the subjunctive and optative, of an *-ω* inflection demanded by the metre for the present and imperfect active and passive of verbs in *-νυμι*. In that play *συμπαραιμύγων* is met with, and after that date inflections of the same kind become more and more common, till by Menander they seem even to be preferred. We may therefore alter with complacency *ὀμνύουσι* in *Pherecrates* to *ὀμνύσας*, especially if we remember that even the necessity of metre did not preserve *ἀπώμνυν* in Ar. Eq. 424, but that in all the MSS. *ἀπώμνυνον* has taken its place, and had to be expelled by Bentley. It is true that *ῶμνυνον* occurs in Thucydides three times, in v. 19, 23, and 24; notwithstanding that, in all other places except 4, 25 (where *ἀπολλύουσι* is wrongly exhibited by all), some or other of the codices have preserved the true form from *-νυμι*. In these three cases I believe that *ῶμνυνον* is right, as it forms part of a treaty drawn up for the Athenians and Spartans in common; and outside of Attica the *-ω* inflections were unquestionably used in verbs in *-νυμι* at quite an early date, as many passages of Pindar prove; and even if for the present the text of Homer is to be regarded as unsettled, still the existence of the *-ω* forms in the received text is all that is required to prove their exoteric legitimacy. It need hardly be added that a large proportion of the forms above quoted from tragedy would naturally be preferred in its rigid iambs.

12. *θερμοῦ . . κινδύνου*. The metaphor is best illustrated by Plutarch, Mor. p. 517 F, οὐχ ἔωλα κακά, ἀλλὰ θεμιὰ καὶ πρόσφατα. Cp. Philostratus, Vita Apoll. p. 165, 3, πηνίκα οἱ γάμοι; *θερμοὶ καὶ ἴσως αἰριον*.

κερδὼ παχείης ἐξέκυπτεν αἰγείρου,
 σεσηρὸς αἰκάλλουσα. τῇ δ' ὁ πρεσβύτης
 'ζωαγρίους μοι χάριτας' εἶπεν 'ὀφλήσεις.' 15
 'πῶς οὐκ ἂν' εἶπεν 'ὦν γε μάρτυς εἰστήκειν;
 ἔρρωσο τοῖνυν, καὶ τὸν Ὀρκον οὐ φεύξῃ
 φωνῇ με σώσας, δακτύλῳ δ' ἀποκτείνας.'

LI.

Ἐν τῷ ποτ' οἴκῳ πρόβατον εἶχέ τις χίρη,
 θέλουσα δ' αὐτοῦ τὸν πόκον λαβεῖν μεῖζω
 ἔκειρεν ἀτεχνῶς, τῆς τε σαρκὸς οὐ πόρρω
 τὸν μαλλὸν ἐψάλιζεν ὥστε τιτρώσκειν.
 ἀλγοῦν δὲ πρόβατον εἶπε 'μή με λυμαίνου. 5
 πόσῃν γὰρ ὀλκῇν τοῦμόν αἶμα προσθήσει;
 ἀλλ' εἰ κρεῶν, δέσποινα, τῶν ἐμῶν χρῆξεις,
 ἔστιν μάγειρος ὅς με συντόμως θύσει.
 εἰ δ' εἰρίων πόκου τε κοῦ κρεῶν χρῆξεις,
 πάλιν ἔστι κουρεὺς ὃς κερεῖ με καὶ σώσει.' 10

L. 15. Post hunc versum, Athoo in codice alter reperitur—

ἐρρυσάμην σε' φησίν, 'ἀλλά μου μνήσκου,'

quem Bergkii et Eberhardus tanquam alterius recensiois jam uncis incluserunt; ego manifeste spurium duco, neque melius quam epimythium—

σοφὸν τὸ θεῖον κάπλάνητον· οὐδ' ἂν τις
 λαθεῖν ἐπιτορκῶν προσδοκᾷ Δίκην φεύγει,

ubi φεύγειν exhibet Athous.

13. *παχείης*. . *αἰγείρου*. This signification of *παχύς*—*dense*—seems to be very late. Himerius, Or. 23, 17 (p. 794), has the phrase *παχυδένδροις ἄλσεσιν*; and Constantinus Manasses, Chronic. p. 8 A, l. 330, of the fall, *ἐρραψαν περιζώματα φύλλων ἐκ παχυφύλλων*. It cannot bear its ordinary sense of *thick*, *stout*, in the present passage.

14. *σεσηρὸς αἰκάλλουσα*, 'with a winning grin.' The neuter participle is similarly used by Theocritus (?), 20, 14, *καὶ τι σεσαρὸς | καὶ σοβαρὸν μ' ἐγέλασεν*.

15. 'Thanks you will owe me for saving your life.' 'Yes, that I will.

I saw it all; so fare thee well.' In debased Greek *ὀφλισκάνω* was employed like *ὀφείλω*.

LI. 1. Lachmann's conjecture, *ἐν τῷ ποτ' οἴκῳ*, is unnecessary, see *supra*, 43, 5, note.

2. 'And wishing to make more of its fleece, she sheared it and no mistake; clipping the fleece close to the flesh, and hurting the poor beast.' To substitute *ἀτέχνως* for the Athoan *ἀτεχνῶς* is to injure the sense seriously. *τῆς σαρκὸς οὐ πόρρω*, cp. the phrase *ἐν χροῖ κείρειν*, Phryn. p. 132. *ψαλίζω*, 'scissor,' a late formation.

9. 'But if thou wouldst have wool,

LII.

Εἰς ἄστν τετράκυκλον ἀτρέμας ταῦροι
 ἄμαξαν ὥμοις εἶλκον· ἡ δ' ἐτερίγει.
 καὶ τὸν βοώτην θυμὸς εἶχ', ἔφη δ' οὕτως·
 'ὦ παγκάκιστον κτημάτων, τί δὴ κρώξεις,
 ἄλλων ἐπ' ὥμοις φερομένη σιωπώντων;' 5

LIII.

Εἰς λύκον ἀλώπηξ ἐμπεσοῦσα δειλαίη
 ζωγρεῖν ἐδεῖτο μηδὲ γραῦν ἀποκτείνειν.
 ὁ δ' 'ἦν λόγους μοι τρεῖς ἀληθινούς εἶπης,
 ἐγὼ σε νῆ τὸν Πᾶνα' φησί 'ζωγρήσω.'
 ἡ δ' 'εἶθε μέν μοι πρῶτα μὴ συνηντήκεις, 5
 ἔπειτα δ' εἶθε τυφλὸς ὦν ὑπηντήκεις,—
 τρίτον δ' ἐπ' αὐτοῖς' εἶπε 'μὴ σύγ' εἰς ὥρας
 ἵκοιο, μηδέ μοι πάλιν συναντήσης.'

LII. Fabulam non esse Babrianam judicat Eberhardus, corruptam ego. 1. Pro Athoo ἄρρενες ego ἀτρέμας conjeci. 3. Conjecturam Eberhardi non sine fiducia in textum recepi qui, verbis εἶχε, τῇ δ' οὕτως in εἶχ', ἔφη δ' οὕτως mutatis, sequentem versum—

ἐγγὺς προσελθὼν εἶπεν ὡς ἀκουσθήναι,

intrusum esse credit a scriba εἶχε τῇ pro εἶχ', ἔφη legente, nisi quod perverso ingenio Eberhard εἶλε pro εἶχε substituerit. Certe de versu dubitato nemo paraphrasta non ignorat. Epimythium nemo retinebit—

κακοῦ πρὸς ἀνδρός ἐστι μακρὸν οἰμῶζειν
 ἄλλων ποιούντων ὡσεῖπερ αὐτὸς κάμνων,

quod critici varios in modos ad metrum et sensum reddere temptarunt.

and my fleece, not my flesh.' The conjecture σὺ for τε at once obliterates the point of the line, a function which very many of the so-called emendations of the Babrian text gratuitously fulfil.

LII. 2. ὥμοις εἶλκον is a natural enough mode of expression, but the ἐπ' ὥμοις φερομένη of the fifth line cannot be defended.

3. This late use of βοώτης, = βοηλάτης or 'waggoner,' is best to be explained as

a literary extension of the astronomical term (Odys. 5, 272). θυμὸς εἶχε = ἐθυμοῦτο.

LIII. 1. 'A fox, poor thing, fell in with a wolf, and besought him to spare her life, and not to kill her in her old age.'

4. νῆ τὸν Πᾶνα is almost equivalent to a phrase like 'What a fright you are in,' 'By the fright I have given you.'

5. Lachmann was quite wrong in

LIV.

Εὐνοῦχος ἦλθε πρὸς θύτην ὑπὲρ παίδων
σκεψόμενος. ὁ θύτης δ' ἀγνὸν ἦπαρ ἀπλώσας
'ὅταν μὲν' εἶπε 'ταύτ' ἴδω, πατὴρ γίνῃ,
ὅταν δὲ τὴν σὴν ὄψιν, οὐδ' ἀνὴρ φαίνη.'

LV.

"Ενα βοῦν τις εἶχε, τὴν ὄνον δὲ συζεύξας
ἡροτρία, πτωχῶς μὲν, ἀλλ' ἀναγκαίως.
ἐπεὶ δὲ τοῦργον ἐτετέλεστο καὶ λύειν
ἔμελλεν αὐτούς, εἶτ' ὄνος διηρώτα
τὸν βοῦν 'τίς ἄξει τῷ γέροντι τὰ σκεύη;' 5
ὁ δὲ βοῦς πρὸς αὐτὴν εἶπεν 'ὅσπερ εἰώθει.'

LVI.

Εὐτεκνίης ἔπαθλα πᾶσι τοῖς ζώοις
ὁ Ζεὺς ἔθηκε, πάντα δ' ἔβλεπεν κρίνων.

LIV. Ejusmodi nugas illepidas et subobscenas ad Babrium referre nolo, sed causa non est cur omnino abjudicem. 2. Certa emendatione Athoum ἀγνοεῖν παραπλώσας Lachmannus in ἀγνὸν ἦπαρ ἀπλώσας mutavit.

LV. 4. Lachmanno duce, εἶτ' ὄνος pro manuscripto ἦτ' ὄνος scripsi.

LVI. 2. Exhibet Athous ἔβλεπε, forsā ex proposito, sed quamvis incertis malo nu addere. Epimythium plus solito imbecillum—

ὁ λόγος δοκεῖ μοι πᾶσι τοῦτο σημαίνειν.
τὸν αὐτὸς αὐτοῦ πᾶς τις εὐπρεπῇ κρίνει,

ubi pro αὐτὸς Athous αὐτοὶ legīt.

changing εἶπε in the seventh verse into εἴθε. It is plainly required by the current of the verse succeeding it, and does not injure the preceding lines.

LV. 2. πτωχῶς . . ἀναγκαίως, 'a beggarly team, but the best he could command.'

6. ὅσπερ εἰώθει, 'Why change the carrier?' In some such way as this we have to bring out in English the force of the masculine ὅσπερ. The

conjecture *ὅς πρὶν* substitutes a tautology for the expressive *ὅσπερ*, in which the *περ* gives just the sense required, 'Surely there is no need to change the carrier.'

LVI. 1. ἔπαθλα, a late word for ἀθλα. Pollux, 3, 143, καὶ τὰ μὲν ὀνομαζόμενα ὑπὸ τῶν πολλῶν ἔπαθλα, ἀθλα καλοῖτ' ἂν κοινῶς ἐπ' ἀμφοῖν (i.e. ἀγῶνιν γυμνικῶν τε καὶ σκηνηκοῦν) καὶ νικητήρια καὶ ἐπὶ χεῖρα καὶ γέρα.

ἦλθεν δὲ καὶ πίθηκος ὡς καλὴ μήτηρ,
 πίθωνα γυμνὸν σιμὸν ἡρμένη κόλποις.
 γέλως δ' ἐπ' αὐτῷ τοῖς θεοῖς ἐκινήθη.
 ἦ δ' εἶπεν οὕτω 'Ζεὺς μὲν οἶδε τὴν νίκην,
 ἐμοὶ δὲ πάντων οὗτός ἐστι καλλίων.'

LVII.

Ἑρμῆς ἄμαξαν ψευσμάτων τε πληρώσας
 ἀπάτης τε πολλῆς καὶ πανουργίης πάσης
 ἤλαυνε διὰ γῆς, ἄλλο φῦλον ἐξ ἄλλου
 σχέδην ἀμείβων καὶ μέρος τι τῶν ὄνων
 νέμων ἐκάστω μικρόν· ὡς δὲ τῷ χῶρῳ
 τῶν Ἀραβίων ἐπῆλθε καὶ διεξήγει,
 ἐκένωσαν αὐτὴν οὐδ' ἀφήκαν εἰς ἄλλους

LVII. 4. Athoam lectionem σχεδίην Lachmannus recte in σχέδην mutavit. 6. Athous τῷ τῶν Ἀράβων per dittographiam exhibet, quod ego cum Duebnero in τῶν Ἀραβίων mutavi. Post hunc versum alios tres interpolator supposuit—

λέγουσιν αὐτοῦ συντριβεῖσαν ἐξαίφνης
 ἐπισταθῆναι τὴν ἄμαξαν· οἱ δ' ὥσπερ
 πολύτιμον ἀρπάζοντες ἐμπόρου φόρτον.

3. The extraordinary conjectures which the words ὡς καλὴ μήτηρ have called forth suggest the suspicion that their authors were ignorant of the common idiomatic use of ὡς, = νομίζουσα καλὴ μήτηρ εἶναι.

4. 'With the snub-nosed naked son of an ape in her bosom.' Phrynichus, App. Soph. 59, 13, has the note Πίθων· ὁ πίθηκος, ὑποκοριστικῶς. Pindar uses the term, Pyth. 2, 72, καλὸς τοι πίθων παρὰ παισίν, αἰεὶ καλός.

ἡρμένη. This middle use of ἡρμαι is found in Soph. El. 54, and occurs in other late writers besides Babrius.

LVII. 1. 'Hermes filled a waggon with lies and loads of deceit and all villany, and drove it the world through.'

4. σχέδην· ἡσυχῇ, βάδην, Hesychius. Eberhard's correction of αὐτῶν to ὄνων is quite certain, but ὄνοι in the

sense of 'wares' is unexampled. It does not really bear that meaning in Apollonius Rhodius, 2, 1007, where he describes the Black Country of the Ancients and its inhabitants, the Chalybes—ἀλλὰ σιδηροφόρον στυφελὴν χθόνα γατομέοντες ὄνων ἀμείβονται βιοτήσιον. 'For all their labour they get in exchange the price that brings them food,' τῆς τροφῆς τίμημα, schol. in loco.

6. The objection to Ἀραβίων, that it is not the Greek form of the name, will not recommend itself to any one who reads late authors. The emendation is quite certain, as Ἀράβων, the only other possible suggestion, cannot be defended by Arabia in Propertius, or Ἀραβίη, the form found regularly in Nonnus.

In addition to their metrical faults the three interpolated lines stultify the rest of the fable. Γλαῦκ' Ἀθήναζε.

ἔτι προελθεῖν καίπερ ὄντας ἀνθρώπους.
 ἐντεῦθεν Ἀραβές εἰσιν, ὡς ἐπειράθην,
 ψεύσται τε καὶ γόητες ὧν ἐπὶ γλώσσης
 οὐδὲν κάθηται ῥῆμα τῆς ἀληθείης.

LVIII.

Ζεὺς ἐν πίθῳ τὰ χρηστὰ πάντα συλλέξας
 ἔθηκεν αὐτὸν πωμάσας παρ' ἀνθρώπων.
 ὁ δ' ἀκρατὴς ἀνθρώπος εἰδέναι σπεύδων
 τί ποτ' ἦν ἐν αὐτῷ καὶ τὸ πῶμα κινήσας
 διῆκ' ἀπελθεῖν αὐτὰ πρὸς θεῶν οἴκους. 5
 μόνη δ' ἔμεινεν ἐλπίς, ἣν κατειλήφει 7
 τεθὲν τὸ πῶμα· τοιγὰρ ἐλπίς ἀνθρώποις
 μόνη σύνεστι, τῶν πεφενγότων ἡμᾶς
 ἀγαθῶν ἕκαστον ἐγγνωμένη δώσειν. 10

LIX.

Ζεὺς καὶ Ποσειδῶν, φασί, καὶ τρίτῃ τούτοις
 ἦριξ' Ἀθηνᾶ, τίς καλόν τι ποιήσῃ.
 ποιεῖ μὲν ὁ Ζεὺς ἐκπρεπέσταντον ζῶων
 ἀνθρώπων, ἣ δὲ Παλλὰς οἶκον ἀνθρώποις,
 ὁ δ' αὖ Ποσειδῶν ταῦρον. ἡρέθη τούτοις 5
 κριτῆς ὁ Μῶμος· ἔτι γὰρ ἐν θεοῖς ᾤκει.

11. Qua de causa verba καίπερ ὄντας eruditi emendare temptaverint, ego certe non video. Ecce tentamina! καὶ περιόντας Ahrens, γειννιῶντας Fix, γῆν πολοῦντας idem, καὶ περᾶν πρόσω ῥώπους Bergk, κάμελουντας Gittbauer. Talia neglegere soleo, neque poenitet.

LVIII. Versum sextum, quem saepsit recte Eberhardus, ego et inferius descendere jussi—

καὶ κεῖ πέτεσθαι τῆς τε γῆς ἄνω φεύγειν.

13. ὧν ἐπὶ γλώσσης κτλ. Cp. Soph. O. C. 1052, ὧν καὶ χρυσέα κλῆς ἐπὶ γλώσση βέβακε προσπόλων Εὐμολπιδᾶν. Aesch. Agam. 36, βοῦς ἐπὶ γλώσση μέγας βέβηκε.

LVIII. 2. πωμάσας, a late word for κλείω, as ἀροτριᾶω for ἀρῶ.

5. διῆκε, 'let them out.'

7. ἔμεινεν, here as passive of καταλείπω.

LIX. 1. Join τρίτῃ τούτοις.

6. ἔτι γὰρ . . ᾤκει is added to suggest the fate which his free criticism brought upon him.

κακείνος, ὡς πέφυκε, πάντας ἐχθραίνων,
 πρῶτον μὲν εὐθὺς ἔψεγεν τὸ τοῦ ταῦρου,
 τῶν ὀμμάτων τὰ κέρατα μὴ κάτω κεῖσθαι,
 ὡς ἂν βλέπων ἔτυπτε· τοῦ δὲ κἀνθρώπου, 10
 μὴ σχεῖν θυρωτὰ μηδ' ἀνοικτὰ τὰ στήθη,
 ὡς ἂν βλέποι τὸ τοῦ πέλας, τί βουλεύοι·
 τῆς οἰκίης δέ, μὴ τροχοὺς σιδηρεῖους
 ἐν τοῖς θεμελίοις γεγονέναι, τόπους ἄλλους
 συνεξαμείβειν δεσπότησιν ἐκδήμοις. 15

LX.

Ζωμοῦ χύτρη μῦς ἐμπεσὼν ἀπωμάστω
 καὶ τῷ λίπει πνιγόμενος ἐκπνέων τ' ἤδη
 'βέβρωκα' φησί 'καὶ πέπωκα καὶ πάσης
 τρυφῆς πέπλησμαι· καιρός ἐστί μοι θνήσκειν.'

LIX. 10. Ego pro γ' ἀνθρώπου non sine fiducia κἀνθρώπου scripsi.
 12. Pro Athoa lectione βλέπειτο τὸν Gitlbaueri conjecturam βλέπει τὸ
 τοῦ in textum incertus recepi. 14. Voculam δ' ante ἄλλους cum editore
 principe omisi ut ab aliquo male erudito suppositam. 15. E paraphrasis
 editores alium versum concoxerunt; ὡς τὸν πονηρὸν γείτον' ἦν ἂν ἐκφεύ-
 γειν Lachmannus, neque melius alii. Babrii verba, si revera aliquando
 extiterunt, sine dubio nemo redintegravit. Epimythium quoque alii alium
 in modum emendaverunt, sed οὐ φροντὶς 'Ἰπποκλείδῃ—

τί οὖν ὁ μῦθος φησιν ἐν διηγῇσει;
 πειρῶ τι ποιεῖν τὸν φθόνον μὴ κρίνειν.
 ἀρεστὸν ἀπλῶς οὐδέν ἐστι τῷ Μώμῳ.

LX. Fabula certe Babrio est digna, si non Babriana. Epimythium
 longe aliud—

τότ' ἂν λίχνος γένοιο μῦς ἐν ἀνθρώποις
 ἐὰν τὸ κατὰβλαπτον ἦδὲ μὴ παραιτήσῃ.

7. It would not be necessary to point out the idiomatic use of πέφυκε if Eberhard had not altered ἐχθραίνων to ἐχθραίνειν. The Greek synonyms signifying to hate are an interesting study. By the law of parsimony Attic prose abandoned ἐχθαίρω and στυγῶ, and retained μισῶ alone. Ἐχθραίνω is Xenophontean and late. Like all other verbs in -ρω, except αἶρω, εἶρω, and φθείρω, the form ἐχθαίρω was denied a perfect active. So was ἐχθραίνω, like

all other verbs in -αίνω. These same two classes of verbs rarely possess a perfect passive, and neither ἐχθαίρω nor ἐχθραίνω had that tense. That it does not occur in μισῶ shows that the Attics preferred a periphrasis.

10. ὡς ἂν βλέπων ἔτυπτε, see Goodwin, § 44, 3, note 1. The καί which I have imported into the following clause not only ejects τὸ γε τὸ πάγχρηστον, but betters the sense.

LX. 3. As ἔδω had not been alto-

LXI.

Ἦiei κυνηγὸς ἐξ ὄρους κυνηγήσας,
 ἦει δὲ γριπεὺς κύρτον ἰχθύων πλήσας.
 καὶ πῶς συνηβόλησαν οἱ δὺ' ἀλλήλοις,
 χῶ μὲν κυνηγὸς ἰχθύων ἀλιπλῶν,
 θήρην δ' ὁ γριπεὺς ἡρέτιζεν ἀγρείην, 5
 τὰ τ' εἶχον ἀντέδωκαν. εἶτα τὴν θήρην
 ἡμειβον αἰεί, δειπνα δ' εἶχον ἡδίῳ,
 ἕως τις αὐτοῖς εἶπεν· 'ἀλλὰ καὶ τούτων
 τὸ χρηστὸν ἐξολεῖτε τῇ συνηθείῃ,
 πάλιν δ' ἕκαστος ἂ πρὶν εἶχε ζητήσῃ.' 10

LXII.

Ἥμιονος ἀργῆς χιλὸν ἐσθίων φάτνης
 καὶ κριθιάσας ἐτρόχαζε κάφῳνει
 τένοντα σείων 'ἵππος ἐστὶ μοι μήτηρ,
 ἐγὼ δ' ἐκείνης οὐδὲν ἐν δρόμοις ἦττων.
 ἄφνω δ' ἐπαυσε τὸν δρόμον κατηφήσας. 5
 ὄνου γὰρ εὐθὺς πατρὸς ὦν ἀνεμνήσθη.

gether crushed in Attic by ἐσθίω, so βέβρωκα picked up the crumbs thrown to it by ἐδόξα. If there were shades of meaning between the terms, I for one do not care to discuss them.

4. **πέπλησμαι.** The rarity of this form is to be partly explained by the fact that in Attic at all events the old aorist *ἐνεπλήμην* supplied all the moods of *ἐμπέπλημαι* except the indicative.

LXI. 3. 'And as chance would have it the two men met.' The verb *συναβολέω* only occurs in this passage, although the Hesychian gloss *συνηβόλησεν*· *ἀπήντησεν* indicates that it appeared in some work now lost. Liddell and Scott make a strange slip in giving *συνηβολέω* as the present. The verb *ἀβολέω* is as naturally formed from *ἀβολος*, *thrown together* (*a* = *ἅμα*) as *συμβολέω* from *σύμβολος*, or *ἀντιβολέω* from *ἀντίβολος*, and though known to us only from Apollonius Rhodius and Callimachus, is undoubtedly much earlier than they. By Babrius' time the force of the *ἀ* was lost, and he was able to use *συναβολέω*.

6. **ἀντέδωκαν** has the same sense here as the Attic law-term *ἀντιδιδόναι* = *ἀντίδοσιν ποιῆσθαι*.

7. The plural *δεῖπνα* is not poetical, but is to be rendered as a plural, 'their dinners.'

LXII. 1. 'A mule eating fodder from a lazy crib.' There is no reason for the conjecture *ἀργός*. For the un-Attic feminine, see Phryn. p. 185. The Attic equivalents of *χιλός* and *χιλῶ* were *χόρτος* and *χορτάζω*. The distinction between *ἡμιονος* and *ὄρεως* as between *mulus* and *mula* (*hinmus*) is not always observed. Here, however, we have *ἡμιονος* properly used of the offspring of a mare and he-ass.

2. **κριθιάσας**, see Phryn. p. 155. Cp. Aristoph. *Vesp.* 1305:—ὥσπερ καθρύων ὀνίδιον εὐωχημένον | ἐνήλλετ' ἐσκήρτα 'πεπὸρδει κατεγέλα | κάτυπτε δὴ με νεανικῶς κτε.

4. **δρόμοις**, obs. pl. = *τῷ τρέχειν*.

5. **κατηφήσας.** Aristotle, *Anim. Hist.* 8, 24, 604, 12, mentions this as one of the indications of *νυμφῶν* in mares, and seemingly uses *κατωπιᾶν* as

LXIII.

Ἦν τις κατ' οἴκους ἀνδρὸς εὖσεβοῦς ἥρως
 ἔχων ἐν αὐλῇ τέμενος. ἔνθα δὲ θύων
 στέφων τε βωμοὺς καὶ καταβρέχων οἶνω
 προσηύχετ' αἰεὶ 'χαῖρε, φίλταθ' ἥρώων,
 καὶ τὸν σύνοικον ἀγαθὰ δαψιλῇ ποίει.' 5
 κἀκεῖνος αὐτῷ νυκτὸς ἐν μέσαις ὥραις
 'ἀγαθὸν μὲν' εἶπεν 'οὐδ' ἂν εἷς τις ἥρώων
 ὦ τῶν παράσχοι· ταῦτα τοὺς θεοὺς αἵτει·
 κακῶν δὲ πάντων ἅτε σύνεστιν ἀνθρώποις
 δοτῆρες ἡμεῖς. τοιγὰρ εἰ κακῶν χρήξεις, 10
 εὖχου· παρέξω πολλά, κὰν ἐν αἰτήσης.'

LXIV.

Ἦριζον ἐλάτῃ καὶ βάτος πρὸς ἀλλήλας.
 ἐλάτης δ' ἑαυτὴν πολλαχῶς ἐπαινούσης
 'καλὴ μὲν εἰμι καὶ τὸ μέτρον εὐμήκης,

LXIII. 7. Versui claudio Meinekius εἷς adiecit, an recte incertum. 8. G. Hermannum sequor, pro Athoa οὐτ' ἂν lectione vocativo ὦ τῶν scripto. 9. Qua de causa ἅτε σύνεστιν eruditi emendare voluerint, viro sobrio non liquet. Certe cum πᾶσιν ἔσμεν Gitlbauerus legit, facit mendam non movet. Attice non scripsit Babrius et in tali ἅτε non offendit lectori. Versum manifeste e Christiano epimythiasta profectum et ab editoribus male junctum fabulae ego removi—

πρὸς ταῦτα λοιπὸν αὐτὸς οἶδας ἂν θύσης.

a synonym. τὸ τε νυμφίαν καλούμενον, ἐν ᾧ συμβαίνει κατέχεσθαι ὅταν αὐλῇ τις, καὶ κατωπιᾶν· καὶ ὅταν ἀναβῇ τις τροχάξει, ἕως ἂν μέλλῃ κατὰ τινος θεῖν. κατηφεί δ' αἰεὶ κὰν λυττήσῃ. Just before he has described the conditions of τὸ κριθῖαν.

LXIII. 4. 'He would from time to time address him in prayer, "Hail, hero beloved, and work thy house-mate plenteous blessings." And in the mid-seasons of night the hero spake to him, "A blessing indeed no hero of us all can bestow." I have thought it more discreet to accept Meineke's and Hermann's conjectures in this passage than

to make a violent change. The corruption, however, lies much deeper, and perhaps

οὐ δύναιτ' ἂν ἥρώων
 οὐδεὶς παρασχεῖν

would most nearly approach the primitive reading.

12. In addition to the more cogent reasons for fathering this line upon an interpolator are the blunders οἶσθα, and ἂν θύσης for εἰ θύσεις, and πρὸς ταῦτα with an indicative.

LXIV. 3. τὸ μέτρον εὐμήκης, *lit.* 'as to the measure, tall.' In Greek of a good age the phrase, if used at all,

καὶ τῶν νεφῶν σύνοικος ὀρθίῃ φύω,
 στέγη τε μελάθρων εἰμὶ καὶ τρόπις πλοίων, 5
 δένδρων τοσούτων ἐκπρεπεστάτη πάντων,
 βάτος πρὸς αὐτὴν εἶπεν 'ἦν λάβρης μνήμην 7
 καὶ τῶν πελύκων τῶν αἰεὶ σε τεμνόντων, 9
 βάτος γενέσθαι καὶ σὺ μᾶλλον αἰρήσῃ.'

LXV.

Ἦριζε τεφρὴν γέρανος εὐφυεῖ ταῶ
 σείοντι χρυσᾶς πτέρυγας 'ἀλλ' ἐγὼ ταύταις'
 ἢ γέρανος εἶπεν 'ὦν σὺ τὴν χροὴν σκώπτεις,
 ἄστρον σύνεγγυς ἵπταμαί τε καὶ κράζω.
 σὺ δ' ὡς ἀλέκτωρ ταῖσδε ταῖς καταχρύσοις 5
 χαμαὶ πετερύσση' φησὶν 'οὐδ' ἄνω φαίνη.'

LXIV. 7. Post hunc versum exhibet Athous alium, alicui referendum qui voculae καὶ ante τῶν πελύκων positae suam vim adscribere nesciret—

τῶν πελέκεων τῶν αἰεὶ σε κοπτόντων,

in quo Fixius τε post πελέκεων addidit. Epimythium tibi habe—

ἅπας ὁ λαμπρὸς τῶν ἐλαττόνων μᾶλλον
 καὶ δόξαν ἔσχε χυπέμεινε κινδύνους.

LXV. Quantum mutata sit Athoa fabula a Babriana videre licet si quis fragmentum animadverterit a Suida sub γέρανος vocabulo servatum infra No. 142. Qua de causa ταῶ in ultima versus sede retinui. 4. Verba καὶ κράζω Gitlbauerus οὐκ ἄτερ μούσης in κἀκρίζω mutavit. Epimythium fabula ipsa etiam pejus—

θανμαστὸς εἶναι σὺν τρίβωνι βουλοίμην
 ἢ ζῆν ἀδόξως πλουσίᾳ σὺν ἐσθήτῃ.

would mean, 'Measure me and great is my stature.' In late Greek it may have that meaning, or else simply 'tall in stature.' Such difficulties are always presenting themselves in all Alexandrine and Byzantine ages, and really admit of no settlement. The Hermann School of Greek scholarship owed its transitory success to the fact that mankind in general will not believe in Attic precision of language.

4. τῶν νεφῶν σύνοικος. This substantial construction is occasionally

used even by the best writers, but the dative is the case regularly employed. In late writers φύω may be intransitive, not even meaning 'I put forth shoots,' but 'I grow.' Pseudo-Oppian. Cyneg. 2, 567, βένθεσιν αὐτόρρεκτα φύει καὶ ἀμήτορα φῶλα, | δστρεά τ' ἡπεδαῖα τ' ἀφύαι κτε.

LXV. 4. σύνεγγυς, a late and depraved use of the adverb, see Phryn. p. 119. For ἵπταμαι, see id. p. 373.

5. ἀλέκτωρ, see *supra*, Fab. 17, 1, note.

LXVI.

Θεῶν Προμηθεὺς ἦν τις ἀλλὰ τῶν πρώτων.
 τοῦτον πλάσασθαί φασι δεσπότην ζῶων
 ἄνθρωπον ἐκ γῆς, ἐκ δὲ τοῦ δύω πήρας
 κρεμάσαι φέροντα πᾶσι τῶν ἐν ἀνθρώποις
 κακῶν γέμουσας, τὴν πρόσω μὲν ὀθνεῖων,
 ἰδίων δὲ τὴν ὀπισθεν ἥτις ἦν μείζων.
 διό μοι δοκοῦσι συμφορὰς μὲν ἀλλήλων
 βλέπειν ἀκριβῶς, ἀγνοεῖν δὲ τὰς οἴκοι.

5

LXVII.

Θήρης ὄναγρος καὶ λέων ἐκοινώνουν,
 ἀλκῇ μὲν ὁ λέων, ὁ δ' ὄνος ἐν ποσὶν κρείσσων.
 ἐπεὶ δὲ λείην ἔσχον ἄφθονον ζῶων,
 ὁ λέων μερίζει, καὶ τίθησι τρεῖς μοίρας,

LXVI. 4. Fabulam ex codice edidi nisi quod quarto in versu πᾶσι pro φασι cum Gitlbauero scripsi, et in sexto δὲ τὴν ὀπισθεν ἥτις ἦν μείζων pro δ' ὀπισθεν ἥτις ἦν πολὺ μείζων cum Fixio et aliis dedi. Manet mihi tamen in incerto quatenus φασί iteratum debeat in seriore reprehendi. Minus recte Eberhardus de duobus ultimis versibus dubitat. Longe alii sunt quam quos epimythiasta concoquere solet et cum Fab. 57, 12-14, comparari debent.

LXVI. 3. ἐκ δὲ τοῦ. For this collocation and the usage of the article, cp. Aesch. Eum. 693:—ἐνθεν ἔστ' ἐπώνυμος | πέτρα πάγος τ' Ἀρείος· ἐν δὲ τῷ σέβας | κτλ. Meineke's conjecture, ἐκδέτους, is grotesque, and, what is worse, uncalled for. The following φέροντα is idiomatic, and Lachmann's conjecture, τένοντος, unnecessary and palaeographically impossible.

4. If πᾶσι is right, then κακῶν was preferred to κακοῖς to avoid confusion with ἀνθρώποις.

6. ἥτις. We should expect ἥπερ here; but in a late writer it would be too fanciful to press the meaning of ἥτις, and to say that it suggests its size as a reason for hanging the wallet behind.

F

LXVII. 1. For late forms like ὄναγρος, see Phryn. p. 476.

2. Editors have fallen foul of this simple and straightforward line. The omission of ὦν is not rare even in Attic, and the presence of the preposition only in the second clause, though belonging to both, is too well known to require illustration. For ἐν with κρείσσων we may compare 62, 4, ἐν ὁρόμοις ἤττων.

3. ἐπεὶ δὲ λείην ἔσχον. It is strange that editors have wrongly corrected εἶχον into ἔσχον so often in Babrius, and not done so in this, the only passage in which such a correction would have been just. As a matter of fact the Athoan codex has been hitherto cited incorrectly, and really exhibits the necessary aorist.

καὶ 'τὴν μὲν αὐτός' φησί 'λήψομαι πρώτην. 5
 βασιλεὺς γάρ εἰμι· λήψομαι δὲ καί κεινὴν
 ὡς ἐξ ἴσου κοινωνός. ἡ τρίτη δ' αὕτη
 κακόν τι δώσει μὴ θέλοντί σοι φεύγειν.'

LXVIII.

Θεοῖς Ἀπόλλων ἔλεγε μακρὰ τοξεύων,
 'οὐκ ἂν βάλοι τις πλείον † οὐδὲ τοξεύσει.'
 ὁ Ζεὺς δὲ παίζων ἡρίδαινε τῷ Φοῖβῳ.
 'Ερμῆς δ' ἔσειεν Ἄρεος ἐν κυνῇ κλήρους.
 λαχὼν δ' ὁ Φοῖβος τόξ' ἔρυσσε κυκλώσας 5

LXVII. 5. Ex tetrastichis πρώτην pro Athoo πρώτος restituui, duce Eberhardo. Epimythium accipe—

μέτρει σεαυτόν· πρᾶγμα μὴδὲν ἀνθρώπῳ
 δυνατωτέρῳ σὺναπτε μὴδὲ κοινώνει.

LXVIII. 2. Versui mederi non valeo. Aut in τοξεύων aut τοξεύσει vitium latet. Si cum aliquot editoribus τοξεύσαι legeris, multum non proficies, minus si τοξεύων cum Gitlbauero in δοξάζων mutaveris. 5. Hic etiam pravissime Athous—

λαχὼν δ' ὁ Φοῖβος χρυσέην τε κυκλώσας
 τόξοιο νευρὴν ὀξέως ἀφείς πρώτος
 τὸ βέλος ἐπηξεν,

minus prave Vaticanus—

λαχὼν δὲ Φοῖβος τὸ τόξον ἐκκυκλώσας
 τὸ βέλος ἐπηξεν.

Vitia satis nota scribarum uterque codex exhibet—Athoa culpa ex τόξ' ἔρυσσε orta est, verbo χρυσέην pro veris litteris paene oblitis lecto, et postea toto versu addito ut χρυσέην aliquid daret cum quo congrueret. Mea fiducia Babrio ipsius verba reddidi.

5. τὴν μὲν αὐτός λήψομαι πρώτην, 'the first I shall take to myself.' The Athoan reading could mean nothing but 'I shall be the first to take the one to myself'; and this inadequacy, if not absurdity, of signification, combined with the metrical fault in πρώτος, makes the reading πρώτην absolutely certain.

LXVIII. 2. The sense demanded is, 'No one will send a bolt further than

I—at all events from a bow,' there being a sly hit at Διὸς βέλη. It is tempting to read οὐ γὰρ τοξεύων with hyperbaton of γὰρ, but I remember no instance of a hyperbatic γὰρ following the negative. It should be remembered that τοξεύσει may be the dative of a substantive.

5. It is needless to point out the absurdity of the Athoan reading. A golden string, and that string in shoot-

τὸ βέλος τ' ἔπηξεν ἐντὸς Ἑσπέρου κήπων.
ὁ Ζεὺς δὲ διαβὰς ταὐτὸ μέτρον εἰστήκει,
καὶ 'ποῦ βάλω, παῖ;' φησὶν 'οὐκ ἔχω χώρην.'
τόξον δὲ νίκην ἔλαβε μηδὲ τοξεύσας.

LXIX.

Θάμνου λαγῶν δασυπόδην ἀναστήσας
κύων τις ἐδίωκ' οὐκ ἄπειρος ἀγρεύειν,
δρόμῳ δ' ἐλείφθη· καὶ τις αἰπόλος σκώπτων·
'ὁ πηλίκος σου' φησὶν 'εὐρέθη θάσσων.'
ὁ δ' εἶπεν 'ἄλλως ἄλλον ἀρπάσαι σπεύδων 5
τρήχει τις, ἄλλως δ' αὐτὸν ἐκ κακοῦ σώζων.'

LXIX. 1. Ahrensius δασυπόδην pro Athoo δασύπουν recte restituit. 2. Dedi κύων τις ἐδίωκ' sed minus fidenter, quia munere eodem atque τις alia verba fungi possunt, ut Seidler *μέν* et Hochii *ποτ'*. Culpa manifesta κύων ἐδίωκεν Athous exhibet. Certe, vocula post κύων elapsa, in posteriore sede syllaba accessit, sed vocula elapsa, quis? 6. Editores αὐτὸν pro Athoo ἄλλον. Scholiasta in Thucydidem, 4, 92, hunc locum cum citat vitiauit neque hanc mendam omisit.

ing forming the arc of a circle! Add to this the metrical fault in *πρῶτος*, and the spuriousness of the rejected line is demonstrated, even apart from the evidence of the Vatican codex, to which I should be loth to attach weight. The unaugmented Homeric form *ἔρυσσε* is quite in keeping with the Babrian diction.

6. ἐντὸς Ἑσπέρου κήπων, 'inside the Gardens of the West.' The phrase is as indefinite as 'over the Mountains of the Moon,' except that the writer intended it as the extreme western limit of the world. Even then the distance of the arrow-flight is not given, as the place in which the gods were is not mentioned. Probably Olympus—the Homeric Olympus in Thessaly—is intended as the scene of the dispute. It would be idle here to reproduce the confusions and contradictions of the ancients themselves as to the Hesperides, the Gardens of the Hesperides, the Gardens of the West, the Islands of the West, and the Islands of the Blest. It would be less futile to discuss

the whereabouts of the Mountains of the Moon.

7. διαβὰς ταὐτὸ μέτρον. To readers of Nonnus this notion of Zeus is familiar, cp. Dionys. 7, 312:—

ἀστερόεν τότε δῶμα παρέστιχεν αἰθέριος
Ζεὺς
εἰς Σεμέλης ὑμέναιον, ἀτεκμάρτῳ δὲ
πεδίῳ
ἄλμα θορῶν πρώτιστον ὅλην παρεμέτρεε
ταρσῷ
ἀτραπὸν ἡερίην· τὸ δὲ δεύτερον ἕκετο
Θήβην
ὥς πτερὸν ἢ νόημα κτε.

LXIX. 1. δασυπόδην. Eberhard gives a list of similar forms, *ὠκυπόδης*, *αἰγιπόδης*, *ἀελλοπόδης*, *ἀερσιπόδης*, *ἀκαμαντοπόδης*, *ἀργιπόδης*, *εἰλιπόδης*, *ὀρθοπόδης*, *πουλυπόδης*, *ψυιπόδης*. The three words *τριπόδης*, *ἑπταπόδης*, and *ὀκταπόδης*, occur in one passage of Hesiod (Op. 423-425), meaning 'three-feet-, seven-feet-, eight-feet-long.' Homer has *ἑπταπόδης θρήνυς*, 'with seven legs,' and Nonnus *ὀκταπόδης*, 'with eight feet.' For either meaning the only *Attic* forms

LXX.

Θεῶν γαμοῦντων ὡς ἕκαστος ἐξεύχθη,
 Ἄρης ἔγημεν Ὑβριν ἐσχάτῳ κλήρῳ·
 ταύτης περισσῶς ὡς λέγουσιν ἡράσθη,
 ἔπεται δὲ ταύτῃ πανταχοῦ βαδιζούσῃ.

LXXI.

Ἰδὼν γεωργὸς νῆα ναυτίλων πλήρη
 βάπτουσαν ἤδη κύμα κυρτὸν ἐκ πρῶρης,

LXX. Fabulam manifeste corruptam et fortasse insanabilem liberius tractavi. In codice Athoo versus octo se praestant, quorum tres ultimi epimythiastae referendi sunt—

Θεῶν γαμοῦντων ὡς ἕκαστος ἐξεύχθη
 παρῇν ἐφ' ἅπασι Πόλεμος ἐκάστῳ κλήρῳ
 Ὑβριν δὲ γήμας ἦν ἄρης κατειλήφει ἄρης
 ταύτης περισσῶς ὡς λέγουσιν ἡράσθη,
 ἔπεται δὲ ταύτῃ πανταχοῦ βαδιζούσῃ.
 μὴ γοῦν ἔθνη που μὴ πόλεις τας ἀνθρώπων
 ὕβρις ἐπελθοι προσγελῶσα τοῖς δῆμοις,
 ἐπεὶ μετ' αὐτὴν πόλεμος εὐθέως ἦξει.

Talia medendo aegrescunt ; scalpello egent. Fabula primo longior, deinde in tetrastichon decurtata, tandem in quinque versus vitii producta est. Dittographiae pravissimae signa non latent : παρην, αρης, αρης, εκαστος, εκαστω, αρης κατειληφει. Si cui mea non placent, ecce eruditorum tentamina. ἐφ' ἅπασι Πόλεμος ἐσχάτῳ παρῇν κλήρῳ, Ὑβριν δὲ γήμας ἦν ἄρ' ὕστατ' εἰλήφει, ἦν μόνῃν κατειλήφει, ἦν πάρος κατειλήφει et alia. Quot editores tot conjecturae, neque ipse editoris officio deesse volui.

LXXI. 2. Pro Athoo πρώτης cum Duebnero πρόρης scripsi.

were ἐπάπους, ὀκτώπους, etc. As a rule the -δης forms are late, but there are secure enough instances in Hesiod and Homer to prove wrong the explanation of Οἰδιπόδης as a patronymic. It is only a bye-form of Οἰδῖπους.

LXXI. 2. βάπτουσαν . . κύμα. Such a use of βάπτω is unexampled, although other passages show how it arose. The verbs βάπτω and βαπτίζω acquired in late Greek the sense of *drawing* liquids, and could be used with an accusative

of the liquid drawn and a dative of the vessel employed. Theocr. 5, 127, ἂ παῖς ἀνθ' ὕδατος τᾷ κάλπιδι κηρία βάψαι, where a scholiast has the true gloss ἀντλήσαι. Eratosthenes ap. Athen. xi. 482 B, ἀποσπείσαντες τοῖς θεοῖς ἐκ τῆς φιάλης, ψνοχόουν ἐφεξῆς, τὸν νεοκράτα βάπτοντες τῷ κυμβίῳ. Nicander, Alexipharmaca, 514, αὐτὴν ἅλα βάπτε. This sense, if not really Attic, was very nearly reached in some passages. The Hesychian gloss, βαπτάν'

‘ὦ πέλαγος’ εἶπεν ‘εἴθε μήποτ’ ἐπλεύσθης,
 ἀνηλεὲς στοιχεῖον, ἐχθρὸν ἀνθρώποις.’
 ἤκουε δ’ ἡ θάλασσα, καὶ γυναικείην 5
 λαβοῦσα φωνὴν εἶπε ‘μή με βλασφήμει·
 ἐγὼ γὰρ ὑμῖν οὐδὲν αἰτίη τούτων,
 ἄνεμοι δὲ πάντως, ὧν ἐγὼ μέση κεῖμαι.
 τούτων δὲ χωρὶς ἦν ἴδης με καὶ πλεύσης,
 ἐρεῖς με τῆς σῆς ἡπιωτέρεην γαίης.’ 10

LXXII.

Ἰρίς ποτ’ οὐρανοῖο πορφυρῇ κῆρυξ
 πτηνοῖσι κάλλους εἶπεν ἐν θεῶν οἴκοις

8. Baitero duce, Athoum πάντες in πάντως mutavi. Epimythium plus solito claudicat—

ὅτι πολλὰ χρηστὰ πράγμαθ’ αἱ κακαὶ φύσεις
 τρέπουσιν εἰς τὸ χεῖρον ὡς δοκεῖν φαῦλα.

LXXII. 2. Duebnerum fidenter secutus sum, οὐρανοῖο pro Athoo οὐρανοῦ substituto.

ἀντλουμένην, refers to Eurip. Hipp.
 123—

βαπτὰν κάλπισι ῥυτὰν
 παγὰν προίεῖσα κρημνῶν·

but the scholiast from whom it was taken read into the word too much of his own age; and although in strict grammar the construction βάπτειν κάλπιδας εἰς ὕδωρ could not give rise to ὕδωρ βαπτὸν κάλπισι, still the βαπτὰν κάλπισι παγὰν of Euripides has as much to do with that as with βάπτειν ὕδωρ κάλπισι. The constructions of these verbals is often very vague in poetry, and when ριπτὸς μόρος and others like it can be elucidated by strict rules of grammar, it will be time to insist upon taking βαπτὰν κάλπισι as an early instance of βάπτω, *drau*. In Eur. Hec. 610, often cited for this sense, the ordinary signification is demanded, and the lines of Antiphanes cited by Athenaeus, iii. 123 C, κατασκεδῶ, νῆ τὴν φίλην Δήμητρα, τὴν μεγίστην | ἀρύταιναν ἰμῶν ἐκ μέσου βάφασα τοῦ λέβητος |

ζέοντος ὕδατος, may be translated almost equally well by keeping to the recognised Attic meaning of βάπτω.

In the present line of Babrius, however, we encounter not only the late sense of *drau*, but a further extension still. The ship is represented as taking in the arched waves at the bows. ἐκ πῶρης = πῶραθεν, like ἐκ νώτου, ἐκ πλαγίου, ἐκ τοῦ ὀπισθεν, etc.

3. ἐπλεύσθης. Although the passive of πλέω is extremely rare in Attic, it could be used in this way. Demosthenes has πλοῦς πεπλευσμένος, and θάλαττα ἐπλεύσθη was doubtless possible also.

8. ἄνεμοι δὲ πάντως. Here as elsewhere Giltbauer mistakes the paraphrase, and in giving the Bodleian οἱ ἐκταράσσοντές με ἄνεμοι as his authority for the conjecture ἄνεμοι δ’ ἐλῶντες, has not observed that ἐκταράσσοντες is really the paraphrase of ὧν ἐγὼ μέση κεῖμαι.

LXXII. 2. Here εἶπεν has the construction of ἀνείπεν.

ἀγῶνα κείσθαι· πᾶσι δ' εὐθύς ἠκούσθη,
 καὶ πάντα θεῖον ἔσχεν ἥμερος δῶρων.
 ἔσταζε πέτρης αἰγὶ δυσβάτου κρήνη, 5
 καὶ θερινὸν ὕδωρ καὶ διανγὲς εἰστήκει·
 πάντων δ' ἐπ' αὐτὸ φῦλον ἦλθεν ὀρνίθων,
 πρόσωπα δ' αὐτῶν ἐξέλουε καὶ κνήμας,
 ἔσειε ταρσοὺς, ἐκτένιζε τὰς χαίτας.
 ἦλθεν δ' ἐκείνην καὶ κολοῖος εἰς κρήνην, 10
 γέρων, κορώνης υἱός, ἄλλο δ' ἐξ ἄλλου
 πτερὸν καθύγρων ἐντὸς ἰρμόσας ὥμων,
 μόνος τὰ πάντων ποικίλως ἐκοσμήθη,
 καὶ πρὸς θεοὺς ἦϊξεν αἰετοῦ κρείσσων.
 ὁ Ζεὺς δ' ἐθάμβει καὶ παρῆχε τὴν νίκην, 15
 εἰ μὴ χελιδὼν αὐτόν, ὥς Ἀθηναίη,
 ἦλεγξεν ἐλκύσασα τὸ πτερὸν πρώτη,
 τὰ τ' ἄλλ' ὁμοίως καὶ κολοῖος ἐγνώσθη.

4. Restituit Duebnerus pro Athoo θεῖον ἔσχεν ἥμερον ζῶων. 17. Hunc post versum habet Athous codex alios quatuor, quorum nullum est in paraphrasis vestigium, manifesta fraudis indicia prae se ferentes—

ὁ δ' εἶπεν αὐτῇ 'μή με συκοφαντήσης'
 τὸν δ' ἄρα τρυγῶν ἐσπάραττε καὶ κίχλα
 καὶ κίσσα καὶ κορύδαλλος οὖν τάφοις παίζων
 χῶ νήπιος δ' ἔφηβος ὀρνέων ἱρηξ.

Talia sarcire non placet, neque epimythium laudo—

ὦ παῖ, σεαυτὸν κόσμον οἰκεῖον κόσμει·
 τοῖς ἐτέρων γὰρ ἐμπρέπων τούτων στειρηθήσῃ.

4. ἔσχεν ἥμερος. Here the aorist is really required, and the codex presents it.

5. 'A spring trickled from a rock which a goat could scarce climb, and the water lay summer-like and clear.' Some editors would change θερινόν, but the word is natural and used in a sense quite legitimate. Εἰστήκει has the sense of the more common καθεῖσθαι.

8. Eberhard would exhibit the Attic imperfect by reading the impossible ἐξέλου τε καὶ, but in Babrius ἐξέλουε is not offensive. For the Attic forms of λούειν see Phryn. p. 274.

11. κορώνης υἱός, see *supra*, Fab. 46, 8.

16. This is a parody on the Homeric metamorphosis of Athene into a swallow, and not due to confusion in the mind of the writer. 'The swallow making herself out to be Athene,' i.e. 'in the guise of Athene.'

17. ἔλκύσασα—the true Attic form of the aorist. The verbs ἔλκω and ἔρπω coincide in the peculiarity of having a present and future—ἔλκω, ἔλξω, ἔρπω, ἔρψω, but an aorist—εἵλκυσσα, εἴρηνυσα. Forms like ἐλκύω, ἐρπύω, are as incorrect as are εἵλξα, ἤλξα, εἴρψα, or ἤρψα. The verdict of Aristophanes alone is conclusive—ἔλκω, Nub. 12, 18; Pax, 470; ἔλκεις, Thesm. 618; Eccl. 1037, 1050; διέλκεις, Thesm. 648; ἔλκει, Nub.

LXXIII.

Ἴκτινος ἄλλην ὀξέην εἶχε κλαγγήν
ἵππου δ' ἀκούσας χρεματίσαντος εὐφώνως,
μιμούμενος τὸν ἵππον οὔτε τὴν κρείττω
φωνὴν θελήσας ἔσχευ οὔτε τὴν πρώτην.

LXXIV.

Ἴππος τε καὶ βοῦς καὶ κύων ὑπὸ ψύχους
κάμνοντες ἦλθον οἰκίην ἐς ἀνθρώπου.
κάκεινος αὐτοῖς τὰς θύρας ἀναπλώσας
παρήγεν ἔνδον καὶ παρ' ἐστίῃ θάλλψας
πυρὸς γεμούσῃ παρετίθει τι τῶν ὄντων, 5
κριθὰς μὲν ἵππῳ, λάθυρα δ' ἐργάτῃ ταύρῳ.
ὁ κύων † γὰρ αὐτῷ συντράπεζος εἰστήκει.

LXXIII. Fabellam plane a tetrastichista decurtatam et depravatam editores frustra emendare tentaverunt. Desperare et in luto relinquere satius est.

LXXIV. 7. De vocabulo γὰρ dubito, sed neque Eberhardi δ' ἄρ', neque Gitlbaueri παρ' satis placet.

233, 235; Vesp. 694: ἀνέλκει, Vesp. 568: ἔλκετε, Pax, 504: ἔλκουσι, Pax, 464, 478, 481; Lys. 727: ἐξέλκουσι, Nub. 713; Pax, 511: ἔλκης, Eq. 366: ἔλκωσι, Lys. 161; Eccl. 259: ἔλκε, Eq. 107: ὑφελκε, Vesp. 187; Av. 365: ἔλκετε, Pax, 469: ἀφέλκετε, Ach. 1005; Pax, 427: ἔλκειν, Av. 443; Eccl. 1020: παρέλκειν, Pax, 1306: καθελκείν, Eccl. 197: ἔλκοντε, Eccl. 1087: ἔλκοντες, Lys. 1073: διέλκων, Pax, 1131: ἔλκομαι, Eccl. 1066: ὑφέλκομαι, Eccl. 319: ἐλκοίμην, Eq. 772: ἔλκοιστο, Pax, 452: ἐλκόμενος, Nub. 1004; Eccl. 1094: ἐλκόμενον, Eccl. 1055: εἴλκον, Eq. 665; Vesp. 793; Pax, 475: καθείλκετε, Ach. 544: ἔλξω, Eq. 710, 711: ἔλξεί, Plut. 955: ἔλξετε, Lys. 459: ἀφέλξομεν, Pax, 361: ἐξέλξω—a certain emendation of Porson's for ἐξελέγξω or ἐξελῶ in Eq. 365.

On the other hand, in the aorist are found—εἴλκυσεν, Nub. 540: παρείλκυσεν, Nub. 553: διελκύσας, Plut. 1036: συνέλκυσον, Pax, 416: ἐλκύσαι,

Pax, 295, 315, 506: ἀνελκύσαι, Pax, 307: εἰσελκύσας, Ach. 379: ἀνελκύσας, Ach. 687: καθελκύσας, Eq. 1315: συνέλκύσας, Nub. 585: ἀφελκύσωμαι, Ach. 1120. The other tenses follow the aorist, not the present and future. εἴλκυκα, εἴλκυμαι, εἴλκυσθην; but the verbal has both forms—ἐλκτεός as well as ἐλκυστεός—a fact which may be compared with the co-existence of *θρεκτέον* and *δραμητέον*, *άλωτός* and *αἰρετός*, and others. The simple *ἔρπω* was not a pure Attic word (see Phryn. p. 50), but its compounds were in use—ἀνέρπω, ἐξέρπω, ἐφέρπω, καθέρπω, παρέρπω, προσέρπω; while *ἔρπω*, *ἀφέρπω*, *διέρπω*, and *ὑφέρπω*, are met with in tragedy. In no case do we find the analogy with *ἔλκω* contravened, except that the perfect does not occur. But even *εἴλκυκα*, which belongs to a verb in much more frequent use, has barely escaped oblivion, and there is little doubt that *εἴρπυκα* is a legitimate form.

ξενίης δ' ἀμοιβὴν ἀντέδωκαν ἀνθρώπων
 μερίσαντες αὐτῷ τῶν ἐτῶν ἀφ' ὧν ἔζων,
 ὁ μὲν ἵππος εὐθύ· διόπερ ἐν χρόνοις πρώτοις 10
 ἕκαστος ἡμῶν γαυρὸς ἐστι τὴν γνῶμην·
 ὁ δὲ βοῦς μετ' αὐτόν· διόπερ εἰς μέσους ἦκων
 μοχθεῖ φίλεργός τ' ἐστὶν ὄλβον ἀθροίζων.
 ὁ κύων δ' ἔδωκε, φασί, τοὺς τελευταίους·
 διὸ δυσκολαίνει, Βράγχε, πᾶς ὁ γηράσας 15
 καὶ τὸν διδόντα τὴν τροφὴν μόνον σαίνει,
 αἰεὶ δ' ὑλακτεῖ καὶ ξένοισιν οὐ χαίρει.

LXXV.

Ἰατρὸς ἦν ἄτεχνος. οὗτος ἀρρώστῳ
 (πάντων λεγόντων 'μὴ δέδιχθι, σωθήσῃ·

LXXV. Fabulam in Athoo codice valde corruptam ex paraphrasi Bodleianâ restitui. 2. Verbum δέδιχθι non sine fiducia scripsi, Otto Schneidero duce, qui apud Nicandrum (Alexiph. 443) eandem formam ex

LXXIV. 9. 'Giving him a share in the years of their life.' *Lit.* 'the years on which they lived.' The years are regarded as the basis of their life, a point of view required to give the fable point. A man's early life is generous and high spirited because it is composed of the years with which the horse presented him, and so with its other portions. The conjecture ἐθῶν misses the point, and τῶν ἐτῶν ἐφ' ὧν ἔζων is impossible.

10. It would be easy to read εὐθύς, but in late Greek like the Babrian such emendations are unwarranted, see Phryn. p. 222. ἐν χρόνοις πρώτοις, 'at the beginning of his life.' In Attic proper the plural number of χρόνος is very rare except in phrases like κατὰ τούτους τοὺς χρόνους, ἐν τούτοις τοῖς χρόνοις, etc., in which the plural adds to the notion of indefiniteness. In tragedy it is more rare still, although in Sophocles it is twice met with in the sense of *periods* (O. R. 561 and 1137), —a usage also found in prose, Plato, Legg. 798 B. In Thue. 1, 97, it means *dates*.

15. πᾶς ὁ γηράσας, 'every one that groweth old.' Moeris, whom Thomas

Magister follows, is wrong in preferring γηρᾶναι to γηρᾶσαι, as the aorist of γηράσκω. The former is an old form occurring in tragedy, but never in comedy or prose, as ἐγήρασαν, κατεγήρασαν, are proved by γηράσαντι in Plato, Legg. 958 D, and καταγηράσω (subj.) in id. Symp. 216 A, to belong to the weak aorist. That Aeschylus could give ἐγήρασα a transitive meaning I do not believe, and am inclined to think Supp. 894 corrupt, οὐ γάρ μ' ἔθρεψαν οὐδ' ἐγήρασαν τροφῇ. If ὁ θεὸς με γηράσκει is Greek, then anything may be. The correction to οὐδ' ἐγήρας' ἐν τροφῇ is simple, and gives an equally good sense. The true accent of the strong infinitive of tragedy is γηρᾶναι, not γηράναι, if βιώναι is right and not βιώναι, ἀποδράναι and not ἀποδράναι, etc. etc. It would be unnecessary to state this had not W. Dindorf edited γηρᾶναι, and defended it in the Paris Thesaurus, 3, 609. The abundance of his work has given his name a predominance to which, if linguistic tact and careful scholarship are of value, it has little right.

LXXV. 2. There can really be no question about the restoration of δέδιχθι in this passage, especially when the

πάθος μὲν ἐστι χρόνιον, ἀλλ' ἔση ῥάων)
 'ἀπατῶ σε' φησὶν 'οὐδέν, οὐδ' ἐνεδρεύω·
 ἔτοιμα δεῖ σε πάντ' ἔχειν· ἀποθνήσκεις·
 τὴν αὖριον γὰρ μακρὸν οὐχ ὑπερβήσῃ.' 5

codice restituit. Hic vero Athous codex δέδειθι nunc exhibet; at tamen literae ε et ει incertae sunt, recentiore atramento obductae, et eadem, quaecunque sint, a primo scriba super alias erasas ductae esse videntur. 3. Post tertium versum omnia turbat codex—

ὁ δ' ἀτεχνῆς ἰατρὸς εἶπεν εἰσβαίνων 4
 'ἔτοιμα δεῖ σε πάντ' ἔχειν· ἀποθνήσκεις· 5
 οὐκ ἐξάπατῶ σε' φησὶν 'οὐδ' ἐνεδρεύω, 6
 τὴν αὖριον γὰρ τὸ μακρὸν οὐχ ὑπερβήσῃ. 7

Ex iis primum interpolavit aliquis, cui parenthesis turbas dedit, ipse turbas daturus. Hoc enim facto, justum duum versuum proximorum ordinem mutare necesse fuit. 4. Ita codicis verba transposui ut lex Babriana metrica servetur. Vitium forsitan altius latet, versu decimo quinto collato, sed Mendelsohni ἐγὼ οὐ πλανῶ nemini placebit. 6. Ex versu articulum τὸ fidenter extruxi. Si emendare est errare, tum emendator fit Mendelsohnus, τλήμον pro τὸ μακρὸν scripto.

order of the words has not preserved the chi even in Hesychius, in whose lexicon the gloss

δέδειθι· εὐλαβοῦ, φοβοῦ

stands between δεδίσσεσθαι and δεδμάων. True, it is a spurious form, but a form produced in a semi-legitimate way. No perfect in -κα forms any imperative at all in classical Greek, and consequently δέδοικα should have none. But δέδειχθι is the outcome of applying to perfects of this class the rules which produced the true classical imperatives, the vowel change being the same as in ἴσθι from οἶδα, and πέπισθι from πέποιθα. Similarly δέιδιθι is not really the imperative of δέιδια, but of δέιδοια, which, by regular loss of the intervocalic vowel, affords δέιδω (through δέιδοια, which is perhaps the true Homeric form). δέιδοια : δέιδιθι :: οἶδα : ἴσθι :: πέποιθα : πέπισθι :: δέδοικα : δέδειχθι. So also δέιδοια gave the plural δέιδιμεν, and ἔοικα εἴξασι, and the same vowel change produced ἦκει, the Aristophanic past of ἔοικα corresponding to the Homeric passive ἦκτο :—

ἔοικα : (ἦκ-ε(ν)), ἦκειω
 ἦκ-το, (ἦκτο).

3. This sense of ῥάδιος is confined to

the comparative, Greek thus agreeing with English. The corresponding verb ῥάξω must therefore be referred to ῥάων, not to ῥάδιος. There are in classical Greek eight verbs formed from adjectives in the comparative degree—ἐλασσώω, ἡσσάομαι, μειώω, νωτερίζω, πλεονάζω, προτερέω, ῥάξω, and ὑστερέω; and three from adjectives in the superlative—ἀγχιστεύω, ἀριστεύω, and καλλιστεύω; for λωτίζω, with its compound ἀπολωτίζω, is from λωτός, not λώστος. Notwithstanding the gloss of Hesychius,

ῥάϊσαι· τρισηλλάβως Ἀττικοί,

I have written ῥάξεν, not ῥαῖξεν, as the tendency to write the word with the dieresis is proved by another gloss of the same lexicographer, where, although the order of the words calls for ῥάξεν (between ῥαδ and ῥάξεν), ῥαῖσας is presented by the manuscripts. In Attic, at all events, ῥάξεν (i.e. ῥάιξεν, not ῥαῖξεν) was the true form.

6. There is no more difficulty in μακρὸν applied to time here than in its corresponding local use in Fab. 12. 1, *supra*. It is not classical, but in late Greek like the Babrian passes well enough. 'You will not long survive the morrow.'

ταῦτ' εἶπε, καὶ τὸ λοιπὸν οὐκέτ' εἰσῆει.
 χρόνῳ δ' ἐκεῖνος ἐκ νόσων ἀνασφήλας,
 προῆλθεν ὡχρός, τοῖς ποσὶν μόλις βαίνων.
 ὁ δ' ἰατρὸς αὐτῷ 'χαῖρ' ἔφη συναντήσας, 10
 καὶ πῶς ἔχουσιν οἱ κάτω διηρώτα.
 κἀκεῖνος εἶπεν ἡρεμοῦσι τῆς Δήθης
 πίνοντες. ἡ Κόρη δὲ χῶ μέγας Πλούτων
 πρόφην ἰατροῖς δεινὰ πᾶσιν ἡπείλουν
 ὅτι τοὺς νοσοῦντας οὐκ ἐῷσ' ἀποθνήσκειν. 15
 ἀνέγραφον δὲ πάντας, ἐν δὲ τοῖς πρώτοις
 καὶ σὲ γράφειν ἔμελλον· ἀλλ' ἐγὼ δείςας
 εὐθύς προσῆλθον ἡψάμην τε τῶν σκήπτρων,
 κἀπώμασ' αὐτοῖς ὅτι σὺ ταῖς ἀληθείαις
 ἰατρὸς οὐκ εἶ καὶ μάτην διεβλήθης.' 20

LXXVI.

Ἴππεὺς τὸν ἵππον ἄχρι μὲν συνειστῆκει
 ὁ πόλεμος, ἐκρίθιζε, κᾶτρεφεν χόρτῳ,
 παραστάτην γενναῖον ἐν μάχαις κρίνων·
 ἐπεὶ δ' ἐπαύσατ', ἦν δὲ λοιπὸν εἰρήνη
 καὶ μισθὸν ἵππεὺς οὐκέτ' εἶχεν ἐκ δήμου, 5
 τότε ἐκεῖνος ἵππος πολλακίς μὲν ἐξ ὕλης

15. Ex paraphrasi recepit Gitlbauerus : vix recte Athous—

ἐπὶ τῷ θεραπεύειν τοὺς νοσοῦντας ἀνθρώπων.

11. This line could in Attic have only one meaning—"put the question, "How are the folks below?" In late Greek we may write it either so, καὶ 'πῶς ἔχουσιν οἱ κάτω' διηρώτα, or, as in the text, take it as equivalent to the Attic ὅπως . . . κάτω.

13. There is no reason for preferring **πινόντες** till it can be proved that the dead could only drink of the waters of Lethé once.

19. The phrase **ταῖς ἀληθείαις** in place of the classical singular is often met with in late authors. Polybius, 10, 40, 5, βασιλικὸς μὲν ἔφη βούλεσθαι καὶ λέγεσθαι παρὰ πᾶσι καὶ ταῖς ἀληθείαις

ὑπάρχειν. Galenus, v. 393, ταῖς δ' ἀληθείαις οὐδὲν αὐτῶν οὕτω γίγνεται καθάπερ καὶ ὁ θεότατος Ἱπποκράτης εἶπεν· ἡμῖν μὲν αὐτόματον, ἐπεῖ (sic Cobet, αἰτίαι MSS.) δ' οὐκ αὐτόματον. The earliest instance extant is probably one from Philemon—εἰ ταῖς ἀληθείαισιν οἱ τεθνηκότες αἰσθῆσιν εἶχον κτε. It is of a piece with the late use of the plural generally. Συναγ. λέξεων χρησίμων, p. 376, 4, Ἀληθὴ καὶ τὰς ἀληθείας πλεθυντικῶς λέγουσι. Μένανδρος Ἀφροδισίῳ·

εἰ τὰς ἀληθείας ἀπλῶς τίς σοι λέγει.

Polyb. 23, 14, 2, πέμψειν ἵνα πύθηται παρὰ τούτου τὰς ἀληθείας ἢ σύγκλητος.

κορμούς παχείς κατήγεν εἰς πόλιν βαίνων,
 τὸ πνεῦμα σώζων ἐπ' ἀχύροισι δυστήνοισι, 9
 σάγην δὲ νώτοις ἔφερεν οὐκέθ' ἱππεύων.
 ὥς δ' αὖ πρὸ τειχῶν πόλεμος ἄλλος ἠκούσθη,
 σάλπιγξ τ' ἐφώνει πᾶσιν ἀσπίδα σμήχειν
 ἵππους τε κοσμεῖν καὶ σίδηρον ὀξύνειν,
 κακείνος αὖ τὸν ἵππον ἐγχαλινώσας
 ὁ δεσπότης παρήγεν ὡς ἐφιππεύσων. 15
 ὁ δ' ὀκλάσας ἐπιπτεν οὐκέτ' ἰσχύων.
 'ἔντασσε πεζοῖς σαυτόν' εἶπεν 'ὀπλίταις.
 σὺ γάρ μ' ἀφ' ἵππων εἰς ὄνους μεταστήσας,
 πῶς αὖθις ἵππον ἐξ ὄνου με ποιήσεις;'

LXXVI. 7. Hunc post versum exhibet Athous alium (cujus in Bodleiano non est vestigium) metri Babriani legi certissimae offendentem—

μισθῷ τε φόρτον ἔφερεν ἄλλοτ' ἄλλοιον.

Eberhardus, paraphrasi Coraesiana male intellecta, φόρτους ἀλλοίους legere voluit. 10. Pro Athoo ἵππευσιν cum Gitlbauero ἱππεύων scribere malo quam cum Ahrensio et aliis ἱππεύην. 12. Secundum paraphrasem pro ἐκέλευε Athoo ego cum Bergkio ἐφώνει scripsi.

LXXVI. 7. There may be an emphasis on βαίνων, 'at a walking pace,' as opposed to 'at the gallop.' In addition to its metrical fault the rejected line presents μισθῷ instead of μισθοῦ.

9. δύστηνος is often enough used of things in classical Greek to make the conjecture δυστήνος quite unnecessary.

10. The reason for preferring ἱππεύων to ἱππεύην is obvious, as the latter would not be in accordance with the facts. In 7, 12, σάγη is used of the harness of a beast of burden; and if ἱππεύην were read here, σάγη would have to be restricted to the trappings of a charger. The participle supplies an excellent sense. 'Harness he carried on his back, but a saddle no longer.' ἱππεύειν of a horse is met with in Xen. de re Eq. 1, 6, ἐκάσους ἂν καὶ ἱππεύοντα τὸν πῶλον ὑγρὰ ἔξειν τὰ σκέλη. 10, 3, εἰάν τις διδάξῃ τὸν ἵππον ἐν χαλαρῷ τῷ χαλινῷ ἱππεύειν.

12. For σμήχειν see Phryn. p. 321.

14. τὸν ἵππον ἐγχαλινώσας is a

curiously brief expression for τὸ τοῦ ἵππου στόμα ἐγχαλινώσας, i.e. ἐν τῷ τοῦ ἵππου στόματι χάλινον ἐνθεῖς.

17. ἐντασσε πεζοῖς. In Attic the practice was to repeat the preposition ἐν in cases of this kind. In fact it is just not always done. A good many of the prose exceptions are of a kind which must always be doubtful: Plato, Rep. 610 B, ἀλλοτρίου δὲ κακοῦ ἐν ἄλλῳ γιγνομένου, τοῦ δὲ ἰδίου ἐκάστῳ μὴ ἐγγιγνομένου, where ἐν has probably dropped out before the ἐκ. as γ before the γιγνομένου; as also in Phileb. 38 A, ἀγνοίας πολλάκις ἐκάστοις ἡμῶν ἐγγιγνομένης. In Plato, Tim. 29 E, ἀγαθὸς ἦν, ἀγαθῷ δὲ οὐδεὶς ἐγγίγνεται φθόνος; and in Phaedr. 256 B, δουλωσάμενοι μὲν ᾧ κακία ψυχῆς ἐνεγίγνετο, are we to read ἦν ἐν ἀγαθῷ δὲ and μὲν ἐν ᾧ respectively? In Rep. 371 E, perhaps κἂν τίτι is to be read for καὶ τίτι; and in Polit. 273 C, κἂν τοῖς for καὶ τοῖς. At the beginning of a sentence there appears, however, to have been a tendency to omit the ἐν with the dative.

LXXVII.

Κόραξ δεδηχῶς στόματι τυρὸν εἰστίκει·
 τυροῦ δ' ἀλώπηξ ἰχανῶσα κερδῶη
 μύθῳ τὸν ὄρνιν ἠπάτησε τοιούτῳ·
 'κόραξ, καλαί σοι πτέρυγες, ὀξέη γλῆνη,
 5 θεητὸς αὐχὴν· στέρνον αἰετοῦ φαίνεις,
 ὄνυξι πάντων θηρίων κατισχύεις·
 ὁ τοῖος ὄρνις κωφός ἐσσι κοῦ κρώξεις·'
 κόραξ δ' ἐπαίνῳ καρδίην ἐχαυνώθη,
 στόματος δὲ τυρὸν ἐκβαλὼν ἐκεκράγει.
 10 τὸν ἢ σοφὴ λαβοῦσα κερτόμῳ γλώσση
 'οὐκ ἦσθ' ἄφωνος' εἶπεν, 'ἀλλὰ φωνήεις.
 ἔχεις, κόραξ, ἅπαντα, νοῦς δέ σοι λείπει.'

LXXVIII.

Κόραξ νοσήσας εἶπε μητρὶ κλαιούσῃ
 'μὴ κλαῖε, μήτερ, ἀλλὰ τοῖς θεοῖς εὐχου
 νόσου με δεινῆς καὶ πόνων ἀνασφῆλαι·'
 καὶ 'τίς σε' φησί 'τῶν θεῶν, τέκνον, σώσει;
 5 τίνος γὰρ ὑπὸ σοῦ βωμὸς οὐκ ἐσυλήθη;'

LXXVII. 10. Athoum τὸν magis quam Vaticanum ὄν scribere malo, nec non in ultima fabula lectionem Athoam retinui, nam σ' ἐλλείπει quod temere Lachmannus coniecit Vaticano σε λείπει non confirmatur, illo codice omnes vocales et diphthongos inter se semper confundente.

LXXVII. 1. In good Greek δάκνω is confined in the active to the present and aorist, as its future has the inflections of the middle voice. In the passive the aorist and perfect tenses are in frequent use. Even in debased Greek the perfect active is perhaps not found elsewhere; but *δεδείχασι* appears in Hesychius, the order of words proving that the *ει* is a mistake of the lexicographer himself. Nauck's conjecture *τούτου δ' for τυροῦ δ'* in the next line could never have been made by any one conversant with late Greek, or even with Babrius. In Longus, Heliodorus, and others, this repetition of the substantive where in good Greek a pronoun

would be employed is very frequent. I have retained *ἰχανῶσα*, although palaeographically it differs so little from *ισχανῶσα*, as glosses in Hesychius show that the non-sigmatic form was known long before cursive writing was in use and the confusion possible.

3. *μύθῳ . . τοιούτῳ*. Even in Attic *τοιούτος* is not seldom met with where *τοιόσδε* would be more regular.

11. *οὐκ ἦσθ' ἄφωνος* = *οὐκ ἄρ' ἦσθ' ἄφωνος*, 'so after all you are not.'

LXXVIII. 3. The word *ἀνασφάλλω* has already occurred in 75, 8. It is a striking example of a very rare use of the preposition *ἀνά* in composition with a verb. In a certain sense *ἀνασφάλλω*

LXXIX.

Κρέας κύων ἔκλεψεν ἐκ μαγειρείου,
καὶ δὴ παρῆει ποταμόν· ἐν δὲ τῷ ρείθρῳ
πολὺ τοῦ κρέως ἰδοῦσα τὴν σκιὴν μείζω,
τὸ κρέας ἀφῆκε, τῇ σκιῇ δ' ἐφωρμήθη.
ἀλλ' οὐτ' ἐκείνην εὗρεν οὐθ' ὃ βεβλήκει.

5

LXXX.

Κάμηλον ἠνάγκαζε δεσπότης πίνων
ὀρχεῖσθ' ὑπ' αὐλοῖς κυμβάλοις τε χαλκείοις.
ἡ δ' εἶπ' 'έμοι γένοιτο κὰν ὁδῶ βαίνειν
μὴ καταγέλαστον, μήτι πυρρίχην παίζειν.'

LXXIX. 5. Versum sextum in inferiorem locum descendere jussi, utpote aliis male congruentem—

πεινώσα δ' ὀπίσω τὸν πόρον διεξήει.

Nulla in paraphrasi apparet. Accedit epimythium hoc—

βίος ἀβέβαιος παντὸς ἀνδρὸς ἀπλήστον
ἐλπίσι ματαίαις πραγμάτων ἀναλοῦται.

LXXX. Utrum a tetrastichista brevior facta sit an non, valde incertum. 3. A verbis ἐμοὶ γένοιτο ad finem habet Suidas sub πυρρίχη vocabulo. Versum quartum multo deteriore exhibet Athous—

ἄνευ γέλωτος μήτι κὰν χορῶ παίζειν.

Pro μήτι codices aliquot in Suida μήτε praebeant.

stands alone, as it implies an intransitive signification to σφάλω. (Here a transitive sense *might* be given to it, but not in 75, 8, or in other writers.) In classical Greek the nearest approach to it is ἀνακαλύπτω, 'uncover,' *Lat.* 'detego,' although ἀναδιδάσκω, 'dedoceo,' is also very near it. In other words, the action of the verb is reversed by compounding it with ἀνά; καλύπτειν, 'to furnish with a covering;' ἀνακαλύπτειν, 'to deprive of a covering;' [σφάλειν, 'to be cursed with failing health;'] ἀνασφάλλειν, 'to be blest with returning health.' In any case the word is extraordinary, and is happily found only in later authors, especially the

latest. Synesius, ἐὰν ἀνασφῆλω, ἐπὶ τὴν Ἀλεξάνδρειαν εὐθὺς ἔμαι. Clemens Alexandr. Paed. p. 146, καλὸν δὲ καὶ τὸ ἀνασφῆλαι τῆς νόσου. By itself it would damn the Axiochus, pseudo-Plato, Axioch. 364 C, καὶ γὰρ ἤδη πολὺ λάκκις αὐτῷ γέγονε συμπτώματος ἀνασφῆλαι. Younger students must be careful not to confuse with this class of compounds verbs like ἀνομοιῶ, which are quite regularly formed; ἀνόμοιος, 'unlike;' ἀνομοιοῦν, 'to make unlike.'

LXXIX. 2. παρῆει ποταμόν, 'was passing along a river's bank.' The spurious sixth line was added by some one who preferred the other version, in which the dog was crossing a bridge.

LXXXI.

Κερδοῖ πίθηκος εἶπεν ἦν ὀρᾶς στήλην,
 ἐμοὶ πατρώη τ' ἐστὶ καὶτι παππώη.
 κερδὼ πιθήκῳ φησὶν· ὥς θέλεις ψεύδου,
 ἔλεγχον οὐκ ἔχουσα τῆς ἀληθείης.

LXXXII.

Κοιμωμένου λέοντος ἀγρίης χαίτης
 διέδραμεν μῦς· ὁ δὲ λέων ἐθυμώθη,
 φρίξας δὲ χαίτην ἔθορε φωλάδος κοίτης.
 κερδὼ δ' ἐπεχλεύαζεν, ὥς ἐκινήθη
 πρὸς μῦν ὁ πάντων θηρίων τυραννεύων.

5

LXXXI. Versum unum et alterum habet Suidas sub πίθηκος vocabulo. Hemistichia primi et tertii versus male transposuerunt Suidae codices et Athous, verbis κερδὼ πιθήκῳ φησὶν fabulae initio locatis cum in versu tertio κερδοῖ πίθηκος εἶπεν exhibet Athous. A tetrastichista pravata est fabula, neque e peritiorē profectum est epimythium—

κακοῦ πρὸς ἀνδρός ἐστι μὴ φεύγειν ψεύδος,
 καὶν λανθάνειν ψευδόμενος εὐχερῶς μέλλη.

ubi λανθανῆν^ν in Athoo videre licet.

LXXXII. Primos tres versus habet Suidas sub φριξότριχα vocabulo, tertium quoque sub ἔκθορε et φωλάδι. Pro ἔθορε ter ἔκθορε dant Suidae codices, quamvis unus liber plane contra Suidae animum ἔθορε semel prae se ferat. Hoc esse potest documento quantillum de metro Babrīano intellexerit Suidas. Idem κοίλης pro κοίτης male scripsit, lectione sub φωλάδι per interpretationem confirmata. 5. Lachmanni conjecturam in

textum recepi, verbis θηρίων τυραννεύων pro βασιλεύων θηρίων lectis.

What sense can be got out of it in any way? If ὀπίσω is to be translated by 'thereafter,' the use is questionable; if by 'back,' the behaviour of the dog is unaccountable, and the words τὸν πόρον διεξέει unintelligible. With the former sense of ὀπίσω they may just mean 'went through with' or 'completed the crossing.'

LXXXII. 3. Suidas is wrong in giving φωλάς as a substantive. He quotes no passage but this, and the reading of the copy he used was corrupt. Nonnus, Dionys. 1, 63, φωλάδα

πέτρην; 2, 142, φωλάδες ὑδραι; 242, φωλάδες εὐναί; 6, 270, φωλάδος ἀρκης. This method of forming feminine adjectives occurs very rarely in classical Greek (ἱππᾶς = ἱππική, λαμπάς = λαμπρά, and a few others in addition to race names like Ἴας, Λακωνίς, etc.), but is of extraordinary frequency in later authors, e.g. βρωγὰς πῆρη λυσσάδες ἄρκοι, πενθάδι φωνῇ, ὀρεστιάς φήμη, ἐρημάδος Ἰοχεαίρης, ἡθάδος ἀγρης, κοιλάδι γαίη, κοιλάδι κίστη, φοιτᾶς Ἀγαίη, διψάδα νύμφην, λευκάδα χαλτῆρ, θυιάδι φωνῇ, μυστίδι τέχνη, etc. etc.

ὁ δ' 'οὐχὶ τὸν μῦν' εἶπεν, 'ὦ παλαμναίη,
 δέδοικα μή μου τὴν δορὴν κνίσῃ φεύγων.
 χαίτην δ' ἔμελλε τὴν ἐμὴν καταισχύνειν.'

LXXXIII.

Κριθάς τις ἵππου πᾶσαν ἐσπέρην πίνων
 ἔτριβεν, ἐκτένιζεν ἡμέρῃ πάσῃ.
 ὁ δ' εἶπεν 'εἰ θέλεις με ταῖς ἀληθείαις
 καλὸν γενέσθαι, τὸ τρέφον με μὴ πῶλει.

6. Ultimos tres versus Suidas servavit sub παλαμναῖος vocabulo.
 7. Athoam lectionem κνίσῃ sequi malo quam δάκῃ aut δάκοι Suidianam.
 8. Tibi habe Athoum! κακὴν δὲ μελέτην ἐπ' ἐμὲ τῆς ὁδοῦ τρίβει,
 corruptionem ante paraphrases Bodleianam et Coraesianam ortam. Epimythium hoc—

ἀρχόμενον ἄρτι τὸ θρασὺ τῶν ὑβρίζόντων,
 καὶ μικρὸν ἢ κῶλυε μηδὲ συγχώρει
 εὐκαταφρόνητον σαυτὸν εἶναι τοῖς φαύλοις.

LXXXIII. Fabulae Babrianae pauca modo vestigia supersunt. Codicem Athoum secutus sum nisi quod in primo versu ἐσπέρην pro ἡμέρην ex Vaticano duxi, et in secundo ἡμέρῃ pro ἡμέρῃ scripsi. Ex paraphrasi Bodleianâ Giltbauerus Babrii verba restituere conatus, tetrastichistam fortasse revocavit, aut tetrastichistarum unum—

κριθάς τις ἵπποκόμος ἔκλεπτε κἀπῶλει,
 τὸν δ' ἵππον ἐκτένιζεν ἡμέρην πᾶσαν.
 ὁ δ' εἶπεν κτλ.,

sed ipsius Babrii leges metricas violavit. Ut epimythium pedestre, addit Athous choliamborum tentamina haec—

τῶν καιρίων δεῖ τὸν φιλοῦντα φροντίζειν
 καὶ συμφερόντων· κόσμος γὰρ οὐδὲν ὠνήσει (sic)
 . . . τὸν ἀποροῦντα τῶν ἀναγκαίων.

quae vix memorari merentur.

8. 'Luculentum exemplum licentiae, quam sibi in locis hiulcis aut corruptis sumebant Graeculi, mihi nuper oblatum est in fabula Babriana, quae recens ex Athoo codice prodiit . . . Poeta ipse scripserat in fabula 82, vs. 8—

χαίτην δ' ἔμελλε τὴν ἐμὴν καταισχύνειν.

Monachus aliquis in vetusto libro longo

usu aut situ detrito reperit ΧΑΙΤΗΝ-ΔΕΜΕΛΑΕΤΗΝ . . . reliqua oculorum aciem fallebant. Itaque inde pulcherrimum choliambum eruit et supplevit hunc—

κακὴν δὲ μελέτην ἐπ' ἐμὲ τῆς ὁδοῦ τρίβει.

Quid interpretibus futurum fuisset, ni vera lectio apud Suidam servata exstisset?—Cobet.

LXXXIV.

Κώνωψ ἐπιστὰς κέρατι καμπύλῳ ταύρου
 μικρόν τ' ἐπισχὼν εἶπε ταῦτα βομβήσας·
 'εἴ σου βαρύνω τὸν τένοντα καὶ κλίνω,
 καθεδοῦμ' ἀπελθὼν ποταμῆς ἐπ' αἰγείρου.'
 ὁ δ' 'οὐ μέλει μοι' φησὶν 'οὔτ' ἐὰν μείνης
 οὔτ' ἢν ἀπέλθης· οὐδ' ὅτ' ἦλθες ἐγνώκειν.'

5

LXXXV.

Κυσὶν ποτ' ἔχθρη καὶ λύκοις συνειστίκει.
 κύων δ' Ἀχαιὸς ἡρέθη κυνῶν δήμου
 στρατηγὸς εἶναι. καὶ μάχης ἐπιστήμων
 ἔμελλεν, ἐβράδυνεν· οἱ δ' ἐπηπείλουν.
 'ἀκούσατ' ' εἶπεν 'οὐ χάριν διατρίβω,
 τί δ' εὐλαβοῦμαι· χρὴ δ' αἰὲ προβουλεύειν.
 τῶν μὲν πολεμίων τὸ γένος ὧν ὀρῶ πάντων
 ἓν ἐστίν· ἡμῶν δ' ἦλθον οἱ μὲν ἐκ Κρήτης,
 οἱ δ' ἐκ Μολοσσῶν εἰσίν, οἱ δ' Ἀκαρνάνων,
 ἄλλοι δὲ Δόλοπες, οἱ δὲ Κύπρον ἢ Θράκην
 αὐχοῦσιν, ἄλλοι δ' ἄλλοθεν. τί μηκύνω;
 τὸ χρῶμα δ' ἡμῖν οὐχ ἓν ἐστίν ὡς τούτοις,

4

6

10

LXXXIV. 3. Alio in loco de κλίνω disserui. Vide ea quae de codicibus Babrianis scripsi. 6. Tyrwhitto praeceunte, οὐδ' ὅτε pro οὔθ' ὅτε dedi. Plus solito claudicat epimythium, et typis committere me pudet—

γελοῖος ὅστις οὐδὲν ὦν κατ' ἀνθρώπων
 τῶν κρειπτόνων θρασύνεται ὡς τις ὦν.

Addit manus recens σφόδρα ut versus exeat.

LXXXV. 4. Post hunc versum fidenter omisi alium de quo paraphrastae Bodleiani et Coraesiani silent. Eundem utpote intellectu carentem Duebnerus primus culpavit—

εἰ μὴ προάξῃ τὴν μάχην τ' ἐνεδρεύσει.

Critici alii aliter emendare frustra conati sunt.

LXXXV. 12. 'And others pride themselves in Cyprus or in Thrace.' This

construction of αὐχῶ is unknown to classical Greek, but not rare in baser styles.

ἄλλ' οἱ μὲν ἡμῶν μέλανες, οἱ δὲ τεφρώδεις,
 ἔνιοι δὲ λαμπροὶ καὶ διάργεμοι στήθη, 15
 ἄλλοι δὲ λευκοί. πῶς ἂν οὖν δυνηθείην
 εἰς πόλεμον ἄρχειν' εἶπε 'τῶν ἀσυμφώνων
 πρὸς τοὺς ὅμοια πάντ' ἔχοντας ἀλλήλοισι;'

LXXXVI.

Κοίλωμα ρίζης φηγὸς εἶχεν ἀρχαίη·
 ἐν τῇ δ' ἔκειτο ῥωγὰς αἰπόλου πῆρη,
 ἄρτων ἐώλων πᾶσα καὶ κρεῶν πλήρης.
 ταύτην ἀλώπηξ εἰσδραμοῦσα τὴν πῆρην
 ἐξέφαγε· γαστήρ δ', ὥσπερ εἰκός, ὠγκώθη, 5
 στενῆς δὲ τρώγλης οὐκέτ' εἶχεν ἐκδῦναι.
 ἐτέρη δ' ἀλώπηξ ὡς ἐπήλθε κλαιούσῃ,
 σκώπτουσα 'μείνον' εἶπεν 'ἄχρι πεινήσης.'

15. Athous λαμπροὶ retinui. Misere Suidas ἔτεροι ξανθοὶ exhibet. Addit Athous epimythium pro hac vice in uncialibus literis scriptum—

συμφωνία μέγιστον ἀγαθὸν ἀνθρώποις
 τὸ δὲ στασίαζον ἀσθενές τε καὶ δοῦλον.

LXXXVI. 8. Post hunc versum duo alios a Babrio certe abjudicandos Athous exhibet—

οὐδ' ἐξελεύσῃ πρότερον ἄχρι τοιαύτην
 τὴν γαστέρα σχῆς, ἡλίκην ὅτ' εἰσῆεις. 10

15. The word διάργεμος is only met with in this passage. It is here explained by Suidas as meaning πῆ μὲν λευκοί, πῆ δὲ μέλανες. The simple ἀργεμος is not found at all as an adjective; but if Babrius could use διάργεμος for *shot with white*, he might have used ἀργεμος for *white*. The preposition has the same force in διάλευκος, διέρυθρος, διαπύρφυρος, διάχλωρος, and apparently even διαποικίλος in Arist. Hist. Anim. 4, 1, 525, 12, τὰ γὰρ πρᾶνῃ τοῦ κύτους πάντα μελάντερά τῶν ὑπτίων τραχύτερά τε ἔχει ὁ ἄρρην τῆς θηλείας καὶ διαποικίλα ῥάβδοις.

LXXXVI. 10. The form εἰσῆεις is late, its Attic equivalent being εἰσῆσθα. In the *New Phrygichus* (p. 227) I had not yet determined altogether to deny

the form ἦεισθα as second person singular of ἦα in Attic. Further consideration, however, has led me to conclude that the genuine Attic form was ἦσθα only, and that ἦεις and ἦεισθα are as corrupt as ἦδης or ἦδεῖς for ἦδῃσθα, ἦς for ἦσθα, ἔφης for ἔφησθα, οἶδας for οἶσθα. Unfortunately the second person singular, either of simple or compound, occurs nowhere in Attic verse. Athenaeus indeed quotes from Antiphanes the line—

φαίνινδα παίζων ἦεις ἐν Φαινεστίῳ,

but ἦεις will not scan, and gives no sense. Perhaps we should re-write—

φαίνινδα παίζων ἦν ἐγὼ 'ν Φαινεστίῳ,

but its emendation is of little conse-

LXXXVII.

Κύων λαγῶν ἐξ ὄρους ἀναστήσας
ἐδίωκε, δάκνων αὐτὸν εἰ κατειλήφει,

LXXXVII. Fabulam ex Athoo dedi. Fortasse a Babrio longior primo evasit. Ea quae critici proposuerunt valde incerta. Tertio in versu

quence. As metrical evidence thus breaks down, and as I have naturally searched for the word in vain in inscriptions, we are thrown back on more general evidence. The imperfect tense of *εἶμι* has throughout suffered so sadly from the hand of ignorance and time, that its primitive forms have been almost superseded by the debased coinage of decaying Greek. The only genuine Attic forms were, to my belief, *ῆα*, *ῆσθα*, *ῆει(ν)*, *ῆτον*, *ῆτην*, *ῆμεν*, *ῆτε*, *ῆσαν*; but the manuscripts present *ῆεν*, *ῆεις*, *ῆεισθα*, *ῆεμεν*, *ῆεите*, etc. Some accept both forms as genuine, and make *ῆα* a perfect, and *ῆεν* a pluperfect—a theory which is refuted by being stated. As far as verse goes, its authority tends to establish the shorter forms in all cases, and beneath the corruptions of transcribers a glimpse of the true reading may be sometimes caught. The Attic *ῆα* is simply the *ῆα* of the Homeric poems—

καὶ τότε δὴ παρὰ θίνα θαλάσσης εὐρυπύροιο
ῆα, πολλὰ θεοῦς γονοῦμένος κτε.

There are no instances of a first person *ῆεν* in Attic verse; but *ῆα* is found in a line of Aristophanes used by Photius to establish the genuine form, and it also occurs uncorrupted in several passages of Plato (Apol. 21 D, 36 C; Charm. 153 A; Theaet. 180 C; Rep. 449 A). In fact *ῆεν* does not occur in Plato at all, and the oldest and best manuscripts confirm the shorter forms in the dual and plural—*ῆτην*, Euthyd. 294 D; *ῆμεν*, Alc. i. 124 E; *εἰσῆμεν*, Phaed. 59 D; *ἀπῆμεν*, Rep. 327 B; Prot. 362 A; *περιῆμεν*, Prot. 311 A; *προσῆμεν*, Prot. 516 B. The paragraph of Photius bears every mark of being an excerpt from one of the earlier and better grammarians. *ῆα* δισυλλάβως τὸ ἐπορεύομην σὺν τῷ ἰ γράφεται· οἱ γοῦν Ἴωνες ῆα λέγουσι· καὶ ῆσαν τὸ ῆσαν· καὶ παρὰ Θουκυδίδη οὕτως ἀναγνωστέον· ὅτι ἀκμάζοντες τε ῆσαν ἐς αὐτόν·

οἱ δὲ Ἴωνες ῆσαν (ῆσαν καὶ ῆισαν, codd. emend. Cobetus). Ἀριστοφάνης Ὀλκάσις—

ἐπεὶ δ' ἐγενόμην οἴπερ ῆ' ἐπὶ ξύλα.

In addition to the mere manuscript authority for the dual and plural forms given above, there are the following lines in which the dissyllabic forms are required by metre. Arist. Eq. 605, ταῖς ὀπλαῖς ὄρυττον εὐνὰς καὶ μετῆσαν στρώματα. Plut. 659, ἐπεὶτα πρὸς τὸ τέμενος ῆμεν τοῦ θεοῦ. Moreover, the *Etymologicum Magnum*, in remarking upon these forms, quotes from the *Gerutidēs* of Aristophanes *ῆσαν εὐθὺ τοῦ Διονύσου* and in another place *εἰσῆμεν* from the *Prisoners* of Callias, and *εἰσῆσαν* from the *Aeropē* of Agathon. So also *ἐπῆμεν* occurs in a fragment of the *Oedipus* of Aeschylus, preserved by a scholiast on Sophocles, O. R. 733. The lines are these—

ἐπῆμεν τῆς ὁδοῦ τροχίλατον
σχιστῆς κελύθου τρίοδον ἔνθα συμβολὰς
τριῶν κελύθων Πιπτιδῶν ἡμείβομεν·

but the manuscripts exhibit only *ἐπέημεν*, just as some codices read *μετῆσαν* in the line from the *Knights*, and a good codex omits the iota from the *ῆμεν* in the *Plutus*, the gloss *ὑπῆρχομεν* being added to show that it was not merely a slip. In fact the dissyllabic forms were unintelligible to late Greeks, as is demonstrated by the frequency of explanatory glosses like *ἐπορεύομεθα*, *ἐπορεύοντο*. The evidence of the grammarian in Photius with regard to *ἀκμάζοντες τε ῆσαν* in the first chapter of Thucydides is not to be lightly passed over, and *ῆσαν* has an excellent case in its favour. These genuine imperfect forms of *λέναι* were frequently replaced by those of *είναι*, and this fact is by itself the best of evidence for the shorter forms. The verb *παρέρχομαι* is used of a speaker passing up the floor of a place of assembly to the ordinary

μεταστραφείς τ' ἔσαινεν ὡς φίλῳ ψαύων.
 χῶ λαγῶς 'ἀπλοῦν' εἶπε 'θηρίον γίνου:
 φίλος εἶ; τί δάκνεις; ἐχθρὸς εἶ; τί οὖν σαίνεις;' 5

LXXXVIII.

Κορυδαλλὸς ἦν τις ἐν χλόῃ νεοσσεύων,
 καὶ παῖδας εἶχε ληίου κόμῃ θρέψας, 3
 λοφῶντας ἤδη καὶ πτεροῖσιν ἀκμαίους.

diorthotes μεταστραφείς τ' in μεταστραφείς δ' mutavit, Eberhardus in εἶτ' αὐ στραφείς. Stultior epimythiasta—

ἀμφίβολος οὗτός ἐστι νοῦς ἐν ἀνθρώποις
 οἷς οὗτ' ἀπιστεῖν ἔχομεν οὔτε πιστεύειν.

LXXXVIII. Fixio praeunte, de versu valde dubito qui in Athoo sequitur—

ὁ τῷ χαραδριῷ πρὸς ὄρθρον ἀντάδων,

Exhibet codex ὃς τὸ χαραδραίῳ, et non minus delirat Vaticanus, ὃς κορυδαλλῷ hic lecto ut in priore χαραδρεὸς.

spot of vantage, and is of frequent occurrence in the orators. As its present was παρέρχομαι and its aorist παρήλθον, so its future was πάρεμι and its imperfect παρήα. But in Dem. 11, 10, παρήσαν occurs without a variant for παρήσαν. εἰ γάρ, ὅθ' ἤκομεν Εὐβοέσσι βεβοηθηκότες καὶ παρήσαν Ἀμφιπολιτῶν Ἰέραξ καὶ Στρατοκλῆς ἐπὶ τούτῳ τὸ βήμα κτε. In Xenophon, Hell. 2, 1, 18, Λύσανδρος ἐξ Ἀβύδου παρέπλει καὶ ἄλλοι παρήσαν περὶ, all manuscripts give the corrupt παρήσαν. The converse corruption is also met with, as in Thuc. 4, 39, περὶ εἰκοσιν ἡμέρας ἐν αἷς οἱ πρέσβεις περὶ τῶν σπονδῶν ἀπήσαν κτε. Id. 42, ἐν Λευκαδίᾳ ἀπήσαν αὐτῶν πεντακόσιοι φρουροί, in both of which passages the codices present the unmeaning ἀπήσαν. As to the second person, ῥέισθα occurs twice in Plato—δήρῃσθα in Tim. 26 C, and ἐπερῃσθα in Euthyphro, 4 B; and in the Orators διερῃς is presented by the manuscripts in Dem. 232, 22, and περιρῃς in Aesch. 77, 11. In all cases I believe that ῥεσθα ought to be restored. The second person is the only part in which we are left wholly dependent upon manuscript authority,—are we to accept it in this case when it

has been proved untrustworthy in the others? In the third person even the Ravenna gives the ridiculous προσῃει γ' for the genuine προσῃεν in Arist. Plut. 696 A, ὁ δὲ θεὸς ὑμῖν οὐ προσῃεν; B, οὐδέπω; and in Plato the nu has dropped out of all passages but one or two, as—ῃεν, ἐπτά, Tim. 38 C; and ῃεν ἐν κύκλῳ τεῖχος, Critias, 117 E.

LXXXVII. 2. A classical writer would have used εἰ καταλάβοι for εἰ κατελήφει.

3. The dative after ψαύω is quite possible in a late writer, foreven if the dative is to be explained otherwise in Homer, Il. 13, 132, and 16, 216, yet Quintus Smyrnaeus (8, 349) has it where there can be no doubt—ἄνω δ' ἔψανε νέφεσσι | θεσπεσίῃ τρυφάλεια; and if Quintus could misunderstand Homer, so could Babrius. Moreover, the dative in Pindar, Pyth. 9, 213, is almost certain; and there is no doubt at all about the Pindaric construction of θιγγάνω with a dative. If recourse is had to conjecture, φίλος is worth suggesting as preferable to Sauppe's φίλον.

LXXXVIII. 4. Although λοφῶν occurs in classical Greek only in a comic sense (Arist. Pax, 1211), there

ὁ δὲ τῆς ἀρούρης δεσπότης ἐποπτεύων 5
 ὡς ξηρὸν εἶδε τὸ θέρος, εἶπε ‘νῦν ὦρη
 πάντας καλεῖν μοι τοὺς φίλους ἵν’ ἀμήσω.’
 καὶ τις δὲ κορυδοῦ τῶν λοφηφορων παίδων
 ἤκουσεν αὐτοῦ τῷ τε πατρὶ μηνύει,
 σκοπεῖν κελεύων ποῦ σφέας μεταστήσει. 10
 ὁ δ’ εἶπεν ‘οὐπω καιρός ἐστὶν ἀλλύειν
 ὃς γὰρ φίλοις πέποιθεν οὐκ ἄγαν σπεύδει.’
 ὡς δ’ αὖτις ἦλθεν, ἡλίου δ’ ὑπ’ ἀκτίνων
 ἦδη ρέοντα τὸν στάχυν θεωρήσας
 μισθὸν μὲν ἀμητῆρσιν αὔριον δώσειν, 15
 μισθὸν δέ φησι δραγματηφόροις δώσειν,
 κορυδαλλὸς εἶπε παισὶ νηπίοις ‘ὦρη
 νῦν ἐστὶν ὄντως, παῖδες, ἀλλαχοῦ φεύγειν
 ὅτ’ αὐτὸς αὐτῷ κοῦ φίλοισι πιστεύει.’

6. Pro vera lectione ὡς ξηρὸν, quam Athous habet, Vaticanus codex ἀνθηρὸν praebebat, signo tachygraphico pro ὡς male intellecto vel lecto. 8. Vocula δὲ Eberhardo debetur. Errat Athous, κοροιδου scripto ut versus evadat. 11. De hoc versu infra Anglice disputabo. Pro Athoo ἐστὶ νῦν φεύγειν ego ἐστὶν ἀλλύειν lubenter dedi. Suidae verba ἐστὶν ἥια λύειν quamvis ipsa corrupta certe lectionem Babrianam servaverunt, quo modo infra Anglice monstrabo. 16. Versus deest Athoo, et in Vaticano πᾶσι pro Fixii φησι apparet. Praeterea Eberhardi conjecturam κορυδαλλὸς εἶπε magis quam Athoum εἶπε κορυδαλλὸς aut Vaticanum εἶπε κορυδὸς dedi. Prorsus displicent versus neque multum prodest quod ἐμπειν pro priore δώσειν obtrudat Vaticanus. 17. Lachmannum sequor verbis ὦρη et ὄντως inter se mutatis, cum praesertim ὄντως post ἐστὶν posuerit Suidas sub ἀμᾶν vocabulo. 18. Codicum ἀλλαχοῦ Suidiano ἐκ τόπων anteponeo malo; nec non αὐτῷ pro Suidae ἀμᾶν scripsi.

is nothing in the form of the word to make the Babrian use incorrect. Λοφᾶν, in the signification ‘grow a crest,’ is as natural as γενεῖαν, κομᾶν, λιπᾶν, ὄργαν, and others.

9. The aorist ἤκουσεν is necessary, and is read by both codices, the imperfect of the editors being a mistake. The imperfect could not mean ‘caught what he said,’ ‘overheard him.’

11. Zonaras and Suidas, both plainly citing from the same source, give under ἡῶν the words οὐπω δὲ καιρός ἐστὶν ἥια λύειν as a line of Babrius. Toup corrected the metrical fault by reading ἥ’ ἀλλύειν, and J. G. Schneider referred

the citation to this fable. For myself I believe that Babrius wrote as I have edited, and that ἥια λύειν and νῦν φεύγειν are both corruptions. In any case ἥια λύειν will not do, ἥ’ ἀλλύειν hardly betters it, and οὐπω νῦν is at best incorrect, and not supported by the Vatican, which has τοῦ φεύγειν. With the meaning ‘go away,’ ἀναλύειν is not rare in late authors—Polyb. 2, 32, 3, ἀνέλυσαν ἐκ τῶν τόπων; 3, 69, 14, οἱ Ῥωμαῖοι βραχὺν ἐπισχόντες χρόνον ἀνέλυσαν, et id. freq. Appian. B. C. 4, 18, ἀναλύοντα δὲ ἐκ μέθης στρατιῶται προσκρούσαντες τι ἔκτειναν. A case in which Suidas and Zonaras are both

LXXXIX.

Λύκος ποτ' ἄρνα πεπλανημένον ποίμνης
 ἰδὼν βίῃ μὲν οὐκ ἐπῆλθεν ἀρπάξων,
 ἔγκλημα δ' ἔχθρης εὐπρόσωπον ἐζήτει.
 'σὺ τοί με πέρυσιν μικρὸς ὢν ἐβλασφήμεις.'
 'ἐγὼ οὐ περυσινός· οὐκ ἐπ' ἔτος ἐγεννήθην.'
 'οὔκουν σὺ τὴν ἄρουραν ἦν ἔχω κείρεις·'
 'οὔπω τι χλωρὸν ἔφαγον οὐδ' ἐβοσκήθην.'
 'οὐδ' ἄρα πηγὴν ἐκπέπωκας ἦν πίνω·'
 'θελὴ μεθύσκει μέχρι νῦν με μητρῷή·'
 τότε δὴ τὸν ἄρνα συλλαβὼν τε καὶ τρώγων
 'ἀλλ' οὐκ ἄδειπνον' εἶπε 'τὸν λύκον θήσεις,
 καὶν εὐχερῶς μου πᾶσαν αἰτίην λύσης.'

XC.

Λέων ἐλύσσα. τὸν δὲ νεβρὸς ἐξ ὕλης
 ἰδὼν ἔφησεν 'ἡμέων ταλαιπώρων·
 τί γὰρ μεμηνὼς οὗτος οὐχὶ ποιήσῃ,
 ὃς ἦν φορητὸς οὐδὲ σωφρονῶν ἦμιν;'

LXXXIX. 5. Post *περυσινός* ego inserui οὐκ ita ut ἐπ' ἔτος aliquid sensus capiat, et versus numerosus sit.

XC. Fabellam decurtavit tetrastichista.

found tripping in the same way has already been observed in the note to Fab. 25, 5, *supra*.

LXXXIX. 5. The former οὐ may have led to the omission of the second; but whatever the loss was due to, the insertion of οὐκ restores the hand of Babrius. The ludicrous *πέρυσιν ὃς γ' ἐπ' ἔτος* has been proposed by more than one critic, but the lexicon will show how rarely Babrius employed the particle *γε*. The prevalence of this word and of prepositions in the choliambics (let the term have a connotation as well as a denotation), which Gitlbauer has the temerity to father upon Babrius, is in itself sufficient to prove that his attempt to restore the prose fables to

their original metrical form has been abortive. Later authors use *γε* very rarely,—so rarely, indeed, that one is led to believe that they recognised their inability to employ it correctly. Greek scholars might take a lesson from the *Graeculi*.

7. Of the two aorists *ἐβοσκήθην* and *ἐβοσκησάμην* the former is the more correct, as *βόσκομαι* is passive, not middle. No classical writer could have said *βοσκήσασθαι*. If *βοσκηθῆναι* does not occur, it might have. Here, of course, it is tautological with *ἔφαγον*.

9. *θελὴ μεθύσκει*. Μεθύει ὁ Βάβριος τῷ μεθύσκειν οὕτω χρώμενος. Νήφων δόλινος.

XCI.

Λέοντα φεύγων ταῦρος εἰς ἐρημαίην
 σπήλυγγα κατέδυν ποιμένων ὀρειφοίτων,
 ὅπου τράγος τις χωρὶς αἰπόλου μείνας
 τὸν ταῦρον ἄντα τοῖς κέρασιν ἐξώθει.
 ὁ δ' εἶπεν ' οὐ σέ, τὸν λέοντα δ' ἐκκλίνω.
 ἀνέξομαί σου μικρὰ τῆς ἐπηρείης·
 ἐπεὶ παρελθέτω με, καὶ τότε γνώσῃ
 πόσον τράγου μεταξὺ καὶ πόσον ταύρου.'

5

XCII.

Λέοντά τις κυνηγὸς οὐχὶ τολμήεις
 ἔχνευεν ὀρέων ἐν βαθυσκίοις ὕλαις·

XCI. 4. Ego ἄντα scripsi pro Athoo ἐμβάντα, quod participium finxit scriba tum Graecitatis tum numerorum ignarus. Quid ἐμβὰς sibi velit, editores quibus placet forte sciunt; ego nescio. 5. Athous ἐξώθῳ in textu prae se fert, sed ἐκκλίνω in margine. Nota est haec scribarum consuetudo per quam lituras vitabant.

XCI. 4. The absence of the augment in ἐξώθει is a mark of un-Attic Greek. In Attic verse there is no instance of the unaugmented forms, the two so given by Veitch being really presents—one from a fragment of the *Tereus* of Sophocles, preserved in Stobaeus, Flor. 68, 19, the other from the *Iphigenia in Tauris* of Euripides. In the former a woman finds fault with good fortune—

ὅταν δ' ἐς ἡβην ἐξικώμεθ' ἔμφρονες,
 ὠθοίμεθ' ἕξω καὶ διεμπολώμεθα,
 θεῶν πατρίων τῶν τε φυσάντων ἄπο,
 αἱ μὲν ξένους πρὸς ἄνδρας, αἱ δὲ βαρβάρους,
 αἱ δ' εἰς ἀληθὴ δώμαθ', αἱ δ' ἐπὶ ῥροθα.
 καὶ ταῦτ' ἐπειδὴν εὐφρόνῃ ζεύξῃ μία
 χρῶν ἑπαίνειν καὶ δοκεῖν καλῶς ἔχειν.

In these lines ὠθοίμεθα is as little past as the discontent which they depict. The passage of Euripides is a fine instance of his manner of combining the historic present with aorists and imperfects—

οἱ δὲ στεναγμὸν ἡδὺν ἐκβρυχώμενοι
 ἔπαισαν ἄλμυρ· ναὺς δ' ἕως μὲν ἐντὸς ἦν
 λιμένος ἐχώρει, στόμα διαπερώσα δὲ
 λαβρῷ κλύδωνι συμπεσοῦσ' ἠπείλετο.
 δεινὸς γὰρ ἐλθὼν ἄνεμος ἐξαίφνης νεὺς
 ὦθεϊ πάλιν πρυμνήσι· οἱ δ' ἐκαρτέρουν,
 κτε.

It is a trick of style which, to their misfortune, critics have often failed to mark. In Plato, Charm. 155 C, ἐώθει must replace ὦθει, and in Thuc. 2, 84, διωθοῦντο must give way to διεωθοῦντο.

6. For the construction of μικρὰ see note on Fab. 75, 6, *supra*.

8. Although not actually corresponding to Latin idiom, the un-Greek construction of this line is probably due to Latin influence. Cic. Laelius, 25, 95, 'Contio . . . iudicare solet, quid intersit inter popularem civem et inter constantem et severum et gravem.' Id. de Fin. 1, 9, 30, 'interesse enim inter argumentum conclusionemque rationis et inter mediocre animadversionem atque admonitionem.' Hor. Sat.

δρυτόμῳ δὲ μακρῆς ἐγγὺς ἐντυχῶν πεύκης
 ‘ὦ πρὸς σε νυμφῶν’ εἶπεν ‘ἄρα γινώσκεις
 ἔχνη λέοντος ὅστις ὧδε φωλεύει;’ 5
 καὶ κεῖνος εἶπεν ‘ἀλλὰ σὺν θεῷ βαίνεις·
 αὐτὸν γὰρ ἤδη τὸν λέοντά σοι δείξω.
 ὁ δ’ ὠχρήσας γομφίους τε συγκρούων
 ‘μή μοι χαρίζου’ φησί ‘πλεῖον οὐ χρῆζω,
 τὸ δ’ ἔχνος εἰπέ· τὸν λέοντα μὴ δείξης.’ 10

XCIII.

Λύκων παρήσαν ἄγγελοί ποτ’ εἰς ποίμνην
 ὄρκους φέροντες καὶ βέβαιον εἰρήνην
 ἐφ’ ᾧ λάβωσι τοὺς κύνας πρὸς αἰκίην.
 δι’ οὓς μάχονται καὶ κοτοῦσιν ἀλλήλοις.
 μωρὴ δὲ ποίμνη καὶ τὰ πάντα βληχῶδης 5
 πέμπειν ἔμελλεν. ἀλλὰ τις γέρων ἦδη
 κριὸς βαθείῃ φρικὴ μαλλὸν ὀρθώσας
 ‘καινῆς γε ταύτης’ εἶπε ‘τῆς μεσιτείης.
 ἀφύλακτος ὑμῖν πῶς ἐγὼ συνοικήσω,
 δι’ οὓς νέμεσθαι μηδὲ νῦν ἀκινδύνως 10
 ἔξεστι, καίτοι τῶν κυνῶν με τηρούντων.’

XCII. 8. συγκρούσας quod male habet Suidas ex aoristo praecedente ortum est.

XCIII. 5. Pro πάντα βληχῶδης, quod Suidas profert, Athous habet πανταβληχρῶδης seriore manu in πάντ’ ἀβληχρῶδης mutatum.

1, 7, 11, ‘inter | Hecтора Priamiden animosum atque inter Achillem | ira fuit,’ etc. etc.

XCII. 5. The beginner should mark the force of ὅστις, which is here used because its clause really gives a reason for the question. A preceding negative or interrogative or imperative is apt to conceal the idiomatic significance of this pronoun.

10. ‘Tell me where the tracks are; bring not the lion into my ken.’

XCIII. 5. The reading βληχῶδης cannot be doubted, and receives additional support from a similar mode of expres-

sion in 16, 6, *supra*, αὐτὸς δὲ πεινῶν καὶ λύκος χανῶν ὄντως. The gloss of Suidas, however, presents a slight error. Βληχῶδης· προβάτοις τὸν νοῦν ὅμοιος—

μωρὸς δὲ ποίμνη καὶ τὰ πάντα βληχῶδης πέμπειν ἔμελλεν.

The nu and eta in ποίμνη had been accidentally transposed, and μωρὴ adapted to the new word.

6. ‘But a ram now far advanced in years set his thick fleece all a-bristling, and exclaimed, “Truly, a new sort of reconciliation this!”’

XCIV.

Δύκω ποτ' ὅστουν φάρυγος ἐντὸς ἡρείσθη.
 ἔρωδιῶ δὲ μισθὸν ἄξιον δώσειν
 ἔταξε, τὸν τράχηλον εἰ καθιμήσας
 ἀνελκύσειε καὶ πόνων ἄκος δοίη.
 ὁ δ' ἐλκύσας τὸν μισθὸν εὐθέως ᾗτει.
 κἀκείνος αὐτῷ κάρχαρόν τι μειδήσας
 'σοὶ μισθὸς ἀρκεῖ' φησί 'τῶν ἱατρείων
 κεφαλὴν λυκεῖον φάρυγος ἐξελεῖν σῶήν.'

5

XCV.

Λέων νοσήσας ἐν φάραγγι πετραίῃ
 ἔκειτο νωθρὰ γυῖα γῆς ἐφαπλώσας,

XCIV. 3. Athoum ἔταξε in ἔφασκε mutaverunt Fixius et Seidlerus.
 8. Tenui cum fiducia Suidianum φάρυγος pro Athoo στόματος scripsi.
 Suidae codices φάρυγος (ut Athous quoque in primo versu) vitio sollenni
 exhibent. Epimythium plus solito claudum—

κακοῖς βοηθῶν μισθὸν ἀγαθὸν οὐ λήψῃ,
 ἀλλ' ἀρκέσει σοι μὴ τι κακὸν πάθοις.

Recentiore manu κακὸν in τῶν κακῶν mutatum est.

XCIV. 3. Such a use of τάσσω appears to be unexampled; but it is probably a Latinism for *statuit* or *constituit*. The conjecture ἔφασκε is hardly worth notice, even though it is based upon παρέξειν εἶπε or ἔφη of the paraphrases. The verb ἱμάω, with its two compounds ἀνιμάω and καθιμάω, is often said to contract in eta; but the only authority for the statement is a dubious gloss of Photius, which is repeated by Suidas—*ἱμᾶν καὶ ἱμῆν' ἀντλεῖν, ἀνέλκειν, ἀνασπᾶν*. The manuscripts of Aristophanes (Vesp. 379, καθίμα, imperative, 396, καθιμά), and Xenophon (Eq. 7, 2, ἀνιμάτω), are plainly against the eta contraction, which is a figment of grammarians due to misunderstanding certain forms of the perfect passive. The word is also said to be formed from ἱμας by some unaccountable process, ἱμάσσω being the true verb of ἱμας. The root of

ἱμῶ is however the same as that of ἱμας, ἱμάσσω, μάστιξ, μάστιξε, μάστιξ, etc. (see Curtius, Gr. Et. 602); and the words ἱμονία and ἱμαῖος both point to the existence of other substantives besides ἱμας. Καθιμᾶν alone has Attic authority, but probably ἱμᾶν was also in use where later and less correct writers preferred ἀνιμᾶν. At all events, Xenophon's use of ἀνιμᾶν for ἀνέλκειν must not be regarded as Attic.

6. κάρχαρόν τι μειδήσας, 'with a smile that showed his teeth,' *lit.* 'with a jagged smile.'

7. This plural substantive ἱατρεία is not met with till late, but its formation is defensible by such classical instances as ἀριστεία, καλλιστεία, ἀγχιστεία, 'the wages or rights of being the bravest, the most beautiful, the next of kin.'

XCV. 2. Hartung's conjecture, γῆς ἐφ' ἀπλώσας, disregards the Babrian usage with reference to such compound

φίλην δ' ἀλώπεκ' εἶχεν ἥ προσωμίλει.
 ταύτῃ ποτ' εἶπεν 'εἰ θέλεις με σὺ ζῶειν·
 πεινώ γὰρ ἐλάφου τῆς ὑπ' ἀγρίαις πεύκαις 5
 κείνουν τὸν ὑλήεντα δρυμὸν οἰκούσης,
 καὶ νῦν διώκειν ἔλαφον οὐκέτ' ἰσχύω·
 σὺ δ' ἦν θελήσης, χεῖρας εἰς ἐμὰς ἦξει
 λόγοισι θηρευθεῖσα σοῖς μελιγλώσσοις·
 ἀπήλθε κερδῶ, τὴν δ' ὑπ' ἀγρίαις ὕλαις 10
 σκιρτῶσαν εὔρε μαλθακῆς ὑπὲρ ποίης
 ἔκυσσε δ' αὐτὴν πρῶτον, εἶτα καὶ χαίρειν
 προσεῖπε χρηστῶν τ' ἄγγελος λόγων ἦκειν.
 'ὁ λέων,' ἔφασκεν, 'οἶδας, ἔστι μοι γείτων,
 ἔχει δὲ φαύλως, κἀγγύς ἐστι τοῦ θνήσκειν. 15
 τίς οὖν μετ' αὐτὸν θηρίων τυραννήσει
 δισκοπεῖτο. σὺς μὲν ἐστὶν ἀγνώμων,
 ἄρκος δὲ νωθῆς, πάρδαλις δὲ θυμώδης,
 τίγρις δ' ἀλαζών καὶ τὸ πᾶν ἐρημαίη.
 ἔλαφον τυραννεῖν ἀξιωτάτην κρίνει. 20
 γαυρὴ μὲν εἶδος, πολλὰ δ' εἰς ἔτη ζῶει,

XCV. 9. Nauckius θηρευθεῖσα male in φηλωθεῖσα mutavit, Graecitatis certe ignarus. 12. Pro Athoo ἔσκει (sic) cum Iachmanno ἔκυσσε legere malo quam cum Bergkio προσέκυσσε, sed forsane neuter recte. 14. Ipse Athous οἶσθας ἔφασκε exhibet, sed manus recentior α β supra scripsit, οἶσθας etiam in οἶδας mutato. Scripsit forte Babrius—

'ὁ λέων' ἔφασκεν 'ἐγγύς ἐστι τοῦ θνήσκειν.'

verbs—cp. Nonnus, Dionysiaca, 20, 385, δίκτυα μὴ νεπέδεσσιν ἐφαπλώσσητε θαλάσσης.

4. The protasis εἰ θέλεις με σὺ ζῶειν is taken up again in the eighth line, σὺ δ' ἦν θελήσης, and ἡ θέλεις . . ζῶειν; the conjecture of Boissonade is wrong.

12. The Athoan ἔσκει is an easy uncial corruption.

13. The construction is equivalent to καὶ προσέτι χαίρειν εἶπε, χρηστῶν τ' ἔφη ἄγγελος λόγων ἦκειν, but made more easy by the late construction of εἰπεῖν, with an infinitive, not only when it means 'tell,' 'bid,' as with χαίρειν here, but also when it has the sense of 'say,' as with ἦκειν. Even in Attic the sense of φάναι is sometimes elicited from εἰπεῖν, 'bid,' in sentences of this cast.

15. The manifest laceration of the

manuscript reading, and the fact that the questionable οἶδας elsewhere occurs in the Fables only in a spurious line (63, 12), suggest corruption here also—perhaps to be removed by the omission of the two half lines from οἶδας to καὶ. This is better than reading οἶσθα, σούσθι μὲν γείτων, which is questionable Greek.

21. 'De longa cervorum vita vide fab. 46, 9, et pro epitheto γαῦρος confer fab. 43, 6, 15. De cervorum cum serpentibus inimicitia vide Plin. H. N. viii. 50, xxii. 37.'—C. Lewis. Oppian regards the latter fact as so familiar that he uses it for a simile, Hal. 2, 289—

ὥς δ' ὅτ' ἀνὰ ξυλόχους ὀφίων στρίβον ἐξε-
 ρεῖντων
 βριθοκέρως ἔλαφος ῥινύλατον ἵχνος ἀνεῦρε,
 χεῖρην δ' εἰσαφίκακε, καὶ ἐρπετὸν εἵρυσεν
 ἔξω κτε.

κέρας δὲ φοβερὸν πᾶσιν ἔρπετοῖς φύει,
 δένδροις ὅμοιον, κοῦχ ὅποια τῶν ταύρων.
 τί σοι λέγω τὰ πολλά; πλὴν ἐκυρώθης,
 μέλλεις τ' ἀνάσσειν θηρίων ὀρειφοίτων. 25
 τότ' οὖν γένοιτο τῆς ἀλώπεκος μνήμη,
 δέσποινα, τῆς σοι τοῦτο πρῶτον εἰπούσης.
 ταύτ' ἦλθον. ἀλλὰ χαῖρε, φίλτάτη. σπεύδω
 πρὸς τὸν λέοντα, μὴ πάλιν με ζητήσῃ
 (χρήται γὰρ ἡμῖν εἰς ἅπαντα συμβούλοις). 30
 δοκῶ δὲ καὶ σέ, τέκνον, εἶ τι τῆς γραίης
 κεφαλῆς ἀκούεις· ἔπρεπέ σοι παρεδρεῦναι·
 ἐλθοῦσαν αὐτῷ καὶ πονοῦντα θαρσύνειν.
 τὰ μικρὰ πείθει τοὺς ἐν ἐσχάταις ὥραις·
 ψυχὰι δ' ἐν ὀφθαλμοῖσι τῶν τελευτώντων. 35
 ὥς εἶπε κερδῶ. τῆς δ' ὁ νοῦς ἐχαυνώθη
 λόγοισι ποιητοῖσιν, ἦλθε δ' εἰς κοίλην
 σπήλυγγα θηρός, καὶ τὸ μέλλον οὐκ ᾔδει.
 λέων δ' ἀπ' εὐνῆς ἀσκόπως ἐφορμήσας
 ὄνυξιν οὐατ' ἐσπάραξεν ἀκράοις, 40

26. Athoum τότ' ἂν cum Lachmanno in τότ' οὖν mutavi; fortasse tamen pristina lectio stare potest. Certe Scidlerus errat, τότ' αὖ lecto.

27. Verbum ταῦτο omisit Athous, sed recentiore manu in versu extremo additum post σοι posuit Minas. 29. Quare πάλιν in πάλαι mutem et in v. 32, ἔπρεπέ σοι in ἔπρεπεν ego non video. Volo reputetis, editores.

22. On φύει, = 'sprouts,' see Fab. 64, 4, note.

24. πλὴν ἐκυρώθης. I know no other instance of such a use of κυροῦν, 'your election was ratified,' 'your claims were acknowledged.'

29. μὴ πάλιν με ζητήσῃ. The conjecture πάλαι has nothing to recommend it. The words are naturally rendered, 'lest he look for me back again,' a sense of πάλιν and ζητεῖν quite in keeping with Babrian usage.

31. δοκῶ δὲ καὶ σέ scilicet σπεύσειν.

35. Compare Nonnus, *Dionysiaca*, 3, 225, ἀριφραδέων γὰρ ἀνάκτων | αὐτόματοι κήρυκες ἀναυδέες εἰσὶν ὀπωπαί.

36. 'ἐχαυνώθη. Plutarchus, *Caes.* 29, de Pompeio quem falsae de Caesare narrationes vana impleverant spe—ἐπὶ τοῦτοις Πομπήιος ἐχαυνόητο.—Boissonade.

40. Zachariae, 'de Dietione Babriana,' p. 35, explains ψάειν ὠτός, in line 70, of a particular kind of kiss. 'ψάειν ὠτός, aurem vellicare, 'auriculis prehendere' (Plaut.) significat i.q. osculari, cf. v. 73, κύλισμα χειρὸς ἀρρώστου; 87, 3, ἔσανεν ὡς φίλῃ ψάων.—τῶν ὧτων καθαιρεῖν dixit Theocritus, 5, 133, τῶν ὧτων λαβέσθαι Aristaeetus, 1, 24; ibique cf. interpretes 552 (Bois.) de illo delicatissimo osculorum genere, quod χύτρα, osculum Florentinum, vocatur. Crusius, however, 'de Babrii Aetate, p. 185, rightly rejects this view. 'At pater moriens num his oculis utetur? Num utetur rex moriens, qui excitaturus est regni heredem ex pristina ignavia et edocturus, quo modo imperium acceptum tueatur? Apage tam ridicula. Vera interpretatio repetitur ex Romano antestandi more, ex quo ubi testem

σπουδῇ διωχθείς· τὴν δὲ φύζα δειλαίην
 θύρης κατιθὺς ἦγεν εἰς μέσας ὕλας.
 κερδῶ δὲ χεῖρας ἐπεκρότησεν ἀλλήλαις,
 ἐπεὶ πόνος μάταιος ἐξανηλώθη.
 κακείνος ἐστέναξε τὸ στόμα βρύχων 45
 (ὁμοῦ γὰρ αὐτὸν λιμὸς εἶχε καὶ λύπη),
 πάλιν δὲ κερδῶ καθικέτευε φωνήσας
 ἄλλον τιν' εὔρεῖν δεύτερον δόλον θήρης.
 ἡ δ' εἶπε κινήσασα βυσσόθεν γνώμην·
 'χαλεπὸν κελεύεις αἰθῆς ἀλλ' ὑπουργήσω.' 50

45. Aoristum ἐστέναξε jamdudum a criticis aliquot propositum Athous re vera exhibet, non ἐστέναξε. 50. Claudicat in Athoo versus et, ut exeat metrum, αἰθῆς supra lineam addidit manus recentior. Tyrwhittus ἀλλ' ὅμως, Eberhardus δέσποτ', ἀλλ', Nauckius ἔργον legere mavult. Non est quo decernam.

aliquem esse volebant, inam ejus aurem tangebant "memento" dicentes. Quod —utin jus vocationem et mancipationem omittam—etiam in testamento faciebant per aes et libram i.e. per mancipationem facto. Hanc testamenti formam, quae postrema fuit, usque ad ultimum tempus servatam esse Clemens Alexandrinus testatur loco maxime memorabili Stromat. V. 8, extr.:—καὶ τὰ παρὰ Ῥωμαίοις ἐπὶ τῶν καταθηκῶν γινόμενα τάξιν εἴληχε (in iis quae de symbolis dixerat) τὰ κατὰ δικαιοσύνην ἐκείνα ζύγα καὶ ἀσσάρια καρπισμοὶ τε (mancipationes) καὶ αἱ τῶν ὠτων ἐπιψαύσεις. τὰ μὲν γάρ, ἵνα δικαίως γίνηται· τὰ δὲ εἰς τὸν τῆς τιμῆς μερισμὸν: τὸ δ' ὅπως ὁ παρατυχὼν ὡς βάρους τινὸς αὐτῷ ἐπιτεθειμένου ἐστὼς ἀκούσῃ καὶ τάξιν μερίτου λάβῃ.

As a matter of fact the ceremony by which the fox would fain explain the lion's precipitancy was nothing but the ordinary touching of the ear to request attention and remembrance (see Conington's Note on Vergil, *Eclogue* 6, 3), and Crusius has erred from ill-digested erudition as much as Zachariae from ignorance.

42. The meaning of κατιθὺς is difficult to settle. In Quint. Smyrnaeus, 7, 136, ῥιπῆς κατιθὺς has the sense of 'facing the blast;' but here it is better to take θύρης as a genitive of place from, and translate κατιθὺς with

εἰς ὕλας—'carried her out of doors straight to the midst of the woods in front.' In any case the adverb is late, see Phryn. p. 117 ff.

43. The conjecture ἐκρότησεν is wrong, as ἀλλήλαις could not be translated with the simple verb.

45. The words τὸ στόμα βρύχων are difficult of interpretation. Boissonade translates 'leo dentibus infrendens,' and would refer to this passage the gloss of Suidas—βρύχων τοὺς ὀδόντας ὁ λέων. But the sense 'biting his lips,' or 'with his mouth working,' is equally plausible for a writer like Babrius. Although grammarians identify βρύχω and βρύκω, making the latter an Attic variety of the former, the fact remains that, except in late writers, βρύχω means 'gnash,' and βρύκω 'bite,' 'devour'; and it is not unlikely that the confusion of signification no less than of form belongs to the decaying language. Certainly 'gnashing the mouth' is a strange modification of 'gnashing the teeth,' as στόμα may mean much the same as our 'lip' or 'lips,' but not 'teeth.'

47. It is much more likely that Babrius omitted the augment in this passage, as in others, than that he used the accusative κερδοῦν, by which he used the conjecture κερδοῦν ἰκέτευε. The conjecture δ' ἀλώπεχ' ἰκέτευε does not commend itself either.

καὶ δὴ κατ' ἔχνος ὥς σοφὴ κύων ἦει,
 πλέκουσα τέχνας καὶ πανουργίας πάσας,
 αἰεὶ δ' ἕκαστον ποιμένων ἐπηρώτα
 μή ποὺ τις ἔλαφος ἡματωμένη φεύγει.
 τὴν δ' ὥς τις εἶδε, δεικνύων ἂν ὠδήγει, 55
 ἕως ποθ' εὔρεν ἐν κατασκήρῳ χώρῳ
 δρόμων ἀναψύχουσαν. ἡ δ' ἀναιδείης
 ὄφρ' ἔχουσα καὶ μέτωπον εἰστήκει.
 ἐλάφου δὲ φρίξ ἐπέσχε νῶτα καὶ κνήμας,
 χολὴ δ' ἐπέξει καρδίην, ἔφη δ' οὕτως. 60
 ἀλλ' ὦ στύγημα, νῦν μὲν οὐχὶ χαιρήσεις
 ἣν μοι προσέλθης καὶ γρύσαι τι τολμήσης.
 ἄλλους ἄλωπέκιζε τοὺς ἀπειρήτους,
 ἄλλους δὲ βασιλεῖς ὑπερέθιζε καὶ ποιεῖ.'

60. χολὴ in χολῇ mutavit Duebnerus Graecitatis parum peritus. Post hunc versum habet Athous fraude manifesta—

σὺ νῦν διώκεις πανταχοῦ με καὶ φεύγω

quem non noverat Bodleianus paraphrasta. 62. Ut metro satis faciam γρύσαι pro Athoo γρύξαι scripsi. Senioris Graecitatis est γρύσαι vix alienum. 63. Pro dativo ἄλλοις τοῖς ἀπειρήτοις recte coniecit accusativum Cobetus. Male autem idem ὑπερέθιζε in αἰρέτιζε mutavit.

57. The earliest instance of the active of ἀναψύχω thus used in the sense of the classical passive is recorded by the Antiaticist (80, 29), as from Diphilus —'Ανέψυξα ἀντὶ τοῦ ἀνεπανσάμην. Δίφιλος Φιλαδέλφω. Nor is the simple verb or either of the two other Attic compounds, ἀποψύχω and διαψύχω, thus employed in Attic.

60. Of ξέω and its compounds, viz. ἀναξέω, ἀποξέω, ἐκξέω, ἐξαναξέω, ἐπιξέω, and συξέω, it will be found that in Attic ἐπιξέω alone has the causative sense here exhibited. Eur. Cyl. 392, καὶ χάλκεον λέβητ' ἐπέξεσεν πυρὶ. (In Eur. I. T. 987, however, the accusative is to be differently explained—δεινὴ τις ὄργη δαιμόνων ἐπέξεσε | τὸ Ταντάλειον σπέρμα, διὰ πόνων τ' ἄγει, 'boiled over,' 'came surging over.') This is in accordance with the facts discussed in Fab. 1, 6, *supra*. In late writers, on the contrary, the causative sense is attached to the others. In Aesch. P. V. 370, Liddell and Scott wrongly assign it to ἐξαναξέω, where the cognate accusative construc-

tion with the intransitive meaning is to be preferred:—τοῖόνδε Τυφῶς ἐξαναξέσαι χόλον.

62. Babrius employs γρύσαι here for the classical γρύξαι (for accent see Cobet, Mnem., New Series, 4, 276), just as he uses συρίσαντος in 114, 4, *infra*, for συρίζαντος. This tendency to convert verbs in -ξω into -τω, as γρύξω into γρύττω, συρίζω into συρίττω, is humorously referred to by Lucian in the Δίκη Φωνήεντων (c. 10), where Zeta accuses Tau of robbing him of 'συρίζειν καὶ σαλπίζειν, ὥς μηκέτ' αὐτῷ ἐξεῖναι μηδὲ γρύζειν.' It would hardly be necessary to remind the student of the frequent phrase γρύζειν τι τολμᾶν, if Giltbauer had not flaunted his ignorance in our face by making the conjecture κἀγριόν τι τολμήσης. Cp. γρυκτός and ἀγρυκτος, to the latter of which L. and S. give a wrong sense; see Συναγ. λεξ. χρῆσ., 339, 33.

64. The only reason for Cobet's alteration of the excellent ὑπερέθιζε into the superfluous αἰρέτιζε in this

τῆς δ' οὐκ ἐτρέφθη θυμός, ἀλλ' ὑποβλήδην 65
 ' οὕτως ἀγεννής ' φησί ' καὶ φόβον πλήρης
 πέφυκας; οὕτω τοὺς φίλους ὑποπτεύεις;
 ὁ μὲν λέων σοι συμφέροντα βουλεύων
 μέλλων τ' ἐγείρειν τῆς πάροιθε νοθείης
 ἔψαυσεν ὥτός, ὡς πατὴρ ἀποθνήσκων· 70
 ἔμελλε γάρ σοι πᾶσαν ἐντολὴν δώσειν,
 ἀρχὴν τοσαύτην πῶς λαβοῦσα τηρήσεις·
 σὺ δ' οὐχ ὑπέστης κνίσμα χειρὸς ἀρρώστου,
 βίῃ δ' ἀποσπασθείσα μάλλον ἐτρώθης.
 καὶ νῦν ἐκείνος πλείον ἢ σὺ θνυμῶται, 75
 λίην ἄπιστον πειράσας σε καὶ κούφην,
 βασιλῇ δέ φησι τὸν λύκον καταστήσειν.
 οἴμοι πονηροῦ δεσπότου. τί ποιήσω;
 ἅπασιν ἡμῖν αἰτίη κακῶν γίνη·
 ἀλλ' ἔλθ' ἐκὼν καὶ τὸ λοιπὸν ἴσθι γενναίη, 80
 μηδ' ἐπτόησο, πρόβατον οἶον ἐκ ποίμνης.
 ὄμνυμι γάρ σοι φύλλα πάντα καὶ κρήνας,
 οὕτω γένοιτο σοι μόνη με δουλεύειν,
 ὡς οὐδὲν ἐχθρόν ὁ λέων ἀλλ' ὑπ' εὐνοίης
 τίθησι πάντων κυρίην σε τῶν ζώων· 85
 τοιαῦτα κωτίλλουσα τὴν ἀχαϊνὴν
 ἔπεισεν ἔλθειν δις τὸν αὐτὸν εἰς ἄδην.
 ἐπεὶ δὲ λόχμης εἰς μυχὸν κατεκλείσθη,
 λέων μὲν αὐτὸς εἶχε δαῖτα πανθοίνην,

65. Certam Bergkii et Fixi conjecturam in textum recepi, ἐτρέφθη in ἐτρέφθη mutato. 77. Certa emendatione Fixius βασιλῇ pro βασιλέα scripsit. 84. Temere Lachmannus οἶδεν pro ὁ λέων proposuit. 89. Recte Suidas sub vocabulo πανθοίνην servavit, ab Athoo in παντούην corruptum.

passage must be that in another (61, 5, *supra*), ἡρέμιζεν has been corrupted into ἡρέμιζεν. The position of the βασιλεῖς is peculiar, but it has its force, 'seek others to fire with the love of rule; seek others to make kings.'

76. Till something really is known about the Homeric text, I venture to consider πειράζω as one of the many spurious presents of decaying Greek, produced by misunderstanding forms like πεπειράσθω and πεπειράσθαι. In late prose it is impossible to decide the intended quantity of words like πειρά-

σας, as the writer may have known the true present or may not.

81. For ἐπτόησο see note on 15, 13, *supra*.

84. Lachmann's generally accepted conjecture of οἶδεν has little to recommend it. Οὐδὲν ἐχθρόν is a strong οὐκ ἐχθρόν by a familiar Greek idiom, and the neuter is used for the masculine by a more familiar still, although it often puzzled copyists and led them astray, as it has done Lachmann here. (See Verrall's *Medea*, 1197, 1375, notes.)

89. The πανθοίνην of Suidas is certain

σάρκας λαφύσσω, μυελὸν ὀστέων πίνων 90
καὶ σπλάγχνα δάπτων· ἡ δ' ἀγωγὸς εἰστήκει
πεινώσα θήρης, καρδίην δὲ νεβρείην
λάπτει πεσοῦσαν ἀρπάσασα λαθραίως,
καὶ τοῦτο κέρδος εἶχεν ὧν ἐκεκμήκει.
λέων δ' ἕκαστον ἐγκάτων ἀριθμήσας 95
μόνην ἀπ' ἄλλων καρδίην ἐπεζήτει,
καὶ πᾶσαν εὐνὴν πάντα δ' οἶκον ἡρεύνα.
κερδὼ δ' ἀπαιολῶσα τῆς ἀληθείης
'οὐκ εἶχε πάντως' φησί· 'μὴ μάτην ζητεί.'

90. σάρκας cum Athoo legere malo quam cum Suida ἔγκατα quod leges metricas Babrianas violat. 91. Contra Suidianum δάπτων Athoo λάπτων praeposui. 92. Pro θήρης habet Suidas κερδὼ sub νεβρός et νεβρεία καρδιά. 99. Adjecit Athous versus spurios duos—

ποίην δ' ἔμελλε καρδίην ἔχειν ἥτις
ἐκ δευτέρου λέοντος ἦλθεν εἰς οἴκους;

qui etiam ante paraphrastas interpolati sunt.

(cp. Oppian, Hal. 2, 221, μηδ' ἐπὶ πανθοίνισι νόον τέρπειτο τραπέζαις); but his ἔγκατα in the next line violates one of the most stringent rules of the Babrian metre, and has crept in from the Homeric passages which preserve the old word λαφύσσω, and handed it down to form part of the highly artificial diction of the later Greek styles. Even before their day Aristophanes made use of the substantive λαφυγμός for comic effect (Nub. 52), and after him Eupolis in his Κόλακες, adding the verb thereto—

λαφύσσεται λαφυγμὸν ἀνδρέων πάνν.

96. Eberhard's conjecture ἀπάντων, for the Athoan ἀπ' ἄλλων, makes a difficulty of a very common Greek idiom, and has nothing to recommend it.

98. The Bodleian paraphrase and the Vatican [Fur. 356], which is from the same original, supplant ἀπαιολῶσα by σταθεῖσα and σῆσα respectively, and insert an ἀληθῶς with the εἶχε, showing that ἀπαιολῶσα was misunder-

stood, and ταῖς ἀληθείαις substituted for τῆς ἀληθείης. In any case the verb is far from easy, and admits of at least two renderings in Greek of this age. First, ἀπαιολῶσα τῆς ἀληθείης need be no more than a highly-coloured Greek equivalent for 'swerving from the truth.' Αἰόλος = 'changing,' αἰολᾶω = 'am changeable,' 'am a will o' the wisp;' the ἀπό really going with the genitive according to the Babrian habit. On the other hand, there is no doubt about the existence of another αἰολᾶω of the type of τιμάω, not of ὀργάω, and with a transitive signification. Hippocrates is cited for the passive αἰολᾶται (= πλανᾶται) of the simple verb, and Euripides has the compound in Ion, 549, τοῦτο καὶ ἀπαιολᾶ. Moreover, the substantives ἀπαιδότης and ἀπαιόλημα both corroborate the transitive sense, left doubtful by ἀπαιόλη; and lexicographers show that they regarded the verb as a synonym of πλανῶ or ἀποπλανῶ. On the whole the better course is to take it so here also, and to translate 'misleading him from the truth.'

XCVI.

Λύκος παρήει θριγκόν, ἔνθεν ἐκκύψας
 ἀρνειὸς αὐτὸν ἔλεγε πολλὰ βλασφήμως.
 κάκεϊνος εἶπε τὰς σιαγόνας πρίων,
 'ὁ τόπος μ' ἐλοιδόρησε· μὴ σὺ καυχῆσθαι.'

XCVII.

Λέων ποτ' ἐπεβούλευεν ἀγρίῳ ταύρῳ,
 καὶ προσποιηθεὶς μητρὶ τῇ θεῶν θύειν
 τὸν ταῦρον ἐλθεῖν ἐπὶ τὸ δεῖπνον ἡρώτα.
 κάκεϊνος ἤξειν εἶπεν οὐχ ὑποπτεύσας.
 ἐλθὼν δὲ καὶ στὰς ἐπὶ θύρας λεοντείους 5
 ὡς εἶδε θερμοῦ πολλὰ χαλκία πλήρη,
 σφαγίδας, μαχαίρας βουδόρους νεοσμῆκτους,
 πρὸς τῇ θύρῃ δὲ μηδὲν ἀλλὰ δεσμώτην
 ἀλεκτορίσκον, ὥχεται εἰς ὄρος φεύγων.
 ἐμέμφεθ' ὁ λέων ὕστερον συναντήσας. 10
 ὁ δ' 'ἦλθον' εἶπε 'καὶ τὸ σύμβολον δώσω·
 ὄμνην ὅμοιον θῦμα τῷ μαγειρείῳ.'

XCVI. 1. *Primos tres versus Suidas citat, τριγχὸν pro θριγκόν dato. Lateat epimythium—*

ὁ μῦθος ὁρθῶς πᾶσι τοῦτο μνηύει,
 μηδεὶς διὰ καιρὸν ἰσχύων τι γαυρούσθω.

XCVII. 2. Cum Lachmanno τῇ scripsi pro Athoo τῶν. 8. Athoum ἀλλ' ἢ cum Schneidewino in ἀλλὰ mutavi. 12. Pro Athoo οὐκ ἦν summa cum fiducia ego ὄμνην dedi, quamvis vocula τὸ, quam codex ante θῦμα exhibet, alteram emendationem suggerat, ὅμοιον ἦν τὸ θῦμα τῷ μαγειρείῳ.

XCVII. 2. For the tendency to replace aorists middle by aorists passive, as προσποιηθεὶς here for the classical προσποιησάμενος, see Phryn. p. 186 ff.

4. For the late construction ἤξειν εἶπεν, see *supra*, Fab. 95, 13.

7. The old punctuation σφαγίδας μαχαίρας, βουδόρους has been rightly abandoned. In any case νεοσμῆκτους goes both with σφαγίδας and μαχαίρας.

For the spelling νεόσμηκτος, see Phryn. p. 321 ff.

8. μηδέν = classical οὐδέν.

12. It is tempting to replace τῷ by σὸν, but I have thought it best to make no alteration which is not warranted by palaeography. The confusion of kappa and mu is best known in the case of the prepositions κατά and μετά. The transition from *ωικην* to *ουικην* is very easy.

For μαγειρείον, see Phryn. p. 341.

XCVIII.

Λέων ἄλους ἔρωτι παιδὸς ὥραλης
 παρὰ πατρὸς ἐμνήστευε. τῷ δ' ὁ πρεσβύτης
 οὐδέν τι δύσνουν οὐδ' ὑπουργὸν ἐμφήνας
 'δίδωμι γῆμαι' φησί 'καὶ διδοὺς χαίρω.
 τίς οὐ δυνάστη καὶλέοντι κηδεύσει; 5
 φρένες δὲ δειλαὶ παρθένων τε καὶ παίδων.
 σὺ δ' ἡλίκους μὲν ὄνυχας, ἡλίκους δ' ἡμῖν
 φέρεις ὀδόντας, τίς κόρη σε τολμήσει
 ἀφόβως περιλαβεῖν; τίς δ' ἰδοῦσα μὴ κλαύσῃ;
 πρὸς ταῦτα δὴ σκόπησον εἰ γάμου χρήξεις, 10
 μηδ' ἄγριος θῆρ ἄλλὰ νύμφιος γίνου.
 ὁ δὲ πτερωθεὶς τῇ δόσει τε πιστεύσας
 ἐξέειλε τοὺς ὀδόντας, εἶθ' ὑπὸ σμίλης
 ἀπωνυχίσθη, τῷ δὲ πενθερῷ δείξας
 τὴν παῖδ' ἀπήτει. τὸν δ' ἕκαστος ἡλοία, 15
 ῥοπάλω τις ἢ λίθῳ τις ἐκ χειρὸς παίων.
 ἔκειτο δ' ἄργός, ὥσπερ ὅς ἀποθνήσκων.

XCVIII. 10. Decimum post verum lacunam temere statuerunt Bergk et Hartung. 17. In codice accedunt versus spurii tres et epimythium. Illos Eberhard saepit, hoc Lachmann—

γέροντος ἀνδρὸς ποικίλου τε τὴν γνώμην
 σοφίῃ διδαχθεὶς ὡς ἄμικτον ἀνθρώποις
 ἐρᾶν λεόντων ἢλέοντας ἀνθρώπων. 20
 αὐτὸς τις αὐτὸν λανθάνει κακῶς δράσας,
 ὦν οὐ πέφυκε μεταλαβεῖν ὅταν σπεύδῃ.

XCVIII. 3. 'Making no sign of ill-feeling or hidden dislike.'

6. 'But timorous is the heart of maidens and young things. Think of the claws, think of the teeth thou hast! what maid so bold as clasp thee to her bosom without fear? who could see thee and keep back her tears?' The second hand has wrongly altered the deliberative κλαύσῃ into κλαύσει. The negative μή confirms the first hand (see note on Fab. 24, 7, *supra*). If κλαύσει were right, then μή would be wrong. Cp. line 5.

10. For the late σκοπήσω, ἐσκόπησα, etc., see Veitch sub σκοπέω.

12. πτερωθεὶς. This metaphorical signification is in Attic confined to the compound ἀναπτεροῦν. Cp. πλέως and ἀναπλέως.

13. ὑπὸ σμίλης ἀπωνυχίσθη, 'had

his nails cut out by a surgeon's knife.' This rendering is demanded by the context ἐξέειλε τοὺς ὀδόντας, and it is evident that the lion was inveigled by a Biblical stratagem, so as to fall an easy prey when sore with self-inflicted injuries. 'To take it as, 'had his nails pared with a penknife,' is certainly wrong. Σμίλη is often used of a surgeon's knife for cutting out mortified flesh, tumours, etc.; and ἀπωνυχίζω, like other verbs in -ζω, has its meaning determined by the context. Here ἀπωνυχίσθη = τοὺς ὄνυχας ἀφῆρέθη. The codex contradicts the schismatic accentuation σμίλη.

16. Gltbauer's εὐχερῶς has more to recommend it than most of his conjectures, but ἐκ χειρός is excellent.

17. There should be no comma after

XCIX.

Λέοντι προσπτάς αἰετῶν τις ἐξήτει
 κοινωνὸς εἶναι. χὼ λέων 'τί κωλύει;
 πρὸς αὐτὸν εἶπεν 'ἄλλ' ἐπ' ἐνεχύρῳ δώσεις
 τῶκυπτέρῳ σου μὴ μεθίεναι πίστιν·
 πῶς γὰρ φίλῳ σοι μὴ μένουντι πιστεύσω;' 5

C.

Λύκῳ συνήντα πιμελὴς κύων λήν.
 ὁ δ' αὐτὸν ἐξήταζε ποῦ τραφεὶς οὕτως
 μέγας κύων ἐγένετο καὶ λίπους πλήρης.
 'ἄνθρωπος' εἶπε 'δαφιλὴς με σιτεύει.'
 ὁ δέ σοι τράχηλος, εἰπέ, πῶς ἐλευκώθη; 5
 'κλοιῷ τέτριπται σάρκα τῷ σιδηρεῖ,
 ὃν ὁ τροφεὺς μοι περιτέθεικε χαλκεύσας.'

XCIX. Fabulam habet Vaticanus. Corrupti sunt versus tertius et quartus. Pro manuscripto ἀλλ' ἐνέχυρον ego ἀλλ' ἐπ' ἐνεχύρῳ dedi; et τῶκυπτέρῳ fidenter restitui. Athous τὰ ὠκύπτερα exhibet, τῶκυπτέρῳ Vaticanus. Manu scriptum μεθίεναι τὴν cum Eberhardo in μεθίεναι mutavi. Fabulae manifeste in brevius contractae forte metri culpa relinquenda est; forte altius latet menda et versus in hunc modum e tetrastichista profectus est—

τῶκύπτερ' ὥς σοι μὴ μεθετέα τὴν πίστιν.

5s. Cp. Fab. 95, 70. 'He was laid low without an effort to save himself, like a swine under the slaughterer's knife.'

The three spurious lines I have given as they stand in the codex. The fact that they are not found in the prose versions, together with their syntactical errors, is conclusive proof of their late origin.

XCIX. 3. The conjecture ἐπ' ἐνεχύρῳ δώσεις is to my mind certain, although perhaps there is no need to go further than ἐν ἐνεχύρῳ δώσεις. Palaeographically either reading is easy. The preposition once dropped, the dative naturally passed into the accusative. What editors can mean by adopting

Lachmann's τῶκύπτερον, I do not see. The substantive is confined to the dual and plural.

C. 1. If the line is not corrupt, it is a good instance of the way in which the exigencies of the Babrian metre warp the order. The natural order would be Λύκῳ κύων συνήντα πιμελὴς λήν. The κύων in the third verse is added for clearness' sake, and Eberhard's 'dubito de verbo κύων' is uncalled for.

4. σιτεύω, Attic πιαίνω.

5. 'And the bare patch on your neck, how came it there?' For this sense of λευκοῦν, cp. Maccius in Anth. Pal. 9, 403, 3, λεύκωσαι πόδα γαῦρον. It is rare that the connotation of a word so masters the denotation.

λύκος δ' ἐπ' αὐτῷ καγχάσας ' ἐγὼ τοίνυν
χαίρειν κελεύω' φησί 'τῇ τρυφῇ ταύτῃ,
δι' ἣν σίδηρος τὸν ἐμὸν αὐχένα τρίψει.'

10

CI.

Λύκος τις ἄδρὸς ἐν λύκοις ἐγεννήθη,
λέοντα δ' αὐτὸν ἐπεκάλουν· ὁ δ' ἀγνώμων
τὴν δόξαν οὐκ ἤνεγκε, τῶν δὲ συμφύλων
ἀποστατήσας τοῖς λέουσιν ὠμίλει.
κερδῶ δ' ἐπισκώπτουσα 'μὴ φρενωθείην'
ἔφη ' τοσοῦτον ὥς σὺ νῦν ἐτυφώθης·
σὺ γὰρ ὥς ἀληθῶς ἐν λύκοις λέων φαίνῃ,
ἐν δ' αὖ λεόντων συγκρίσει λύκος γίνῃ.'

5

CII.

Λέων τις ἐβασίλευεν οὐχὶ θυμώδης
οὐδ' ὠμὸς οὐδὲ πάντα τῇ βίῃ χαίρων,
πρῶτος δὲ καὶ δίκαιος ὥς τις ἀνθρώπων.
ἐπὶ τῆς ἐκείνου φασὶ δὴ δυναστείης
τῶν ἀγρίων ἀγυρμὸς ἐγεγόνει ζῶων,
δίκας τε δοῦναι καὶ λαβεῖν παρ' ἀλλήλων.

5

CI. Fabulam habet codex Vaticanus. Ultimo in versu Naeckium sequor, verbo γίνῃ pro codicum lectione φαίνῃ scripto.

CII. 3. Verba πρῶτος δὲ ex Tyrwhitti (*i.e.* Bodleiana) paraphrasi restituit Boissonade, Athoo πρὸς δ' ἄρα rejecto.

8. καγχάσας, Attic καχάσας.

CI. 2. 'Lion they gave him for nickname.' The old English 'eke-name,' corrupted into 'nickname,' exactly expresses the force of the preposition in ἐπικαλῶν, ἐπωνυμῶς, etc.

5. There is no reason for altering the manuscript reading φρενωθείην into 'κφρενωθείην, with Coraes and subsequent editors. Μέγα or τοσοῦτον φρενοῦσθαι is in late Greek a legitimate equivalent for the classical μέγα or τοσοῦτον φρονεῖν. If no instance is found it might be. Certainly ἐκφρενοῦν is never

found either. 'God forbid that I should be so high-minded.'

There is a Hesychian gloss φρενώσας· παραλογισάμενος, ἀπατήσας, but before believing it to be correct I desire to see the context.

6. The aorist ἐτυφώθης is placed for the present to satisfy the requirements of the Babrian seazon.

8. Phrynichus, p. 344, justly condemns this use of σύγκρισις in late writers.

CII. 5. The word ἀγυρμὸς is very rare, having apparently survived elsewhere only in grammatical writings and lexica.

τὰ ζῶα πάντα δ' ὡς ὑπέσχον εὐθύνας,
 λύκος μὲν ἀρνί, πάρδαλις δ' ἐπ' αἰγάργω,
 ἐλάφῳ δὲ τίγρις, πάντα δ' εἶχεν εἰρήνην,
 ὁ πτώξ λαγῶδς εἶπεν ' ἄλλ' ἐγὼ ταύτην 10
 τὴν ἡμέρην αἰεί ποτ' ἡνυχόμην † ἥτις
 καὶ τοῖς βιαίοις φοβερὰ τάσθεν ἡ θήσει.'

CIII.

Λέων ἐπ' ἄγρην οὐκέτι σθένων βαίνειν
 (πολλῷ γὰρ ἤδη τῷ χρόνῳ ἡγενηράκει)
 κοίλης ἔσω σπήλυγγος ὡς νόσῳ κάμνων
 ἔκειτο, δόλιον οὐκ ἀληθὲς ἀσθμαίνων,
 φωνὴν βαρεῖαν προσποιητὰ λεπτύνων. 5
 θηρῶν δ' ἐπ' αὐλὰς ἦλθεν ἄγγελος φήμη,
 καὶ πάντες ἦλγουν ὡς λέοντος ἀρρώστου,
 ἐπισκοπήσων δ' εἰς ἕκαστος εἰσῆει.
 τούτους ἐφεξῆς λαμβάνων ἀμοχθήτως
 κατήσθιεν, γῆρας δὲ λιπαρὸν ἡνυρήκει. 10

8. Fidenter Athoum secutus sum. Mendas sibi finxerunt editores δέ γ', δέ τ', δ' ὑπ'. 11. Brevis syllaba in ultimo loco versum corruptum arguit. Vertit Bodleianus ὁ πτώξ δὲ ἔφη· ἡνυχόμην ἰδεῖν τὴν ἡμέραν ταύτην. Forte in hunc modum scazon e Babrio evasit—τὴν ἡμέρην αἰεί ποτ' ἡνυχόμην βλέψαι (vel βλέψειν) ἢ τοῖς κτλ. Sed valde dubito.

CIII. 3. Cui Babrii verba corrupta legere libet, Suidam sub vocibus σπηλύγξ et ἀσθμα consulito. Idem tamen veram lectionem ἀληθὲς servavit, codice Athoo ἀληθῶς aequae ac δολίως male exhibente.

7. I have preferred to regard the Athoan reading πάντα ὡς δ' ὑπέσχον as a merely accidental transposition, not worthy of critical annotation; Giltbauer, however, would read πανταχῶς. This, like Eberhard's correction ὑπέσχεν, is, in my judgment, wrong.

8. The ignorant consensus of editors in rejecting the adverbial ἐπὶ forces me to illustrate a usage which ought to be familiar to boys. In this collocation (the δὲ preceding) it is found, among other passages, in Il. 18, 527, ὦκα δ' ἔπειτα | τάμνοντ' ἀμφὶ βοῶν ἀγέλας καὶ πῶσα καλά | ἀργεννέων δίων, κτείνον δ' ἐπὶ μηλοβοτῆρας. So τ' ἐπὶ in Soph. O. R. 181, ἐν δ' ἄλλοι ποταῖ τ' ἐπὶ ματέρες. More usually the ἐπὶ precedes the con-

junction. Pseudo-Hesiod. Op. et Di. 590, ἀλλὰ τότ' ἤδη | εἴη πετραῖη τε σκιή . . . ἐπὶ δ' αἰθῶπα πινέμεν οἶνον. Il. 5, 705, ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην | Τρῆχόν τ' αἰχμητὴν Αἰτῶλιον, Οἰνόμεον τε | κτλ.

CIII. 1. Like στένω and πένομαι, σθένω is only found in the present and imperfect tenses.

6. It is observable that the peculiarly Greek notion of φήμη is here used of animals spoken of in the guise of men. For a discussion of the notion, the long note to Grote's *History of Greece*, ch. xlii., ought to be consulted.

7. 'And all were sore at the thought that the lion was ailing.'

10. Λιπαρὸν γῆρας is a phrase of com-

σοφή δ' ἀλώπηξ ὑπένοησε καὶ πόρρω
 σταθεῖσα ' βασιλεῦ, πῶς ἔχεις; ' ἐπηρώτα.
 καὶ κείνος εἶπε ' χαῖρε, φιλτάτη ζώων.
 τί δ' οὐ προσέρχῃ, μακρόθεν δέ με σκέπτῃ;
 δεῦρο, γλυκεῖα, καί με ποικίλοις μύθοις 15
 παρηγόρησον ἐγγὺς ὄντα τῆς μοίρης.
 ' σῶζοιο ' φησὶν ' εἰ δ' ἄπειμι, συγγνώσῃ.
 πολλῶν γὰρ ἵχνη θηρίων με κωλύει,
 ὧν ἐξιόντων οὐκ ἔχεις ὅ μοι δείξεις.'

CIV.

Λάθρη κύων ἔδακνε· τῷ δὲ χαλκεύσας
 ὁ δεσπότης κώδωνα καὶ προσαρτήσας
 πρόδηλον εἶναι μακρόθεν πεποιήκει.
 ὁ κύων δὲ τὸν κώδωνα δι' ἀγορῆς σείων
 ἡλαζονεύετ'. ἀλλὰ δὴ κύων γραίη 5
 πρὸς αὐτὸν εἶπεν ' ὦ τάλαν, τί σεμνύνῃ;'

17. Cum Duebnero σῶζοιο dedi pro Athoo ζῶοιο, et cum Boissonadio εἰ pro ἦν. Accedit epimythium—

μακάριος ὅστις οὐ προλαμβάνει πταίσας
 ἀλλ' αὐτὸς ἄλλων συμφοραῖς ἐπαιδεύθῃ.

CIV. 6. Post hunc versum duos exhibet codex mala fraude Babrio adscriptos—

οὐ κόσμον ἀρετῆς τοῦτον οὐδ' ἐπικεικίης,
 σαυτοῦ δ' ἔλεγχον τῆς πονηρίας κρούεις,'

quorum extra ordinem initium ponit Athous, quasi epimythium. Pro Athoo ἐπικεικίης Boissonadius ἐπικεικίης scripsit.

mon occurrence. Homer, Od. 11, 136; 19, 368; 23, 283. Pind. Nem. 7, 99. Even Cratinus employs it, ap. Plutarch, Vita Cimonis, ch. 10. Homer has also λιπαρῶς γηράσκειν in Od. 4, 210.

19. Eberhard's conjecture of ἐξιόντος is quite uncalled for.

CIV. 5. ἡλαζονεύετο. The so-called deponents in -ενομαι present some difficulties. In one class of them the terminations are certainly passive, not middle, e.g. ἐβδόμενομαι, 'I am seventh-dayed,' i.e. 'undergo the ceremony of the seventh day after birth.' πεντηκοστεύομαι, 'am

taxed with the πεντηκοστή'; πραγματεύομαι, 'am involved in affairs.' Others illustrate the usages of the middle voice, as ἐπιδαφιλεύομαι, 'give freely from my store'; ἐπικτηνέομαι, 'negotiate by herald,' a reciprocal middle. In others the middle inflections only serve to accentuate the fact of personal activity in a particular character, as ἡλαζονεύομαι, νεανιεύομαι, νεανισκεύομαι, βωμολοχεύομαι, πονηρεύομαι, φιλανθρωπεύομαι, δημοτεύομαι, εἰρωνεύομαι, μαντεύομαι, τερατεύομαι, μαιεύομαι, τερθρεύομαι, ξενιτεύομαι, κοβαλικεύομαι (Ar. Eq. 270).

CV.

Λύκος ποτ' ἄρας πρόβατον ἐκ μέσης ποίμνης
 ἐκόμιζεν οἴκαδ'. ᾧ λέων συναντήσας
 ἀπέσπασ' αὐτό· καὶ λύκος σταθεὶς πόρρῳ
 'ἀδίκως ἀφείλω τῶν ἐμῶν' ἐκεκράγει.
 λέων δὲ τερφθεὶς εἶπε τὸν λύκον σκώπτων 5
 'σοὶ γὰρ δικαίως ὑπὸ φίλων ἐδωρήθη.'

CVI.

Λέων ποτ' ἀνδρῶν βίον ἄριστον ἐξήλου.
 καὶ δὴ κατ' εὐρὺν φωλεὸν διατρίβων,
 ὅσων ἀρίστην ὀριτρόφων φυὴν ἔγνω,
 φιλοφρονεῖσθαι γνησίως ἐπειράτο.
 πολὺς δ' ὑπὸ σπήλυγγι θαμινὰ παντοίων 5
 θηρῶν ὄμιλος ἡμέρως συνηυλίσθη.

CV. 3. Pro Athoo αὐτοῦ scripsi αὐτό, praeunte Eberhardo, cui tamen latuit vitii causa, quae in versu secundo prodit οἴκαδε lecto, videlicet, οἴκαδε· χῶ λέων . . αὐτοῦ. 5. Athoum τερφθεὶς temere in τρεφθεὶς Hartung mutavit.

CVI. Fabula mala fraude Babrio est supposita. Non latent indicia, praesertim syllaba brevis in versuum sex exitu. De ea etiam paraphrastae silent.

Even νωθρεῖν may perhaps be so explained. Στραγγεῖν, 'I twist and turn,' may be regarded either as the passive or the middle of the active στραγγεῖν preserved in lexica.

CV. 4. For the late aorist ἀφειλάμην, see Boissonade's note, and Veitch.

5. 'But the lion made merry with a joke at the wolf's expense. "'T was an honest present from thy friends, I trow.'"

CVI. I would call the reader's attention to the fable as a whole. A careful perusal will confirm the suspicion of its spuriousness, already expressed in the critical notes. After writing and re-writing it many times, I am convinced that my judgment is correct. Were ever twenty-nine lines written to lead up to so poor a

point in the thirtieth? I am glad to find that C. F. Hermann and F. W. Hoch have already expressed strong opinions against this fable. Naber, who requires the final trochees to bolster a theory, is yet forced to admit that the fable is a fragment, and is without point as it stands. Crusius makes the same admission, and suggests that the missing conclusion is to be sought for in some fable in which a fox takes vengeance on an ape, e.g. Fab. 255, and 44 in Halm's collection. Crusius' note (p. 144) is a typical example of the attempt to gain a point by first obfuscating, or at all events fatiguing the reason. You may get a man to allow that he sees a non-existent object by taking care that there is a haze when he looks.

ὁ δ' εἰστία τε καὶ φίλει νόμῳ ξείνων
 ἄδην τιθεὶς ἅπασιν δαῖτα θυμήρη·
 φίλην δὲ κερδὼ καὶ σύνοικον εἰλήφει
 μεθ' ἧς τὰ πολλὰ μειλίχως συνεξήκει, 10
 γέρων δέ τις πίθηκος ἦν ὁ δαιτρεύων
 κρεῶν τε συσσίτοισι διανέμων μοίρας,
 ὃς εἴ τις ἦλθεν οὐχὶ τῆς συνηθείης,
 ταῦτόν παρετίθει δεσπότῃ τε καὶ κείνῳ,
 ὅπερ εἶχεν ὁ λέων νεοδρόμῳ λαβὼν θήρη· 15
 κερδὼ δ' ἐώλων ἔφερεν οὐκ ἴσην μοῖραν
 καὶ δὴ ποτ' αὐτὴν προσποιητὰ σιγῶσαν
 δείπνου τε χεῖρα καὶ βόρης ἀποσχοῦσαν
 λέων τίν' εἶχεν αἰτίην διηρώτα·
 'κερδοῖ σοφίῃ, λάλησον ὥσπερ εἰώθης· 20
 παιδρῷ προσώπῳ δαιτός, ὦ φίλη, ψαῦσον.'
 ἡ δ' εἶπεν 'ὦ φερίστε θηρίων γένεως,
 πολλῇ μερίμνῃ καρδίην διαξαίνω·
 οὐ γὰρ τὰ νῦν παρόντα μόνον ἀλγύνει,
 τὰ δ' ἔπειτα' φησί 'προσκοπομένη κλαίω. 25
 καθ' ἡμέρην γὰρ εἴ τις ἄλλος, εἴτ' ἄλλος
 ξένος πελάζοι, τοῦτο δ' εἰς ἔθος βαίνοι,
 τάχ' οὐδ' ἐώλων γεύσομαι κρεῶν μούνη·'
 ὁ λέων δὲ τερφθεὶς ὡς λέων τε μειδήσας.
 εἶπεν 'πιθήκῳ ταῦτα μηδ' ἐμοὶ μέμφου.' 30

CVII.

Λέων ἀγρεύσας μὲν ἔμελλε δειπνήσειν·
 ὁ δ' οἰκότριψ κλῶψ ἐγγὺς ὢν μόρου τλήμων
 τοιοῖσδε μύθοις ἰκέτευε τονθρύζων·

8. Scripsi cum Boissandio ἄδην, quod vitio frequenti ἄλην exhibet codex. 10. Fixio praeunte Athoum συνεξήκει in συνεξήκει mutavi. 18. Versus 18 et 19 Athous codex ordine 19, 18 exhibet.

CVII. Plus solito corrupta est fabula. 3. Pro Athoo τὸν θῆρα summa cum fiducia ego τονθρύζων scripsi.

CVII. 3. The verb whose participle I have here substituted for the corrupt and unmetrical τὸν θῆρα, is used of any inarticulate sound expressive of the

feelings. Aristophanes applies it to a slave's grumbling after a whipping (Ran. 747); to a servant's mutterings in performing a distasteful task (Vesp.

ἑλάφους πρέπει σοι καὶ κερασφόρους ταύρους
 θηρώντα νηδὺν σαρκὶ τῇδε πιαίνειν· 5
 μὺς δὲ δειπνον οὐδ' ἄκρων ἐπιψαύσει
 χειλῶν ἄμβειβον· ἀλλὰ λίσσομαι, φείδου.
 ἴσως χάριν σοι τῆσδε μικρὸς ὦν τίσω.
 γελάσας δ' ὁ θῆρ παρήκε τὸν ἰκέτην ζῶειν·
 καὶ θηραγρεύταις ἐμπεσὼν νεηνίσκοις· 10
 ἐδικτυώθη καὶ σφαλεῖς ἐδεσμεύθη.
 ὁ μὺς δὲ λάθρη χηραμοῦ προπηδήσας,
 στερρόν τ' ὁδοῦσι βραχυτάτοις βρόχον κείρας,
 ἔλυσε τὸν λέοντα, τοῦ τὸ φῶς βλέψαι
 ἐπάξιον δούς μισθὸν ἀντιζωγρήσας. 15

5. Cum Fixio θηρώντα pro Athoo θηρῶν δὲ dedi. 6. Quod codex exhibet ἄκρον ἐπιψαύσαι χειλῶν ἀμέσων ego fidenter emendavi. 9. Fixio praeunte, Athoum ζῶντα in ζῶειν mutavi. 10. Athoum φιλαγρευταῖς ego correxī. De hac literarum confusione vide Gregorium de Dialectis ed. Schaefer, p. 269. 11. Hunc post versum interpolatum habet Athous κἀν-τεῦθεν ἀπειγνώκει ὁ θῆρ τὴν σῖριαν sed super ultima verba τι σῖρα diorthotes scripsit. Haec et epimythium tu ejicito—

σαφῆς ὁ μῦθος εὐνοοῦσιν ἀνθρώποις
 σώζειν πένητας μηδὲ τῶν ἀπελπίξειν
 εἰ καὶλέοντα μὺς ἔσωσ' ἀγρευθέντα.

614); to the whine of helpless age (Ach. 683); Lucian to the whispered murmurs of the gods when their common dignity is offended (Conc. Deor. 1); the pseudo-Oppian to a bear's cubs whimpering when their dam licks them (Cyn. 3, 169), etc. etc. In the present passage it expresses the whine or whimper of deprecation. As to the spelling *τονθορύζω, τονθορίζω, τονθρύζω, τονθρίζω*, grammarians contradict each other. As to Attic, the authority of Aristophanes is decisive for the quadrisyllable; but the late form is more in keeping with the Babrian diction. The conjecture is corroborated—if a confirmatory proof is wanted—by the set of the line which corresponds to that of 6, 5, *ἰκέτευν ἀσπαίρων*; 6, 13, *τοιαῦτα μύζων ἰκέτευ κάσπαίρων*; 13, 3, *ἰκέτευ χωλεύων*; 95, 47, *καθικέτευ φωνήσας*; 136, 3, *ἰκέτευ λιμώττων*, cp. 134, 13. I have given only those lines in which *ἰκετεύω* comes.

6. 'But a mouse is a meal that in

passing thy lips will scarce touch their surface.' The conjectures of previous editors are these—*ἄμβειβον*, Lachmann; *ἄφες μ' οὖν*, Seidler; *θέμις σῶν*, Schneidewin; *ἄλυσ σῶν* or *ἀποχρῶν*, Eberhard; *ἀμέτρων*, Gitlbauer.

7. The corruption of *ἄμβειβον* into *ἄμεσων* or some like *vox nihili*, is anterior to the Bodleian paraphrase, which has *ἐγὼ γὰρ οὐδὲ τὸ χεῖλος σου ἀλείψω αἵματος*; but the *ἀλείψω* indicates that *ἐπιψαύσει* had not been replaced by *ἐπιψαύσαι*.

8. *τῆσδε, videlicet χάριτος*, Boissonade. Eberhard prefers *τῆνδε*, Fix *τῶνδε*.

11. 'He was caught in the toils, tripped up, and bound fast.' Perverse ingenuity has been expended on the participle as if a net was expected to hold a lion long. The *δίκτυον* was employed only to put the lion at the mercy of the *θηράγρευται*; and *σφαλεῖς* is natural, if not necessary. Meineke reads *σφαλοῖς*, Ahrens *κάσφαλῶς*, and Eberhard *κάλψς*.

ΠΡΟΟΙΜΙΟΝ Β.

Μῦθος μέν, ὃ παῖ βασιλέως Ἀλεξάνδρου,
 Σύρων παλαιόν ἐστιν εὔρεμ' ἀνθρώπων,
 οἱ πρὶν ποτ' ἦσαν ἐπὶ Νίνου τε καὶ Βήλου·
 πρῶτος δέ, φασίν, εἶπε παισὶν Ἑλλήνων
 Αἴσωπος ὁ σοφός, εἶπε καὶ Λιβυστίνοις 5
 λόγους Κιβύσσης. ἀλλ' ἐγὼ νήη μούσῃ
 δίδωμι, φαλάρῳ χρυσέῳ χαλινώσας

Prooemium B. Haec libri secundi praefatio inter fabulas secundum alphabetum dispositas locum habet; sed in codice etiam nunc dilucet origo, verbis ἀρχὴ τοῦ Β τμήματος praepositis. (Serior tamen manus et lineam circum τμήματος duxit et literam Β in μ mutatit.) Ex quo si reputaveris licet forsā colligere scribam Athoum ante oculos librum habere in quo fabulae Babriano ipsius in ordine collocati sunt, atque inde secundum alphabetum descripsisse. 4. Fixio praeunte φασίν pro Athoo πᾶσιν dedi. 5. Athoum λίβυς τινὸς emendavit Schneidewinus, et λιβύσσης Ahrensius. 7. Conjectura palmaria pro Athoo καθαρῷ Duebnerus φαλάρῳ scripsit.

Proem. 1. The person intended by παῖς Ἀλεξάνδρου is discussed in the introductory essay on the age of Babrius.

2. For the form εὔρεμα, see Phryn. p. 501. Between παλαιῶν of the codex and Fix and Lachmann's παλαιόν, I have allowed the sense to decide, as in this case manuscript authority is valueless. The line is offered as a bait to the scion of a Syrian house. Although Lampridius, in his life of Alexander Severus, tells us that the Emperor was best pleased to be regarded as of Roman descent, yet his son must have been aware of his oriental extraction.

As a matter of fact, however, Ninus and Belus were not Syrians, but Assyrians.

6. The meaning of Κιβύσσης has been discussed in the introductory dissertation on Greek Fable.

'For me, I throw them into a new form, bridling the mythiambus like an armed horse with trappings of gold.'

7. Palaeographically the corruption of φαλάρῳ into καθαρῷ is inexplicable, and something is to be said for Boissonade's simpler correction of χρυσέῳ into χρυσίῳ. Χρυσίῳ would give practically the same sense as φαλάρῳ, but the emphatic attributive adjective would be out of place. In any case the reference is not to yoking the fable to the metre, but to the ornamentation of the verse itself. Χαλινός may be applied loosely to housings as a whole. 'This

τὸν μυθίαμβον ὥσπερ ἵππον ὀπλίτην.
 ὑπ' ἐμοῦ δὲ πρώτου τῆς θύρης ἀνοιχθείσης
 εἰσῆλθον ἄλλοι, καὶ σοφωτέρης μούσης 10
 γρίφοις ὁμοίαις ἐκφέρουσι ποιήσεις,
 μαθόντες οὐδὲν πλεῖον ἢ γεγωνίσκειν.
 ἐγὼ δὲ λευκῇ μυθιάζομαι ῥήσει,
 καὶ τῶν ἰάμβων τοὺς ὀδόντας οὐ θήγω,
 ἀλλ' εὖ πυρώσας, εὖ δὲ κέντρα πρηγύνας, 15
 ἐκ δευτέρου σοι τήνδε βίβλον ἀείδω.

12. Neque minus perite Nauckius ἢ γεγωνίσκειν pro Athoo ἢ με γινώσκειν.

mythiambus of mine is meant to catch the ear, as a prancing war-horse with jingling trappings takes the ear and eye of childhood.'

9. 'After the door had been first opened by me others entered thereat, and publish poems like to the riddles of more learned verse, skilled in nothing but the making of noise. But transparent is the style in which I recount my fables; and I whet not the teeth of the iambs, but, carefully fining the points as with fire, carefully tempering them, I write for thee this second book.'

The difficulties of these lines—themselves a riddle not easy to read—are very great. Babrius claims to have been the first to write fables in choliambics,—in fact to have invented the *μυθίαμβος*, and versified Aesop's Fables in a transparent and simple style. After his first essay appeared others tried to imitate him, but missed the simplicity and gaiety which is the chief charm of such composition. Studied epigram is not in place in anything which aims at amusing the young; and his imitators made the mistake of being too clever. For his part he refined his cleverness, and brought it down to the level of a child's comprehension.

τῆς θύρης ἀνοιχθείσης. Boissonade has a long note on this metaphor; to my thinking it may well have been in use before the Flood.

10. 'T is true they caught the jingle of my verse, but they missed the transparency of my style.' Athenaeus has a long discussion on γρίφοι, x. 448 ff. A typical one is the line

Ἔκτορα τὸν Πριάμον Διομήδης ἔκτανεν
 ἀνὴρ,

which is not intelligible till one knows that Diomedê succeeded Briseis in the affections of Achilles. Babrius asserts that his imitators used conceits of this sort. Γριφώδης, γριφότης, and γριφώσις, are all applied to crabbed, conceited, or difficult styles.

There is no difficulty in σοφωτέρης μούσης, except what editors make. Μοῦσα is applicable to any composition in its literary aspect, and by σοφωτέρη μοῦσα is signified any writing suited to wiser heads than children's.

13. The term λευκός is applied as early as Homer to water in the sense of 'clear,' 'transparent,' 'limpid,' and in late writers is sometimes found along with σαφής applied to style. Boissonade also quotes instances of μέλας and μελαίνω being used of opposite qualities, cp. Latin 'albus' and 'ater.'

14, 15. 'Art I have used, but in toning down my natural smartness, not in exaggerating it.'

16. The line might be taken to mean that the present prooemium is that to a new edition, not to a new book, but the latter alternative is probably right.

CVIII.

Μυῶν ὁ μὲν τις βίον ἔχων ἀρουραίων,
 ὁ δ' ἐν ταμείοις πλουσίοισι φωλεύων,
 ἔθεντο κοινὸν τὸν βίον πρὸς ἀλλήλους.
 ὁ δ' οἰκόσιτος πρότερος ἦλθε δειπνήσων
 ἐπὶ τῆς ἀρούρης ἄρτι χλωρὸν ἀνθούσης· 5
 τρώγων δ' ἀραιὰς καὶ διαβρόχους σίτου
 ῥίζας μελαίνῃ συμπεφυρμένας βώλῳ
 'μύρμηκος' εἶπε 'ζῆς βίον ταλαιπώρου,
 ἐν πυθμέσιν γῆς κρίμνα λεπτὰ βιβρώσκων.
 ἐμοὶ δ' ὑπάρχει πολλὰ καὶ περισσεύει· 10
 τὸ κέρας κατοικῶ πρὸς σὲ τῆς Ἀμαλθείης.
 εἴ μοι συνέλθῃς, ὥς θέλεις ἀσωτεύσῃ,
 παρὲς ὀρύσσειν ἀσφάλαξι τὴν χώραν.
 ἀπήγε τὸν μῦν τὸν γεηπόνον πείσας
 εἰς οἶκον ἐλθεῖν ὑπὸ τε τοῖχον ἀνθρώπου. 15
 ἔδειξε δ' αὐτῷ ποῦ μὲν ἀλφίτων πλήθη,

CVIII. 1. Pro Athoo ἀρουραίων ego ἀρουραίων scripsi. 12. Sub-
 junctivum legere malo. ^{οι}συνελθῃς codex. 16. Baitero praeducente,
 Athoum πλήρη in πλήθη mutavi.

CVIII. 1. The emendation ἀρουραίων
 needs no defence, sc. μυῶν.

4. For the classical sense of οἰκόσιτος,
 see Phryn. p. 285.

5. The line admits of two renderings
 in a writer of this date—(1) 'When the
 land was just bursting into verdure';
 (2) 'In the fields which were just
 bursting into verdure.'

9. Here and in line 32 I have
 followed the codex in writing κρίμνα—
 an accent generally given by the manu-
 scripts. Other editors prefer the accent
 properispomenon here, but there is no
 evidence for that. In fact the tendency
 to use the circumflex in such cases is
 so strong that its absence is in favour
 of the acute.

10. 'I have plenty and to spare, and,
 compared with thee, house in the horn
 of Amalthea.' 'De Amaltheae cornu
 pervulgata omnia. Vide quae monui

ad Anecd. Graec. t. 3, p. 12; quae
 monuerunt Jacobs. ad Callieterem
 Anal. t. 9, p. 151, et Anthol. 11, 5;
 Walz. ad Arsen. p. 49; Fischer ad
 Anacr. Fragm. 5; et ceteri. Joannes
 Pediasimus bonam mulierem esse ait
 παροιμακὸν τῆς Ἀμαλθείας κέρας. Hip-
 podamus Stobaei Tit. 103, 26, p. 341,
 de civitate bene constituta: ταῦτα μὲν
 ἐγὼ φημι ἡμεν τὸ ὀνομαζόμενον Ἀμαλ-
 θέας κέρας ἐν εὐνομίᾳ γὰρ τὰ πάντα
 ἐντὶ.—Boissonade.

12. It is quite impossible to decide
 between subjunctive and optative here.
 Babrius may have written either. For
 ἀσωτεύομαι, see note on Fab. 104, 5,
supra.

16. πλήθη is a Latinism, viz. *copiae*.
 The supposition that πλήρη is right,
 and that a line has been lost, begin-
 ning with ἀγγεῖα or some such word,
 is indefensible.

ποῦ δ' ὀσπρίων ἦν σωρὸς ἢ πίθοι σύκων
 στάμνοι τε μέλιτος σῶρακοί τε φοινίκων.
 ὁ δ' ὥς ἐτέρφθη πᾶσι καὶ παρωρμήθη
 καὶ τυρὸν ἤγειν ἐκ κανισκίου σύρων, 20
 ἀνέφξε τὴν θύρην τις· ὁ δ' ἀποπηδήσας
 στεεινῆς ἔφευγε δειλὸς εἰς μυχὸν τρώγλης,
 ἄσημα τρίζων τὸν τε πρόξενον θλίβων.
 μικρὸν δ' ἐπισχὼν εἴτ' ἔσωθεν ἐκκύψας 25
 ψαύειν ἔμελλεν ἰσχάδος Καμειραίης·
 ἕτερος δ' ἐπήλθεν ἄλλο τι προαιρήσων·
 οἱ δ' ἔνδον ἐκρύβοντο. μῦς δ' ἀρουρίτης
 'τοιαῦτα δειπνῶν' εἶπε 'χαῖρε καὶ πλούτει,
 καὶ τοῖς περισσοῖς αὐτὸς ἐντρύφα δειπνοῖς.
 ἔχων τὰ πολλὰ ταῦτα μεστὰ κινδύνων. 30
 ἐγὼ δὲ λιτῆς οὐκ ἀφέξομαι βώλου
 ὑφ' ἣν τὰ κρίμνα μὴ φοβούμενος τρώγω.'

CIX.

Μὴ λοξὰ βαίνειν ἔλεγε καρκίνῳ μήτηρ
 ὑγρῇ τε πέτρῃ πλάγια κῶλα μὴ σύρειν.
 ὁ δ' εἶπε 'μήτερ ἢ διδάσκαλος, πρώτη
 ὀρθὴν ἄπελθε καὶ βλέπων σε ποιήσω.'

CIX. Fabulam decurtavit tetrastichista μούσης ἄτερ. Meliorem recensionem sequi videtur paraphrasta Bodleianus, pro ἄπελθε verbo βάδιζε, pro ποιήσω verbo ζηλώσω lecto.

25. The Rhodian figs were valued. Athenaeus, iii. 75 E; Pliny, Nat. Hist. xiii. 8, § 59. Σῶκα τρώγειν was used proverbially as the equivalent of τρυφᾶν.

27. The incorrect aorist ἐκρυβόμην is very rare even in late Greek.

CIX. 1. Even in Attic λέγειν is sometimes thus construed with the sense of εἰπεῖν or κελεύειν. Pherecrates, τοῖς δὲ κριταῖς τοῖς νυνὶ κρίνουσι λέγω, μὴ ἐπιорκεῖν μὴδ' ἀδίκως κρίνειν. Eupolis, ἀλλ' οὖν ἐγωγέ σοι λέγω Μαρικᾶντα μὴ κολλάζειν. The most frequent instances

are of the type χαίρειν σοι λέγω. To write 'μὴ λοξὰ βαίνειν' and 'ὑγρῇ τε . . . σύρειν' with the editors is certainly wrong.

3. I would prefer the nominative: μήτηρ ἢ διδάσκαλος πρώτη ἀπελθε by the Attic idiom referred to in the note on Fab. 32, 4, *supra*, if the words were really by Babrius; but even Babrius may have written the late construction as it stands.

4. 'I will do it with my eye on thee'; i.e. 'I will keep my eye on thee and do it too.'

CX.

Μέλλων ὀδεύειν τῆς κυνὸς τις ἐστώσης
εἶπεν 'τί χάσκεις; πάνθ' ἔτοιμά σοι ποίει·
μετ' ἐμοῦ γὰρ ἦξεις.' ἡ δὲ κέρκον οὐρείην
ἄρασά φησι 'πάντ' ἔχω· σὺ βαρδύνεις.'

CXI.

Μικρέμπορός τις ὄνον ἔχων ἐβουλήθη,
τοὺς ἄλας ἀκούων παρὰ θάλασσαν εὐώνους,
τούτους πρίσθαι, φορτίσας τε γενναίως
τὸν ὄνον κατήγε. τῆς δ' ὁδοῦ προκοπτούσης
ὤλισθεν ἄκων εἷς τι ρεῖθρον ἐξαίφνης 5
καὶ συντακέντων τῶν ἁλῶν ἐλαφρύνθη,
ῥᾶν δ' ἀνέστη καὶ παρὴν ἀμοχθήτως
εἰς τὴν μεσόγειον· τοὺς ἄλας δὲ πωλῆσας
πάλιν γομώσων τὸν ὄνον ἦγε καὶ πλείω
ἔτ' ἐπετίθει τὸν φόρτον. ὥς δὲ μοχθήσας 10
διέβαινε τὸν ῥοῦν, οὐπερ ἦν πεσῶν πρῶην,
ἐκὼν κατέπεσε, καὶ πάλιν δ' ὅλους τήξας

CX. Fabellam subobscenam et male lepidam Babrio tribuere nolo. Certe manum inertem applicavit tetrastichista. Serius Gitlbauer depravit Graecitatem, σὺ δ' ἀρτύνεις pro σὺ δὲ βαρδύνεις lecto. Idem tamen bene οὐρείην pro οὐραίης emendavit. Sed si Babrius ita scripsit magister, discipuli me miseret Branchi. 4. Ahrensis debeo σὺν βαρδύνεις pro Athoo σὺν δὲ βαρδύνεις, quod tamen e tetrastichista proficisci potuit. Lachmanni σὺν δ' ἀβρύνῃ non placet.

CXI. 10. Lachmannus ἔτ' addidit ut versus exiret. 12. Ego literulam δ' inserui. Schneidewinus ὅλους etiam in ἄλας mutare mavult. Acute Meinekius πάλιν δόλους τεύξας.

CXI. 4. Here and in verse 15 **κατάγειν** means 'carry home,' and has not the signification natural in this context. Of the late sense of *προκόπτειν* in the next clause the lexicæ supply examples.

8. For **μεσόγειος**, see Phryn. pp. 356-358.

12. Meineke's conjecture is ingenious

but untrue, as on the first occasion the fall was accidental. The manuscript reading **δλους** implies that the first time all the load had not been lost, as the ass, unconscious of the effect of his slip, did not persist in keeping down long enough to melt all. The second time he deliberately lay down in the water.

κούφως ἀνέστη γαῦρος ὥς τι κερδήσας.
 ὁ δ' ἔμπορος μὲν ἐπενοεῖτο καὶ πλείστους
 σπόγγους κατήγην ὕστερον πολυτρήτους 15
 ἐκ τῆς θαλάσσης τοὺς δ' ἄλας μεμισήκει.
 ὁ δ' ὄνος πανούργως, ὡς προσήλθε τῷ ρείθρῳ,
 ἐκὼν κατέπεσεν· ἀθρόως δὲ τῶν σπόγγων
 διαβραχέντων πᾶς ὁ φόρτος ὠγκώθη,
 βάρος δὲ διπλοῦν ἦλθε βαστάσας νώτοις. 20

CXII.

Μὺς ταῦρον ἔδακεν. ὁ δ' ἐδίωκεν ἀλγήςας
 τὸν μὺν· φθάσαντος δ' εἰς μυχὸν φυγεῖν τρώγλης
 ὤρυσσεν ἐστῶς τοῖς κέρασι τοὺς τοίχους,
 ἕως κοπωθεὶς ὀκλάσας ἐκοιμήθη

13. Eberhardum libens sequor. Male Athous exhibet ἀνέστη γαῦρος κούφος, quae verba in ordinem γαῦρος ἀνέστη κούφος posuit manus recens. 14. Athoum ὁ δ' ἔμπορος τέχνην μὲν ἐπενοεῖθ καὶ πλείστους cum Eberhardo emendavi. Scriba recentior, μὲν delete, ἐπινοεῖ dedit. 16. Recte τοὺς δ' pro Athoo τοῖσθ Eberhardus scripsit. Epimythium addit Athous—

πολλάκις ἐν οἷς τις ἡτύχησε καὶ πταίει.

13. It is not necessary to defend Eberhard's emendation of this line. It is simply the correction of a clerical error, and commends itself. Most grotesque is Gitlbauer's παλιμβόλως τήξας γάρους ἀνέστη κούφος.

The aorist ἐκέρδησα, rashly altered by the editors in this passage, is a well-known late form. Even in Demosthenes traces are to be found of the tendency to allow the overwhelming numbers of vowel-verbs to affect the inflections of the consonantal. Thus in Dem. 521, 2, is found ἡσεληγμένα as a perfect participle of ἀσελγαίνω—a formation assisted by the extreme rarity of perfect passive forms from verbs in -αίνω. The non-existence in Attic of perfects active from the same class of verbs may be an apology for Demosthenes employing κεκέρδηκα, but it is not a defence. Earlier writers did without a perfect altogether.

14. The deponent form and absolute

sense of ἐπενοεῖτο can both be well supported from the lexica.

15. This signification of ἀθρόως is very familiar to students of late Greek. It has its counterpart in English slang, so uniform are the processes of decay.

20. The late misuse of βαστάζω is here prominent. Cp. Batrachomach. 78, οὐχ οὕτω νώτοισιν ἐβάστασε φόρτον ἔρωτος. J. H. Schmidt, with his usual absence of appreciation of the history of the Greek language, allows this passage of the spurious Batrachomachia to vitiate his conclusions as regards βαστάζω (Synonymik der Griechischen Sprache, vol. iii. p. 185).

The change of meaning which this verb underwent is illustrated by the fact that in Attic it is not compounded with any preposition but ἐπί, while in late Greek it is compounded with most.

CXII. 3. Eberhard's suggestion to replace ὤρυσσεν by ἥρασεν will be re-

παρὰ τὴν ὀπὴν ὁ ταῦρος· ἔνθεν ἐκκύψας 5
 ὁ μῦς ἐφέρπει καὶ πάλιν δακὼν φεύγει.
 ὁ δ' ἐξαναστὰς οὐκ ἔχων ὃ ποιήσει,
 διηπορεῖτο· τῷ δ' ὁ μῦς ἐπιτρύξας
 'οὐχ ὁ μέγας ἀεὶ δυνατός· ἔσθ' ὅπου μᾶλλον
 τὸ μικρὸν εἶναι καὶ ταπεινὸν ἰσχύει.' 10

CXIII.

Μάνδρης ἔσω τις πρόβατα συλλέγων δείλης
 κνηκὸν μετ' αὐτῶν λύκον ἔμελλε συγκλείειν.
 ὁ κύων δ' ἰδὼν πρὸς αὐτὸν εἶπε 'πῶς σπεύδεις
 τὰ πρόβατα σῶσαι, τοῦτον εἰσάγων ἡμιν;'

CXIV.

Μεθύων ἐλαίῳ λύχνος ἐσπέρης ἠϋχεί
 πρὸς τοὺς παρόντας ὡς ἑωσφόρου κρείσσων
 ἅπασι φέγγος ἐκπρεπέστατον λάμπει.

CXII. 8. Pro ἐπιτρύξας ego ἔφη τρύξας legere malim, de prae-positionis virtute hoc in loco dubius.

CXIV. Fabulam habet codex Vaticanus. 3. Eberhardo praeunte, lectionem emendavi Athoam λάμπειν ἅπασιν ἐκπρεπέστατον φέγγος,

jected by every one who remembers his Aristophanes.

7. The same editor also errs, and from the same cause, defective general knowledge of Greek, in preferring ὀργίλως to οὐκ ἔχων. 'The bull sprang up, only to recognise his helplessness, and was at his wits end.'

CXIII. The fable has otherwise so little point that it is tempting to consider it the spurious addition of some monk playing upon the two meanings of μάνδρα, 'a sheepfold' and 'a monastery,' and the Christian metaphor of τὰ πρόβατα and οἱ λύκοι, rather than as a tetrastich abridgment of a longer piece.

3. Although the prose paraphrase has πῶς τὰ πρόβατα θέλων σῶσαι τοῦτον εἰσάγεις ἔσω, it is better not to accept here Bergk's suggestion of σπεύδων and εἰσάγεις. The Athoan reading is the

idiomatic Greek equivalent for the English 'Little you effect to make us secure if you let this fellow in amongst us.'

CXIV. 1. 'De metaphora verbi μεθύων in sensu plenitudinis monui ad Theophrastum Simoc. p. 218. Antiphrastus de torrente Anth. 9, 277: μεθύεις δμβροισι. Ibi Jacobs. Philippus Anth. 6, 38: κώπην ἄλμης τὴν μεθύουσαν ἔτι, Suida interpretante μεθύουσαν, πεπληρωμένην.'—Boissonade. Here it does not mean 'full' except in the Scotch sense of 'fou.' The lamp was drunk to make such a statement. Of a man you may use μεθύων οἶνος: μεθύων ἐλαίῳ is the corresponding phrase for a personified lamp.

3. Although λάμπει admits of being translated as an intransitive here, it is better to make it transitive—a sense which is quite common in late writers.

ἀνέμον δὲ συρίσαντος εὐθὺς ἐσβέσθη
 πνοῇ ῥαπισθείς· ἐκ δὲ δευτέρης ἄπτων
 εἶπεν τις αὐτῷ ‘φαῖνε, λύχνε, καὶ σίγα·
 τῶν ἀστέρων τὸ φέγγος οὐκ ἀποθνήσκει.’ 5

CXV.

Νωθὴς χελώνη λιμνάσιν ποτ’ αἰθυίαις
 λάροις τε καὶ κήυξιν εἶπεν ἀγρώσται·
 ‘κὰμὲ πτερωτὴν εἴθε τις πεποιήκει.’
 τῇ δ’ ἐκ τύχης ἔλεξεν αἰετὸς — —
 ‘πόσον, χέλυμνα, μισθὸν αἰετῷ δώσεις, 5
 ὅστις σ’ ἐλαφρὴν καὶ μετάρσιον θήσω;’
 ‘τὰ τῆς Ἐρυθρῆς πάντα δῶρά σοι δώσω.’
 ‘τοιγὰρ διδάξω’ φησὶν. ὑπτίην δ’ ἄρας
 ἔκρυψε νέφεσιν, ἔνθεν εἰς ὄρος ῥίψας
 ἤραξεν αὐτῆς οὐλον ὄστρακον νώτων. 10
 ἡ δ’ εἶπεν ἐκψύχουσα ‘σὺν δίκη θνήσκω.
 τίς γὰρ νεφῶν μοί καὶ τίς ἦν πτερῶν χρεΐη,
 τῇ καὶ χαμᾶζε δυσκόλως προβαίνούσῃ;’

quam laud invitus retinuit Gitlbauer quo facilius ipse choliambos ex paraphrasi effingeret. Emendationem, si necesse sit, Bodleianus fulcit, ἔκανχατο ὡς ὑπὲρ ἡλίον πλέον λάμπει. 6. Athoo inest vitium non minus ridiculum quam ea in Fab. 54, 2, atque 82, 8. Pro lectione Vaticana φαῖνε λύχνε καὶ σίγα exhibet Athous βαῖον ἦν λύχνον πνεῦμα, sed pro Vaticano οὐποτ’ ἐκλείπει recte idem οὐκ ἀποθνήσκει.

CXV. 4. In Athoo ταῦτα, quo exit hic versus, latet participium aliquod quod ego supplere nequeo. Conantor peritiores. Schneidewini conjectura κλύων in metrum offendit.

5. For ῥαπίζειν see Phryn. p. 264.

6. The Athoan readings of this line are evidently attempts to preserve a mutilated or partly obliterated text.

CXV. 5. The form χέλυμνα only occurs here. In a case like this criticism is powerless, and the conjectures χέλυμνα, χέλυνα, χελύνη, and χελώνη, do nothing but prove it.

6. The terms Ἐρυθρὸς πόντος, Ἐρυθρὰ θάλασσα, Ἐρυθρά, Ἐρυθραῖος πόντος, etc., corresponded rather to the ‘Indian Ocean’ than to our ‘Red Sea.’

10. The word οὐλος is a favourite with Theophrastus, in whose writings it is sometimes to be translated by ‘crisp,’ sometimes by ‘brittle.’ Pl. Hist. 10, 4, 3, φύλλον οὐλον, ‘a crisp leaf;’ 5, 5, 1, ξύλα οὐλας ἔχοντα συστροφάς, ‘with brittle knots;’ Pl. Caus. 6, 11, 8, ἡ οὐλότης καὶ πυκνότης τῶν ξύλων, ‘the brittleness and density of the wood.’ For other examples see Schneider’s Lexicon.

13. Observe χαμᾶζε by late usage for χαμαί, and δυσκόλως for χαλεπῶς.

CXVI.

Νυκτὸς μεσοῦσης ἦδε παῖς τις εὐφώνως.
 γυνή δ' ἀκούει τοῦδε κάξαναστᾶσα
 θυρίδων προκύπτει καὶ βλέπουσα τὸν παῖδα
 λαμπρῆς σελήνης ἐν φάει καλὸν λήην,
 τὸν ἄνδρ' ἐαυτῆς καταλιποῦσα κοιμᾶσθαι 5
 κάτω μελάρων ἦλθε καὶ θύρης ἔξω
 ἐλθοῦσ' ἐποίει τὴν προθυμίην πᾶσαν.
 ἀνὴρ δὲ ταύτης ἐξανίστατ' ἐξαίφνης
 ζητῶν ὅπουστί, κοῦκ ἰδὼν δόμων εἴσω
 ἀμηχανῶν τε καὶ τὸς ἦλθεν εἰς οἶμον 10
 καὶ τῇ συνεύφω φησί 'μηδὲν ἐκπλήσσου,
 τὸν παῖδα δ' ἡμῖν πείσον εἰς δόμους εὔδειν.'
 ὃν καὶ λαβὼν παρήγεν· εἴτα κάκεινος,
 ἄμφω θελόντων δρᾶν τι, τῇδ' ἐραθύμει.

CXVII.

Νεὸς ποτ' αὐτοῖς ἀνδράσιν βυθισθείσης,
 ἰδὼν τις ἔλεγεν ἄδικα τοὺς θεοὺς κρίνειν·
 ἐνὸς γὰρ ἀσεβοῦς ἐμβεβηκότος πλοῖω,
 πολλοὺς σὺν αὐτῷ μηδὲν αἰτίους θνήσκειν.
 καὶ ταῦθ' ὁμοῦ λέγοντος, οἷα συμβαίνει, 5
 πολλῶν ἐπ' αὐτὸν ἐσμός ἦλθε μυρμύκων,
 σπεύδοντες ἄχνας πυρίνας ἀποτρώγειν.
 ὕφ' ἐνὸς δὲ δηχθεὶς συνεπάτησε τοὺς πλείους.

CXVI. Fabulam Babrio vere indignam editores plerique rejiciunt. Est certe aetatis senioris, ingenii magis corrupti. Exhibet codex Vaticanus. 7. Pro Athoo πλήρη Vaticanum πᾶσαν dedi. 9. Vaticanus ἐφευρεῖν pro ὅπουστί habet. 10. Verbum ἀμηχανῶν ex Athoo μηδὲν χανῶν et Vaticano μηδὲν χανῶν cum Ahrensis eliciui. Knoellii μηδὲν χαλῶν (*nihil remittens*) non placet, quamvis codicis Athoi diorthotes supra χανῶν verbum μελήσας forte pro μελλήσας scripsit. Epimythium forsā ipsa fabula est serius, numeris aequē caret—

τουτὶ μὲν οὕτως· ἔμφασις δὲ τοῦ μύθου
 κακὸν ἐπιχαίρειν ὅταν ἔχη τις ἐκτίσαι.

CXVII. Fabulam exhibet Vaticanus.

Ἑρμῆς δ' ἐπιστὰς τῷ τε ῥαβδίῳ παίων
εἶτ' οὐκ ἀνέξῃ' φησί τοὺς θεοὺς ὕμων
εἶναι δικαστὰς οἶος εἶ σὺ μυρμήκων;

10

CXVIII.

Ξουθὴ χελιδών, ἡ πάροιχος ἀνθρώπων,
ἥρος καλὴν ἡθέτιζεν ἐν τοίχῳ,
ὅπου γερόντων οἶκος ἦν δικαστήρων·
κάκει νεοσσὼν ἐπτὰ γίνεταί μῆτηρ,

10. Paraphrasi neglecta, εἶτ' οὐκ ἀνέξῃ' κτλ; distinxi ego.

CXVIII. Codicem Athoum totus in hac fabula secutus sum, nisi quod in extrema φεύγει manifestum vitium in φεύγω mutavi. Editores caeteri alia vitia codici invito aggerunt.

CXVIII. 1. The meaning of *ξουθὴ* in this passage is evidently 'twittering.' The adjective seems to be used of colour, motion, and sound—an argument against its identification with *ξανθός*, which is only used of colour. Curtius would derive the Vedic *ḥkandras*, later *k'andras*, *ξανθός*, *ξουθός* (= *ξανθός*), Latin *candeo*, *candidus*, etc., all from the same root.

Soberly the meaning of the term is still to be discovered. The ancient lexicographers are worthless in a case of this kind, viz. Hesychius, *ξουθόν*· λεπτόν, ἀπαλόν, ἐλαφρόν, ὑγρόν, πυρρόν, χλωρόν, ἄργυρος, *ξανθόν*, *πυκνόν*, *ὀξύ*· τινὲς δὲ ποικίλον, εὐειδές, διανγές. He might as well have said that the word could mean anything. As for *ἀργυρός*, it is evidently a corruption of a Latin word 'argutus,' and has come from some Graeco-Latin glossologist. In Suidas and Photius the same absurdities appear.

In Attic the word occurs sixteen times, and in all cases in the higher poetry or in parodies thereof. It is applied to the nightingale in Aesch. Agam. 1142, ἀμφὶ δ' αὐτὰς θροεῖς νόμον ἀνομον οἷά τις ξουθᾶ, ἀκόρετος βοᾶς, φεύ, ταλαίνας φρεσὶν Ἴτριν Ἴτριν στένονσ' ἀμφιθαλῇ κακοῖς ἀηδὼν βίον. Eur. Hel. 1109, ἀναβοᾶσω σὲ τὰν ἀοιδόταταν ὄρνιθα μελωδὸν ἀηδόνα δακρυδέσσαν, ἐλθ' ὦ διὰ ξουθᾶν γενέων ἐλελιζομένα θρήνοις ἐμοῖς

ξυνεργός. It is applied to the bee in Soph. Polyid. 365, τὸ ποικιλώτατον ξουθῆς μελισσῆς κηρόπλαστον ὄργανον. Eur. I. T. 165, ξουθᾶν πόνημα μελισσᾶν. Id. 634, τῆς ἐρείας ἀνθεμόρρντον γάνος ξουθῆς μελισσῆς. So Plato (?) in Anth. Pal. 16, 210 (cp. ξουθόπτερος μελισσα in Eur. H. F. 487; Cress. 470). Aeschylus spoke of ξουθὸς ἱππαλεκτρῶν; and if Athenaeus (xiii. 608 D) is to be trusted, Chaeremon wrote the lines—

κόμαι δὲ κηροχρῶτες ὡς ἀγάλματος
αὐτοῖσι βοστρύχοισιν εὐ πεπλασμένον
ξουθοῖσιν ἀνέμοις ἐνετρύφων φοροῦμεναι.

Finally, Herodian, *περὶ λέξεως μονήρους*, p. 8, 35, quotes as from Sophocles *Polyidus*, ξουθὸς Φαμενὸς Τειρεσίου παῖς. Aristophanes parodies the passage from the *Helena* in Av. 211, 743, and (less markedly) 676, and ridicules the Aeschylean ξουθὸς ἱππαλεκτρῶν in Pax, 1177, Av. 800, and Ran. 932. Antiphanes parodies the Euripidean application of the word to bees in a *γρίφος*, quoted by Athenaeus in x. 449 B. In none of these passages is there any necessity to understand the word as referring to colour. In fact so to translate it is to violate the harmony of sense in Agam. 1142 and Hel. 1109. In Chaeremon, if the true word has been preserved, it may refer to colour, or to motion, or to sound; while, as for Herodian's quotation, the context

οὐπω πτερίσκοις πορφυροῖς ἐπανθούντων. 5
 ὄφεις δὲ τούτους ἐρπύσας ἀπὸ τρώγλης
 ἅπαντας ἐξῆς ἔφαγεν. ἡ δὲ δειλαίη
 παίδων ἁώρων συμφορὰς ἀπεθρήνει,
 ‘οἶμοι’ λέγουσα ‘τῆς ἐμῆς ἐγὼ μοίρης·
 ὅπου νόμοι γὰρ καὶ θέμιστες ἀνθρώπων, 10
 ἔνθεν χελιδὼν ἡδίκημένη φεύγω.’

CXIX.

Ξύλινόν τις Ἑρμῆν εἶχεν· ἦν δὲ τεχνίτης,
 σπένδων δὲ τούτῳ καὶ καθ’ ἡμέρην θύων
 ἔπρασσε φαύλως· τῷ θεῷ δ’ ἐθυμώθη,
 χαμαὶ δ’ ἀπεκρότησε τοῦ σκέλους ἄρας. 5
 χρυσὸς δὲ κεφαλῆς ἐρρῦη καταγείσης,
 ὃν συλλέγων ἀνθρωπος εἶπεν ‘Ἑρμείη,
 σκαιὸς τίς ἐσσι καὶ φίλοισιν ἀγνώμων,
 ὃς προσκυνοῦντας οὐδὲν ὠφέλεις ἡμας,
 ἀγαθοῖς δὲ πολλοῖς ὑβρίσαντας ἡμείψω.
 τὴν εἰς σὲ καινὴν εὐσέβειαν οὐκ ἦδεν.’ 10

CXIX. 7. Ahrensio duce, τίς ἐσσι pro τις εἰ scripsi. 10. Hoc de versu fortasse interpolato paraphrases silent. Epimythium primus saepisit Eberhard—

καὶ τοὺς θεοὺς Αἴσωπος ἐμπλέκει μύθοις,
 βουλόμενος ἡμᾶς νοουθετεῖν πρὸς ἀλλήλους.
 πλεόν οὐδὲν ἔξεις σκαιὸν ἄνδρα τιμῆσας,
 ἀτιμᾶσας δ’ ἂν αὐτὸν ὠφελήθεις.

would probably show that he had quoted negligently.

The late Greek usage permits of any of the three meanings, but with none of them well defined. In short, the history of the word is probably this. Originally possessing a precise signification (hence perhaps the proper name *Ξοῦθος*), it afterwards dropped out of use till it was taken up by the higher poetry to which the indefiniteness of meaning produced by time had a literary value. The passages in which it was embalmed

being few, and supplying no necessary clue to the sense intended, led to misconception, and the late literary schools ended by assigning to the word the meanings which they fancied best suited the two or three classical passages, but to which the word may or may not originally have had any claim.

CXIX. 1. ‘Subjicit poeta hominem fuisse opificem, ut significet eum paupertate laborare, conf. v. 3.’—Lewis.

5. For καταγείσης compare note on Fab. 47, 9, *supra*.

CXX.

Ὁ τελμάτων ἔνοικος, ὁ σκιῇ χαίρων,
 ὁ ζῶν ὀρυκτοῖς βάτραχος παρ' εὐρίποις,
 εἰς γῆν παρελθὼν ἔλεγε πᾶσι τοῖς ζώοις
 'ἱατρός εἰμι φαρμάκων ἐπιστήμων,
 οἶων τάχ' οὐδεὶς οἶδεν, οὐδ' ὁ Παιήων,
 δς "Ολυμπον οἰκεῖ καὶ θεοὺς ἱατρεύει.'
 'καὶ πῶς' ἀλώπηξ εἶπεν 'ἄλλον ἰήσῃ,
 δς σαυτὸν οὕτω χλωρὸν ὄντα μὴ σώξεις;'

5

CXXI.

Ὅρνις ποτ' ἠσθένησε. τῇ δὲ προσκύψας
 αἰλουρος εἶπε 'πῶς ἔχεις; τίνων χρήξεις;
 ἐγὼ παρέξω πάντα σοι· μόνον σῶζου.'
 ἡ δ' 'ἦν ἀπέλθης' εἶπεν 'οὐκ ἀποθνήσκω.'

CXXII.

Ὅνος πατήσας σκόλοπα χλωρὸς εἰστήκει·
 λύκον δ' ἰδὼν παρόντα καὶ σαφῇ δέϊσας

CXX. Fabulam habet codex Vaticanus. 4. Cum Vaticano magis 'ἱατρός εἰμι' quam cum Athoo ἱατρός εἶναι legere malo. 8. Paraphrasi Bodleiana et Aviano fretus, verbum χλωρὸν dedi. Corrupte codices χλωλὸν exhibent.

CXXI. Fabula a tetrastichista in brevius contracta est. Versum quintum

χρονιώτερον γὰρ δορκάδος βίον ξίσω

temere supplevit Lachmannus: Nam quod exhibent paraphrases aliquot—ζωὴν γὰρ ξίσω δορκάδος ὑπερτέραν vel verba similia—talía sunt qualia non raro ad finem fabularum addiderunt interpolatores.

CXX. 2. The use of εὐριπος for an artificial receptacle for water—aqueduct, canal, fish-pond, cistern, etc.—is frequent in late Greek authors and in Latin. Cp. 'Nilus.'

6. 'Who has a house in Olympus and is physician to the Gods.' Ἱατρεύω is not merely a late synonym for ἰάομαι, but there is a natural distinction be-

tween the two words which occasioned their early co-existence.

8. 'Pallida caeruleus cui notat ora color.'—Avianus. The mistake probably originated from Fab. 122, l. 15.

CXXII. 1. σκόλοψ = classical ἀκανθα, as often in late Greek. St. Paul, Ep. ad. Cor. 2, 12, 7, ἐδόθη μοι σκόλοψ τῇ σαρκὶ ἀγγελος Σατάν.

ὄλεθρον οὕτως εἶπεν· ὦ λύκε, θνήσκω,
 μέλλω τ' ἀποπνεῖν· σοὶ δὲ συμβαλὼν χαίρω. 5
 σὺ μᾶλλον ἢ γνῦψ ἢ κόραξ με δειπνήσεις.
 χάριν δέ μοι δὸς ἀβλαβῇ τε καὶ κούφην,
 ἐκ τοῦ ποδός μου τὴν ἄκανθαν εἰρύσσας,
 ὥς μου κατέλθῃ πνεῦμ' ἀναλγές εἰς ἥδου.
 κακῆϊνος εἰπὼν 'χάριτος οὐ φθονῶ ταύτης' 10
 ὁδοῦσιν ἀκροῖς σκόλοπα θερμὸν ἐξήρει.
 ὁ δ' ἐκλυθεὶς πόνων τε κἀνίης πάσης
 τὸν κνηκὴν χάσκοντα λακτίσας φεύγει,
 ῥίνας, μέτωπα, γομφίους τ' ἀλοιήσας.
 'οἱμοι' λύκος 'τάδ' εἶπε 'σὺν δίκη πάσχω.
 τί γὰρ ἄρτι χωλοὺς ἡρξάμην ἰατρεύειν 15
 μαθὼν ἀπ' ἀρχῆς οὐδὲν ἢ μαγειρεύειν;'

CXXIII.

Ὅρνιθος ἀγαθῆς χρύσε' φὰ τικτούσης

CXXIV.

Ὅρνιθοθήρῃ φίλος ἐπῆλθεν ἐξαίφνης
 μέλλοντι θύμβρα καὶ σέλινα δειπνήσειν.

CXXII. 11. Pro Athoo καὶ ἀναιδείης editores κἀνίης receperunt ex Suidae Lexico sub κνηκίας vocabulo.

CXXIII. Hoc in versu desinit codex Athous. Versiculos, quos pedestri fretus paraphrasi in fabulam conficiendam Minerva sua Gitlbauer confinxit, ego non recepi. Talia Βαβριάζοντά τινα revocant eundemque imperitum, non Βάβριον, neque ab ipso mythographo libenter suscepti essent. Versus quoque a Minoida Mena mala fraude additos in suam ipsorum sedem abire volo. Ecce paraphrasem Bodleianam exhibebo. Ὅρνιν τις εἶχε καλὴν χρυσᾷ φὰ τίκτουσαν. νομίσας δὲ ἔνδον αὐτῆς ὄγκον χρυσίου εἶναι καὶ θύσας εἶδεν οἶσαν ὁμοίαν τῶν λοιπῶν ὀρνίθων. ὁ δὲ ἀθρόον πλοῦτον ἐλπίσας εἰρεῖν καὶ τοῦ μικροῦ κέρδους ἐστέρητο.

CXXIV. Fabulam habet codex Vaticanus.

3. The οὕτως goes with the εἶπεν, and is not equivalent to ἄτε χολὸς ὤν.

4. In late writers ἀποπνεῖν may be used absolutely like the classical ἐκπνεῖν.

10. 'The feverish thorn.' Lach-

mann's conjecture θερμὸς has not recommended itself even to the editors.

12. 'Ere yellow-boy's mouth is shut he kicks him and makes off.' There is a side play on λύκος χανών. See Fab. 16, 6, *supra*.

ὁ δὲ κλωβὸς εἶχεν οὐδέν· οὐ γὰρ ἡγρεύκει.
 ὥρμησε δὴ πέρδικα ποικίλον θύσων,
 ὃν ἡμερώσας εἶχεν εἰς τὸ θηρεύειν. 5
 ὁ δ' αὐτὸν οὕτως ἰκέτευε μὴ κτείνειν·
 'τὸ λοιπὸν' εἶπε 'δικτύῳ τί ποιήσεις,
 ὅταν κυνηγῇς; τίς δέ σοι συναθροίσει
 εὐωπὸν ἀγέλην ὀρνέων φιλαλλήλων;
 τίνος μελωδοῦ πρὸς τὸν ἦχον ὑπνώσεις;' 10
 ἀφήκε τὸν πέρδικα καὶ γενειήτην
 ἀλεκτορίσκον συλλαβεῖν ἐβουλήθη.
 ὁ δ' ἐκ πεταύρου κλαγκτὸν εἶπε φωνήσας
 'πόθεν μαθήσῃ πόσσον εἰς ἔω λείπει,
 τὸν ὠρόμαντιν ἀπολέσας με; πῶς γνώσῃ 15
 πότεν ἐννυχέει χρυσότοξος Ὀρίων,
 ἔργων δὲ τίς σε πρωινῶν ἀναμνήσει,
 ὅτε δροσώδης ταρσὸς ἐστὶν ὀρνίθων;'

6. κτείνειν pro κτείνειν scripsi. 7. εἶπε addidit Schneider. 13. Verbum πεταύρου ex Suida (sub voc.) receptum Vaticano τοῦ τέγους praeponit, et κλαγγὸν in κλαγκτὸν mutavī, Vaticano κλαγγὴν neglecto. Male tamen Suidas βοήσας pro Vaticano φωνήσας dedit, et θύσας pro ἀπολέσας.

CXXIV. 3. The word κλωβὸς is quite late. It means a cage, generally of wood, used for keeping netted game alive till wanted by the cook. Antipater in Anth. Pal. 6, 109, 3, has κλωβὸς ἀμφίρρωγας, in which the adjective implies that such cages were reticulated on the sides at least. The top may have been roofed.

6. The text of this fable has come down to us, like all dependent upon the Vatican codex alone, in so corrupt a state—as far as spelling goes—that I have not hesitated to better the metre by substituting κτείνειν by κτείνειν. The change leaves the sense as it was.

7. For the use of partridges as decoy birds see Aristotle, Anim. Hist. 10, 8, (614^a8) ff.

9. εὐωπὸς refers to the keen sight, not to the beauty of the eyes.

10. 'To what songster's strain will you close your eyes?' For ὑπνοῦν see note on Fab. 30, 7, *supra*.

11. In grammatical writers γένειον and πῶγων are used like the French 'barbe' of the wattles of the cock and

like birds. In Arist. also, Anim. Hist. 10, 7 (613, ^a31), πῶγων seems to have this sense—οἱ τῶν στρουθίων ἄρρενες οὐ φαίνονται ἔχοντες εὐθὺς τὰ περὶ τὸν πῶγωνα μέλανα, ὕστερον δ' ἰσχουσιν. The correct Greek word was κάλλαιον or κάλλαia (Aristoph. Eq. 497). Ammonius explains κάλλαia as οἱ τῶν ἀλεκτρονίων πῶγῶνες, and Moeris has the note, κάλλαia τὰ ὑπὸ τὰ γένεια τῶν ἀλεκτρονίων, οὗς κάλλῳνας οἱ Ἀπτικοὶ λέγουσιν, in which Pierson has rightly shown that χελλῳνας (labrones) should be read. In Aristotle the emended word has similarly been corrupted to χάλλῳνες.

13. Here and in 135, 3, I have written the verbal κλαγκτὸν according to the conjecture of Jacobs on this passage. The form κλαγγὴν presented by the Vatican in both places is metrically absurd, and the Suidian κλαγγὸν leads us half-way to the intelligible reading.

15. 'How wilt thou know what hour Orion of the golden bow takes up his nightly station, and who will remind

κακείνος εἶπεν ‘οἶδα χρήσιμόν σ’ ὥραις,
ὅμως δὲ δεῖ σχεῖν τὸν φίλον τί δειπνήσει.’ 20

CXXV.

“Ονος τις ἀναβὰς εἰς τὸ δῶμα καὶ παίζων
τὸν κέραμον ἔθλα, καὶ τις αὐτὸν ἀνθρώπων
ἐπιδραμὼν κατῆγε τῷ ξύλῳ παίων.
ὁ δ’ ὄνος πρὸς αὐτόν, ὥς τὸ νῶτον ἠλγῆκει,
‘καὶ μὴν πίθηκος ἐχθές’ εἶπε ‘καὶ πρῶην 5
ἔτερπεν ὑμᾶς αὐτὸ τοῦτο ποιήσας.’

CXXVI.

‘Οδοιπορῶν ἄνθρωπος εἰς ἐρημαίην
ἐστῶσαν εὔρε τὴν Ἀληθίνην μούνην
καὶ φησιν αὐτῇ ‘διὰ τίν’ αἰτίνην, †γραίη,
τὴν πόλιν ἀφείσα τὴν ἐρημίην ναίεις;’
ἡ δ’ εὐθὺ πρὸς τὰδ’ εἶπεν ἡ βαθυγνώμων 5
†‘ψεῦδος παρ’ ὀλίγοις ἦν τὸ πρῶτον ἀνθρώποις,†

19. Vaticanum *χρησίμους ὥρας* ego non sine fiducia emendavi.
CXXV. Fabulam servavit codex Vaticanus. 5. Cum Buttmanno ὁ
πίθηκος χθές in *πίθηκος ἐχθές* mutavi.

CXXVI. Hos mythiambos deterime servatos habet codex Vaticanus,
cujus minuta vitia lectori apud Knoellium, p. 683 legere licet. Non
meum est talia iterum scribere. 6. Versum sextum hunc in modum
exhibet Vaticanus—

ὅτι ποτὲ παρ’ ὀλίγοισιν ἦν ψεῦδος,
et septimum addit—
νῦν εἰς πάντας βροτοὺς ἐλήλυθε ψεῦδος,
quod facile erat sic corrigere—
νῦν εἰς ἅπαντας ἐξελήλυθ’ ἀνθρώπους,
sed reputanti spurium esse videbitur.

thee of thy morning tasks when the
dew lies thick on the wings of birds?’
Whatever the natural facts may be,
ἐννυχέει cannot bear the meaning of
‘set’ as the lexica say. Moreover,
there is an antithesis intended here
between evening and morning.

19. *χρήσιμόν σ’ ὥραις*. The neces-
sary change I have made is little more
than a correction of spelling.

CXXV. 1. *δῶμα*, cp. note on Fab.
5, 5, *supra*.

5. For *ἐχθές* καὶ *πρῶην* see Phryn.
p. 370 ff.

εἰ δ' ἐστὶν εἰπεῖν καὶ κλύειν τι βουλήσῃ
ὁ νῦν βίος πονηρός ἐστιν ἀνθρώπων.'

CXXVII.

†Ο Ζεὺς γράφοντ' ἐν ὀστράκοισιν Ἑρμείην
τὰ τῶν ἀπάντων ἀμπλακήματ' ἀνθρώπων†
ἐκέλευσεν εἰς κιβωτὸν αὐτὰ σωρεύειν
σταθεῖσαν αὐτοῦ πλησίην, ἐρευνήσας
ὅπως ἐκάστου τὰς δίκας ἀναπράξει. 5
τῶν ὀστράκων δὲ κεχυμένων ἐπ' ἀλλήλοις
τὸ μὲν βράδιον τὸ δὲ τάχιον ἐμπίπτει
εἰς τοῦ Διὸς τὰς χεῖρας, εἴ ποτ' εὐθύνοι.
τῶν οὖν πονηρῶν οὐ προσήκε θανατάζειν
ἦν θᾶσσον ἀδικῶν ὀφέ τις κακῶς πρᾶσσει. 10

8. Vaticanum καὶ βεβούλησαι κλύειν emendavit Götlobauer, qui etiam adjecit epimythium ex paraphrasi Bodleiana—

τὸ ψεῦδος ὅτι νῦν πρόκριτόν ἐστ' ἀληθείης,

quod sibi habere satius fuit.

CXXVII. Fabulam praeter duo primos versus moderate bene servavit Vaticanus codex, ex quo a Furia edito restituerunt editores priores. Nuper Knoellius lectiones Vaticanas accuratius edidit p. 683. Eberhardi recensionem suscepi nisi quod alios in versibus primo et secundo secutus sum, in altero Lachmannum, altero M. Schmidtium. 1, 2, ὀστράκῳ γράφοντι τὸν Ἑρμῆν ἐκέλευσεν ὁ Ζεὺς εἰς κιβωτὸν ταύτας σωρεύειν—Vaticanus. ὁ Ζεὺς τὰς τῶν ἀνθρώπων ἀμαρτίας ἐν ὀστράκοις τὸν Ἑρμῆν ὥρισε γράφειν καὶ εἰς κιβώτιον ἀποτιθέναι πλησίον αὐτοῦ—Bodleianus.

ὁ Ζεὺς τὸν Ἑρμῆν ἐγγράφειν ποτ' ἀνθρώπων
ἐν ὀστράκοις τὰς ἀμαρτίας πάσας—Eberhard.

ὁ Ζεὺς τὸν Ἑρμῆν ἀμπλακήματ' ἀνθρώπων
ἅπαντ' ἐν ὀστράκοισιν ὥρισε γράψαι—Götlobauer.

5. Vaticanum ἀναπράσσει in ἀναπράξει mutavi.

CXXVII. 7. 'And as the potsherds are heaped one upon the other, they fall into the hands of Zeus, some late, some soon, for him to give judgment thereon.' Zeus is regarded as the εὔθυνος or scrutineer, not of each man's complete account, but of the separate items which compose it. The system of book-keeping is not simple but only

primitive. There is not even a day book, much less a ledger. For τάχιον and βράδιον see Phryn. p. 149.

8. εἴ ποτ' εὐθύνοι. almost 'if he should ever give judgment thereon.' The form of phrase suggests the possibility of some of the potsherds never reaching the scrutineer's hand.

9. In οὐ προσήκε θανατάζειν the im-

CXXVIII.

Οἷς εἶπε †μύθους πρὸς νομῆα †τοιούτους·
 κείρεις μὲν ἡμᾶς καὶ πόκους ἔχεις κέρσας,
 τὸ γάλα δ' ἀμέλγοντ' ἐστί σοι φίλον πῆξαι,
 ἡμῶν δὲ τέκνα μῆλά σοι περισσεύει.
 πλέον οὐδὲν ἡμῖν ἀλλὰ χῆ τροφὴ γαίης 5
 πᾶσ' ἦν ἐν ὄρεσιν εὐτελές τι γεννήσῃ,
 †φέρβεις δὲ τὴν κύν' ἡμῖν ἐν μέσαις ταύτην,†
 τρέφων ὅποια σαυτὸν εὐθαλεῖ σίτῳ.
 †ἤκουσε τούτων ἡ κύων ἔφη δ' οὕτως·† 10
 'εἰ μὴ παρήμην κὰν μέσοις ἐπωλεύμην,

CXXVIII. Haec fabula, in codice Vaticano servata, manifestis scatet erroribus, quos ego pedetentim amovere conatus sum alios mea ipse Minerva alios editoribus fretus. 1. Vaticanum οἷς τις εἶπε πρὸς νομέα τοιαύδε ego corrēxi. 6. Vaticanum πᾶσα in πᾶσ' ἦν cum Gitlbauero mutavi. 7. Pro Vaticano εὐθαλές ego εὐτελες scripsi et proximum versum—

ὠραία βοτάνη καὶ δρόσου γεμισθεῖσα,

ex verbo εὐθαλές ortum esse putare malo quam in talia mutare—

βοτάνην ἀραιὴν καὶ δρόσου γεμισθεῖσαν.

8. Sordes in melius revocavi Vaticanas φέρβοις δ' ἂν ἡμῖν ἐν μέσοις κύνα ταύτην. 10. Verba Vaticana ταῦθ' ὥς ἤκουσεν ἡ κύων ἔφη τοῖα Lachmannus rescripsit nisi quod ego ἔφη δ' pro ἔφη θ' dedi.

perfect answers to the English 'it were not right to marvel.'

CXXVIII. 3. There is something corrupt in this line, but Lachmann did not remove it by replacing φίλον by φλέον. Besides rennet (πνεῖα, πῦαρ, τάμσος) the ancients used the juice of plants to curdle milk, most commonly that of the fig-tree, and especially the wild fig-tree. Dioscorides 1, 184, ὁ δὲ ὁπὸς τῆς ἀγρίας καὶ τῆς ἡμέρου συκῆς πηκτικός ἐστι γάλακτος, ὥσπερ ἡ πυτία. The κνήκος was also so employed.

5. I had re-written this line

ἡμῖν μὲν οὐδὲν ἄλλο πλὴν τροφὴ γαίης,

from a feeling that the sheep wished to emphasise the difference between their own condition and that of the dog.

But the words are right as they stand in the codex, 'Great as our services are, they profit us nothing. All the food we have is but the trash that mother earth makes to grow on the hills, and you feed the dog here in our midst, giving him fare as rich as your own.' I am confident that the conjecture εὐτελές restores the text, and that it will be accepted.

11. The word παρήμην is an excellent instance of the sort of difficulty which artificial Greek, such as the Babrian, is always presenting. There is no way of deciding whether it is the past of πάρεμαι or of πάρειμι, as on the one hand Babrius may well have used the corrupt form of παρήν, common in his own day, and on the other may have been harking back to the πάρεμαι of classical

οὐκ ἂν ποθ' ὑμεῖς ἔσχετ' ἀφθονον ποίην.
 ἐγὼ δὲ περιτρέχουσα πάντα κωλύω
 ληστῶν †πανούργων καὶ λύκων διωκτῆρων.'

CXXIX.

†'Ονον τις εἶχε κύνα τε τῶν τραπεζίων·
 κύων δ' ἔχαιρεν εὐρύθμως αἰεὶ παίζων†
 τὸν δεσπότην τε ποικίλως περισκαίρων.
 κἀκείνος αὖ κατεῖχεν αὐτὸν ἐν κόλποις·
 ὄνος δὲ τὴν μὲν νύκτ' ἔμειν' ἀλετρεύων

5

13. Hunc versum Matthiae restituit, proximum ego : περιτρέχουσα δ' ἐγὼ πάντοθεν κωλύω δρυστήρα ληστήν καὶ λύκον διωκτῆρα Vaticanus. De meo largius Anglice disputabo.

CXXIX. Fabulam in initio male pravatam servavit Vaticanus codex. 1. Versum primum restituere tentavi ex paraphrasi apud Coraem, p. 137, ἔχων τις κύνα Μελιταίων καὶ ὄνον ; versum secundum ex Vaticano (ὄνον τις ἔτρεφε καὶ κυνίδιον πάνν ὥραϊον) κυνίδιον δὲ χάριν ὃν εὐρύθμους παίζον, sed de τραπεζίων dubito. 4. Vaticanus habet ἐκείνος δ' αὐτὸ κατέχων ἐν τοῖς κόλποις, quod ego correxi. 5. Summa cum fiducia ego ἀλετρεύων proposui, de ἔμεινε dubitans. Corrupte Vaticanus ὁ δὲ γ' ὄνος τὴν μὲν νύκτα λατρεύων.

poetry, just as he does in ἐπωλεύμην. For ἡμην, the late form of ἦν, see Phryn. p. 240.

14. I believe that δρυστήρα of the codex is a poor paraphrase of πανούργων, itself substituted for the genitive plural πανούργων by a scribe to whom the partitive genitive after πᾶς was not familiar. To make a δρυστήρ from διδράσκω, as Dindorf does, to suit this passage, or rather not to suit it, is a paltry shift, although it has been accepted by Liddell and Scott.

CXXIX. 1. The conjecture τραπεζίων is a bold one ; but the uncertainty of the paraphrasts suggests some word which would give them trouble, and I cannot help thinking that my correction hits the mark. The term is applied to dogs in Homer, and Ibycus used τραπεζῆται in the same way. Etym. Mag. 763, 46, τὸ δὲ παρ' Ἰβύκῳ λεγόμενον τραπεζῆτᾶν κυνᾶν ἐστὶν ὡς πλείων πλήων.

Against τῶν Μελιταίων, which readily

offers itself, the objection of quantity is final. It is true that in a line of Lycophron Μελίτη once stood, but it has now been corrected from the best manuscripts by the insertion of δέ. Alexandra, 1027—

ἄλλοι δὲ Μελίτην νῆσον Ὀθρωνοῦ πέλας.

5. It is remarkable that the simple conjecture ἀλετρεύων has escaped being made already. Hom. Odys. 7, 104, αἱ μὲν ἀλετρεύουσι μύλης ἐπὶ μήλοπα καρπὸν. Others besides Babrius had made it part of their motley diction, giving it even the derived sense of 'rub.' Lycophron, 159, λευρὰν ἀλετρεύοντα Μόλπιδος πέτραν. Apol. Rhod. 4, 1093, χαλκὸν ἀλετρεύονσα. Nonnus has it more than once in its simple meaning, Dionys. 20, 242, καρπὸν ἀλετρεύονσα μύλης τροχοειδέι πέτρῃ. Id. 26, 64, κείνον (i.e. χέδροπα) ἀλετρεύουσι μύλης τροχοειδέι κύκλῳ. The principal verb has still to be restored, as I put little value on my own attempt to do so.

πυρὸν φίλης Δήμητρος, ἡμέρης δ' ὕλην
 κατήγ' ἀφ' ὕψους ἐξ ἀγροῦ θ' ὅσων χρεΐη.
 ὥς δ' ἦν ἐν αὐλῇ παρὰ φάτναισι δεσμώτης
 ἔτρωγε κριθάς, χόρτον, ὥσπερ εἰώθει.
 10
 δηχθεὶς δὲ θυμῷ καὶ περισσὸν οἰμώξας,
 σκύμνον θεωρῶν ἀβρότῃτι †σὺν πάσῃ,
 φάτνης ὀνείης δεσμὰ καὶ κάλους ῥήξας
 εἰς μέσσον αὐλῆς ἦλθ' ἄμετρα λακτίζων.
 σαίνων δ' ὅποια καὶ θέλων περισκαίρειν
 15
 τὴν μὲν τράπεζαν ἔθλασ' εἰς μέσον βάλλων
 ἅπαντα δ' εὐθύς ἠλόησε τὰ σκεύη.
 δειπνοῦντα δ' εὐθύς ἦλθε δεσπότην κύσσω
 νώτοις ἐπεμβάς· ἐσχάτου δὲ κινδύνου
 θεράποντες ἐν μέσοις ἔσωσαν ὥς εἶδον.
 20
 κρανέης δὲ κορύναις ἄλλος ἄλλοθεν κρούων
 ἔθεινον ὥστε καὐτὸς ὕστατ' ἐκπνείων
 'ἔτλην' ἔλεξεν 'οἷα χρή με δυσδαίμων·
 τί γὰρ παρ' οὐρήεσσιν οὐκ ἐπωλεύμην,
 βαιῶ δ' ὁ μέλεος κυνιδίῳ παρισούμην;'

CXXX.

Πάγης ἀλώπηξ οὐκ ἄπωθεν εἰστήκει
 βουλὰς τ' ἐκίνει ποικίλας τί ποιήσει.

7. κατήγ' Schneiderus pro ἦγεν bene scripsit. 8-9. Versus 8 et 9 post v. 1, ponit Vaticanus. 8. ὥς δ' ego pro καὶ scripsi. Mali origo aut versuum in codice transpositio aut per notam culpam literae tachygraphicae confusae. 11. Nauckio duce, ἀβρότῃτι σὺν pro ἐν ἀβρότῃτι scripsi, sed versus corruptus manet. 15. Vaticanum ἐς μέσον βαλὼν θλάσειν Eberhardus emendavit. 17. Lachmanni conjecturam κύσσων libenter Vaticano κρούσων praeposui. 19. Versus corruptus. Ita edidit Gitlbauer. Pravius Vaticanus θεράποντες ἐν μέσοις ὥς εἶδον ἔσάωσαν.

CXXX. Fabulam ex Vaticano codice primus edidit Knoell. p. 685. Versum primum Eberhardus correxit. ἀλώπηξ πάγης οὐκ ἄπωθεν ἐστῶσα βουλὰς ἐκίνει Vaticanus.

8. As in Homer the αὐλή here harbours the cattle.

10. θυμῷ = *dolore*.

16. The plural σκεύη is furniture in the widest sense, fittings of ships, houses, temples, etc. In Thucydides

(4, 52) this plural has once been strangely corrupted into a singular noun of the first declension:—καὶ ἦν αὐτῶν ἡ διάνοια τὰς τε ἄλλας πόλεις τὰς Ἀκτάλας καλουμένας ἐλευθεροῦν καὶ πάντων μάλιστα τὴν Ἀντανδρον, καὶ κρατυνάμενοι

λύκος δὲ ταύτην πλησίον θεωρήσας
 ἐγγὺς προσελθὼν τὸ κρέας λαβεῖν ἤτει.
 ἡ δ' εἶπεν 'ἦκε τῇδε καὶ δέχου χαίρων·
 φίλος γάρ εἰμι τῶν ἄγαν ἀναγκαίων·
 5 ὁ δ' ἀθρόως ἐπῆλθεν· ὥς δὲ προσκύνσας
 αὐτὴν σκυταλίδ' ἔσεισε, καὶ χαλασθείσης
 ῥάβδου μέτωπα σὺν τε ῥίνας ἐπλήγη
 'ἄλλ' εἰ τοιαῦτα' φησί 'τοῖς φίλοις δώσεις
 10 τὰ δῶρα, πῶς σοί τις φίλος συναντήσῃ ;'

CXXXI.

Νέος ἐν κύβοισιν οὐσίην ἀναλώσας
 στολὴν ἑαυτῷ κατέλιπεν μῖην μούνην,
 χεიმῶνος ὄντος μὴ πάθοι τι ῥιγώσας.

5. Versus 5 et 6 secundum ordinem 6, 5 exhibet codex. Recte transposuit Gitlbauer. 8. Idem pro Vaticano τὴν scripsit αὐτὴν et in 10 Knoellius δίδως in δώσεις mutavit. Qui alias codicis sordes vult scire apud Knoellium reperiet.

CXXXI. Fabulam ex Vaticano codice primus edidit Knoell. 2. Vaticanum μίαν καταλελοίπει ita correxit Knoell.

αὐτὴν—ναὺς τε γὰρ εὐπορία ἦν ποιῆσθαι αὐτόθεν ξύλων ὑπαρχόντων καὶ τῆς Ἰδης ἐπικειμένης καὶ τῇ ἄλλῃ σκευῇ (lege τὰ ἄλλα σκευή)—ῥαδίως ἀπ' αὐτῆς ὀρμώμενοι τὴν τε Λέσβον κακώσκειν καὶ κτλ. 'They purposed to liberate the cities of the Strand, and especially Antandros; and after strengthening it—for there was every facility both for building ships and providing their equipment also—they hoped, with such a base of operations, to find little difficulty in crushing Lesbos,' etc. The conjecture καὶ τῇ ἄλλῃ παρασκευῇ, adopted by the editors, cannot explain the corruption of the text. How has the παρα so completely disappeared?

CXXX. 8. The mechanism of the πάγη here referred to can only be conjectured. I regard the σκυταλὶς as a bar of wood or metal, which, when trodden upon, displaced a spring which sent some cruelly armed rod or staff in the face of the victim as it stooped to the bait. Philo of Byzantium, in his

Βελοποιικά, p. 85 A, speaks of the σκυτάλη of a military engine: Δώδεκα γάρ ἐστι πηχῶν τοῦ ταλανταίου πετροβόλου ἡ σύριγξ. ἡ δὲ σκυτάλη τεσσάρων πηχῶν. I believe that the σύριγξ there means the tube through which the missiles were discharged to give them the true direction, and that the σκυτάλη was the spring bar by which the impetus was imparted. The meanings of σκυτάλη there and σκυταλὶς in this passage are not identical, if my explanation is correct, but they help to illustrate one another.

CXXXI. 1. Eberhard, while supporting his uncalled-for conjecture ἐψιλώθη for ἐνικήθη in the eleventh line, well illustrates the fable from Alciphron, 3, 42, ἀπέδυσσε γὰρ με Πατακίων ὁ παμπόνηρος δεξίαις χρώμενος ταῖς καλινθήσεσι τῶν κύβων . . . καθ' ἐν γὰρ ἑκάστον τῶν ἱματίων ἐκ προκλήσεως ἀποτιθεὶς τέλος ἀπάντων ἐψιλώθη τῶν ἐνδυνάτων.

3. ῥιγώσας, see note on Fab. 18, 6, supra.

ἀλλ' αὐτὸν ὁ χρόνος ἐξέδυσε καὶ ταύτης·
 πρὸ γὰρ εἶαρος λιπούσα τὰς κάτω Θήβας 5
 ἐφάνη χελιδὼν ἐκπεσοῦσα τῆς ὥρης·
 ταύτης ἀκούσας μικρὰ τιττυβιζούσης
 'τί μοι περισσῶν' εἶπεν 'ἐσθέων χρεῖη;
 ἰδοὺ χελιδὼν ἦδε καῦμα σημαίνει.'
 ὥς δ' εἶπεν, ἐλθὼν τοῖς κύβοισιν ὠμίλει 10
 καὶ σμικρὰ παίξας τὴν στολὴν ἐνικήθη.
 νιφετὸς δ' ἐπῆλθε καὶ χάλαζα φρικώδης,
 κροκύδος δὲ καινῆς πᾶσιν ἦν τότε χρεῖη.
 γυμνὸς δ' ἐκείνος τῆς θύρης ὑπεκκύψας
 καὶ τὴν λάλον χελιδόν' αὐ κατοπτεύσας 15
 'τάλαινα' φησὶν 'εἴθε μοι τότ' οὐκ ὤφθης·
 ὥς γὰρ σεαυτὴν κάμῃ νῦν διεψεύσω.'

CXXXII.

"Οἱς μονήρης λύκον ἔφευγεν ἐξαίφνης
 ἰδοῦσα, σηκοῦ δ' ἐντὸς ἦλθεν ἀκλείστου

4. Pro Vaticano ἡ χεὶρ ego ὁ χρόνος dedi. Scriba male peritus signum tachygraphicum verbi χρόνος non intellexit. 7. Suidas servavit sub τιττυβίζετε vocabulo. 8. Pro Vaticano ἐσθήτων magis ἐσθέων quam εἰμάτων edidi. 15. Restituerunt Knoell et Sauppe ex Vaticano καὶ κατοπτεύσας τὴν λάλον χελιδόνα. Huic versui in codice accedunt verba ὑπὸ τοῦ κρύους πεσοῦσαν ὡς στρουθίον quae ego interpolata putare malo quam cum editoribus corrigere.

CXXXII. Fabulam primus edidit Knoell ex codice Vaticano.

4. Eberhard's alteration is outrageous, πλὴν σκείραφος τὸν ἐξέδυσε καὶ ταύτης, and his alternative πλὴν δὲν σκειράφειον ἐξέδυσε still more so. But it appears in a Festschrift, and may have been conned after the dinner.

5. 'For ere spring came a swallow had left the Southern Thebes, and showed itself out of its due season.'

11. The construction of νικῶμαι with an accusative of the thing which a man loses by defeat is quite natural. Thus Phrynichus has it (App. Soph. 25, 29) in explaining the term ἀνταποπαίλειν: ὅταν τις παίζων ἀστραγάλοις ἢ ψήφοις ἢ καρίοις, ἢ κυβέων ἐπ' ἀργυρίῳ, νικήσῃ, εἰτ' αὐτοῖς νικᾶται ἢ ἐνίκησεν,

i.e. 'is by losing deprived of his winnings.' The prodigal's opponent in this fable ἐνίκησε τὴν στολὴν by the same game as the prodigal ἐνίκηθη τὴν στολὴν.

12. Virgil, G. 1, 449, has 'horrida grando,' and Pindar speaks of θυβροὶ φρίσσοντες, P. 4, 81, 'Snow came on and cutting hail.'

13. The word κροκύς seems to mean *the nap* of cloth. Here its sense is much more general, almost that of 'cloth' or even 'clothes.' Cp. Antipater in Anth. Pal. 9. 567, κοιμωμένη πορφυρέων ἐπὶ κροκύδων. Eberhard's conjecture of χλαίνης for καινῆς will not commend itself.

(θυσίη γὰρ ἦν τις κατὰ τύχην ἑορταίη).
 ὁ λύκος δ' ἔσω μὲν οὐ παρήλθε τοῦ τείχους,
 ἔξω δ' ἔφεστῶς τὴν οἶν καθωμίλει 5
 'ὄρᾱς' λέγων 'τὸν βωμὸν αἵματος πλήρη;
 ἔξελθε, μὴ τις συλλάβῃ σε καὶ θύσῃ.'
 ἡ δ' εἶπε 'μὴ μου τῆς ἀσυλίας κήδου·
 καλῶς ἔχει μοι· κὰν δὲ τοῦτο συμβαίῃ,
 θεοῦ γενοίμην σφάγιον ἢ λύκου θοίνῃ.' 10

CXXXIII.

'Ονος παλιούρων ἥσθι' ὀξέην χαίτην.
 τὸν δ' εἶδ' ἀλώπηξ ἀρπάσασα δ' εἰρήκει·
 πῶς οὕτως ἀπαλῇ καὶ ἀνειμένην γλώσση
 σκληρὸν μαλάσση προσφάγημα καὶ τρώγεις;'

CXXXIV.

Οὐρή ποτ' ὄφρεως οὐκέτ' ἡξίου πρῶτην
 κεφαλὴν βαδίζειν οὐδ' ἐφείπεθ' ἐρπούση·
 'κἀγὼ γάρ' εἶπεν 'ἐν μέρει προσηγόμενην.'
 'τὰ λοιπὰ δὲ μέρε' εἶπεν 'οὐδὲν ἡγήσῃ.'

3. Hunc versum ego restitui ex Vaticanis sordibus *θυσία γὰρ ἦν τις ἑορτῆς κατὰ τύχην*.

CXXXIII. Hunc fabulam a tetrastichista male perito decurtatam primus ex codice Vaticano edidit Knoell. Talia piget emendare. Ex ipso tetrastichista claudicant numeri. Si quis plura desideret, Eberhardi et Gitlbaueri tentamina consulere licet. In paraphrasi nihil est auxilii.

CXXXIV. Fabulam primus Knoellius ex Vaticano codice edidit. 3. Deficientem particulam facile erat supplere, *εἶπ' ἂν ἐν μέρει* lecto, sed *ἂν μερῶν* dare pro *ἐν μέρει* non rectum est.

CXXXII. 3. Gitlbauer's incapacity in making conjectures is only equalled by his boldness. Few boys in the highest class of a public school would venture to write lines like those of which Gitlbauer has printed hundreds in his attempt to 'restore' the prose paraphrases. He gives a sample of his style here in re-writing the line—

ἑορτῆς ἔτυχε γὰρ τις οὔσα καὶ θοίνῃ.

My own proposal is hardly a conjecture; it is a correction. The adjective

is met with in Dionysius, *Archæolog. Romana*, 4, 74, *κατὰ καιροῦς τινὰς ἑορταίους*. Id. *Epit.* 12, 10, *ἑορταίων καιρῶν*.

5. 'Would fain talk the sheep over.'

9. 'And should it come to that, may fate make me a god's victim rather than a wolf's meal.' The lexica will illustrate this use of *ἡ*.

CXXXIV. 4. There is no reason for reading *μέλεα* for *μέρεα*, even if the Bodleian paraphrase has the former. The use of *μέρη* for the members of the body is common enough.

πῶς, ὦ τάλαινα, χωρὶς ὀμμάτων ἡμᾶς
 ἢ ῥινὸς ἄξεις, οἷς ἕκαστα τῶν ζώων
 τὰ πορευτὰ βαίνει πάντα καὶ πόδ' εὐθύνει;
 τὴν δ' οὐκ ἔπειθε, τὸ φρονοῦν δ' ἐνικήθη,
 τὸ μὴ φρονοῦν δὲ λοιπὸν ἦρχε τῶν πρώτων,
 οὐρὴ δ' ὅπισθεν ἡγεμὼν καθεισῆκει, 10
 σύρουσα τυφλῇ πᾶν τὸ σῶμα κινήσει.
 κοιλὸν δὲ πέτρης εἰς βάραθρον ἡνέχθη,
 καὶ τὴν ἄκανθαν ταῖς πέτραισι συντρίβει.
 σαίνουσα δ' ἰκέτευεν ἢ πρὶν αὐθάδης.
 'δέσποινα κεφαλῇ, σῶσον, εἰ θέλεις, ἡμᾶς' 15
 κακῆς γὰρ ἔριδος σὺν κακοῖς ἐπειράθην.'

CXXXV.

Πέρδικά τις περιάμενος ἐντρέχειν οἴκῳ
 ἀφῆκεν· ἡδέως γὰρ εἶχε τοῦ ζώου.

4. Ego pro Vaticano μέρη scripsi μέρέ, et cum Gitlbauero οὐδὲν pro οὐχ dedi. 7. Gitlbauero duce, pro Vaticano παντάποδ' ego πάντα καὶ πόδ' summa cum fiducia edidi. 10. Sordes Vaticanas τὰ δ' ὅπισθεν οὐρῆς ego detersi. Delirat Gitlbauer, τὰ δ' ὅπισθ' ἐνωπῆς proponens. 15. Restituit Knoellius ex paraphrasi Bodleiana. δέσποινα κεφαλῇ σὺν ἡμᾶς σῶσον Vaticanus. 16. In ἐπειράθην recte desinit paraphrasis Bodleiana sed Vaticanus alios tres versus adjicit qui vix sunt accipiendi—

εἰς τὸ πρῶτον οὖν με μᾶλλον καταστάσαν
 ἐγὼ προσέξω φησὶ μήποτ' ἀρχούσης
 ἐμοῦ τῆς δόξης ὑστέρῳ κακὸν κυρεῖν,

quos ad intellectum sic possis ducere si interpolatorem multi facias—

'σοὶ δ' εἰς τὸ πρῶτον μᾶλλον αὖ καταστάσῃ
 ἐγὼ προσέξω' φησί, 'μήποτ' ἀρχούσης
 ἐμοῦ σὺν δόξης ὑστερον κακῶν κύρειν.'

CXXXV. Edidit primus Knoellius ex Vaticano codice. 2. Eberhardo praeunte, pro Vaticano τὸ ζῶον scripsi τοῦ ζώου.

10. I have not thought fit to record the attempts already made to restore this line, as they seem to me of a piece with the Vatican blunders.

CXXXV. 2. ἡδέως . . ζῶον. 'For the

bird took his fancy.' The construction may be illustrated by two passages of Macho, quoted by Athenaeus, 13, 577 E—ἡ Λαμία δ' ἦν ἀλλήτρις, ἥς σφόδρ' ἡδέως | σχείν φασὶ κνισθῆναι τε τὸν Δη-

κακείνος εὐθύς κλαγκτὸν ἐξ ἔθους ἄδων
 πᾶσαν κατ' αὐλήν ἄχρι βημάτων ἦει.
 γαλῇ πρὸς αὐτὸν ἡπίβουλος ὠρμήθη,
 καὶ πρῶτον εἶπε 'τίς μὲν εἶ; πόθεν δ' ἦκεις';
 ὁ δ' 'ἡγόρασμαι' φησί 'προσφάτως †ἦδη.'

5

· · · · ·
 · · · · ·
 'χρόνον τοσοῦτον ἔνθ' ἐγὼ διατρίβω
 καὶ μ' ἔνδον ἔτεκεν ἡ μυοκτόνος μήτηρ,
 ἀλλ' ἡσυχάζω καὶ πρὸς ἔσχατ' ἀνδύνω·
 σὺ δ' ἄρτι πῶς ὠνητός, ὡς λέγεις, ἦκων
 παρρησιάξῃ' φησί 'καὶ κατακρώξεις.'

10

CXXXVI.

Χειμῶνος ὥρη σῦτον ἐκ μυχοῦ σύρων
 ἔψυχε μύρμηξ ὃν θέρους σεσωρεύκει.

3. Ut in Fab. 124, 13, κλαγκτὸν pro κλαγγὴν dedi. 7. Versui claudio ἦδη Eberhard addidit, πέρδιξ Gitlbauer. Post hunc versum lacunam notavi; carent unus versus vel plures. 8. Vaticanum ἐγὼ χρόνον τοσοῦτον ἐνθάδε διατρίβω sic correxit Gitlbauer. χρόνον δὲ τόσσον ἔνθ' ἐγὼ Knoell. 10. Pro Vaticano πρὸς ἐστίαν δύνω non sine fiducia ego πρὸς ἔσχατ' ἀνδύνω edidi. Deterrimae sunt paraphrases et rationem manifeste diversam exhibent: Fur. 197, C. 291.

CXXXVI. Hanc fabulam ex Dositheï Magistri codice Vossiano primus restituit Valckenaer in Schediasmate de Hygini fragmento Dositheano apud Miscellaneas Observationes Criticas, x. 1, p. 122. Confer Δοσιθέου Ἑρμηνευμάτων Βιβλίον Γ' ab E. Boecking edito p. 37. Codicis quoque Parisini 6503 collationem publicavit A. Boucherie in Ἑρμηνεύματα καὶ Καθημερινὴ Ὀμιλία de Iulius Pollux, p. 246.

μήτριον. 581 C, διὰ τό πως | τὸν Ἀνδρόνικον ἡδέως αὐτῆς ἔχειν. It is the same genitive as παράπλου in ἡ Κερκύρα καλῶς παράπλου κείται (is favourably placed for), as παρόδου in παρόδου χρησίμως ἔχειν (to be serviceable for), and is well known with καλῶς, εὖ, ικανῶς, ὁμοίως, ὡς, πῶς, ὅπη, ὡσαύτως, etc., when combined with intransitive verbs. It has nothing to do with the genitive sometimes found after ἡδεσθαι; much less is it due to ἡδέως ἔχειν being equivalent to ἐπιθυμεῖν or one of its synonyms.

4. This meaning of βήματα is unusual, and perhaps does not occur elsewhere. Cp. Aristoph. Av. 1085, κελτίς θορίθας τρέφει εἰργμένους ὑμῶν ἐν αὐλῇ φράζομεν μεθιέναι.

7. Certainly one or more lines have been lost here. There is not only a want of articulation as they stand, but a blank in the action.

10. ἀλλ' ἡσυχάζω κτλ. 'But I hold my peace and slink off into corners.' It is better to take ἡσυχάζω here in its late sense of σιωπᾶν, as it is opposed to κλαγκτὸν ἐξ ἔθους ἄδων. My conjecture

τέττιξ δὲ τοῦτον ἰκέτευσε λιμώττων
 δοῦναί τι καὐτῷ τῆς τροφῆς ὅπως ζήσῃ.
 ‘τί οὖν ἐποίεις’ φησί ‘τῷ θέρει τούτῳ;
 ‘οὐκ ἐσχόλαζον, ἀλλὰ διετέλουν ἄδων.
 γελάσας δ’ ὁ μύρμηξ τὸν τε πυρὸν ἐγκλείων
 ‘χειμῶνος ὀρχοῦ’ φησὶν ‘εἰ θέρους ἄδεις.’

5

CXXXVII.

Γάλλοις ἀγύρταις εἰς τὸ κοινὸν ἐπράθη
 ὄνος τις οὐκ εὖμοιρος ἀλλὰ δυσδαίμων

8. Etiamsi paraphrasis Latina in codice Parisino *si aestate cantas non dedisset*, ego tamen ἱδεῖς pro Vossiano ἦσας (*cantasti*) summa cum fiducia scripsissem. Epimythium habet Georgides Gnomolog. i. 48—

κρεῖττον τὸ φροντίζειν ἀναγκαίων χρεῖων
 ἢ τὸ προσέχειν νοῦν τέρψεσιν τε καὶ κώμοις.

CXXXVII. Fragmentum hoc servavit Natalis Comes (Noël Conti) in ejus de Mythologia libro, quem anno 1551 scripsit. (Lib. ix. 5, p. 968, ed. 1619; p. 957, ed. 1636.) Antea Tzetzes in Chiliad. xiii. 263, eadem dederat nisi quod versus tertium et quartum omisit fortasse quod corrupti in suo exemplari videntur. Certe etiam nunc manent corrupta verba καὶ πανούργοισιν, pro quibus ego scripsi dubitanter τοῖσδε πεντάθλοισι.

of πρὸς ἔσχατ' ἀνδύνω restores the further antithesis to ἀχρη βημάτων ἦει. The apocope of ἀνά has led to the like corruption of Fab. 88, 10, if my conjecture is there accepted. Any lexicon will supply instances of ἔσχατος in the sense of 'inmost.' The final κατακρῶξεις also may well be a corruption of some word meaning 'swagger' or 'expatiate.'

CXXXVI. 3. λιμώττω and λοιμώττω are both late formations, and as such I have left λιμώττω its taus here. This pair of verbs has its early analogues like ἀγρώσσω, ἀηθέσσω, etc., and its late like ἀγνώσσω.

CXXXVII. The best illustration of this fragment is the passage of the Pseudo-Lucian's 'Ass,' in which the hero is bought by the leader of such a band as is here described, chs. 35 fin. -41. The passage is too long to

quote, but it sheds light on all the details. The allusions of Aeschylus, Sophocles, and Plato to these ἀγύρται and ἀγύρτραι are well known, and a fragment of Antiphanes is still extant from a play bearing the title of Μητραγύρτης. Menander also wrote a comedy with the equivalent name of Μηναγύρτης. The word ἀγερσικύβηλις was a coinage of Cratinus in ridicule of two of their knaveries—collection of alms and simulated self-mutilation. From the early days to the latest periods of ancient civilisation these vagabonds were abused and flourished. In Rome the right of begging was allowed them by the Twelve Tables. Cicero de Legibus cites the clause 'Praeter Idaeae Matris famulos cosque justis diebus ne quis stipem cogito.' The Christian Fathers are not lax in denouncing them and their abettors of both sexes.

ὅστις φέρῃ πτωχοῖσι τοῖσδε πεντάθλοις
 πείνης ἄκος δΐψης τε καὶ τὰ τῆς τέχνης.
 οὔτοι δὲ κύκλῳ πᾶσαν ἐξ ἔθους κώμην
 περιόντες ἐλέγοντ' ἴψα· τίς γὰρ ἀγροίκων
 οὐκ οἶδεν Ἄττιν λευκόν, ὡς ἐπηράθη;
 τίς οὐκ ἀπαρχὰς ὀσπρίων τε καὶ σίτων
 ἀγνώ φέρων δίδωσι τυμπάνῳ Ῥεΐης;

5

4. Verbum *σάκος* in *ἄκος* correxit Bentleius, κακῆς in τὰ τῆς Lachmannus. 6. *περιόντες* Dobree in *περιόντες* mutavit ad Porsonis Aristophanica, p. 135 (addend.), et *ἐλεγον* in *ἐλέγοντο* Bentleius. Verbum *ἴψα* fortasse recte adiecit Lachmannus. Desunt cetera; sed paraphrasem confer apud Coraem, p. 158.

3. My conjecture *τοῖσδε πεντάθλοις* is founded upon the passage of Tzetz, in which seven lines of this fragment appear. Ἀγύρται τίνες λέγονται, καὶ πόθεν, μάνθανέ μοι. Πρῶτον οἱ ὄντως ἀθληταί, καὶ τῶν φιλελευθέρων, ἀγῶνας στεφανίτας μὲν ἤθλου, οὐχὶ δωρίτας, καὶ στέφανον ἐλάμβανον, μόνον τῆς νίκης δῶρον. εἴτα καὶ τοὺς δωρίτας δὲ μετήρχοντο ἀγῶνας, τῆς πόλεως ἢ χώρας δὴ εἴτε τινὸς τῶν δήμων, τὰ δῶρα τοῖς νικήσασιν νεμόντων ἀρμοδίως, εἴτε καὶ ἀρχοντας ἐνὸς ὡς Ἀχιλλεύς Πατρόκλῳ. ἐπεὶ δὲ κατελύθησαν πόλεσι, χώραις, δήμοις, καὶ οὔτοι οὐσπερ ἔλεξα ἀγῶνες οἱ δωρίται, οἱ ἀθληταὶ λαμβάνειν τι χρῆζοντες τοῖς ἀγῶσι, μὴ λείρια καὶ ἄνθη δὲ καὶ βοτανῶν στεφάνους, νικήσαντες διέτρεχον τὴν ἀγυριν, τὸ πλῆθος. καὶ οὕτως συνηράνιζον χρήματα τῇ ἀγύρει, καὶ κλήσιν ἔσχον ἀγυριῶν, ὡς ἐκ τῶν ἐν ἀγύρει ἀθροίζοντες, λαμβάνοντες δῶρα, τῆς νίκης χάριν. ἄλλος γὰρ ἄλλο τι αὐτοῖς ἐδίδου τῶν τοῦ πλήθους, ὃ εἶχεν ἢ προαίρεσις καὶ δύναμις ἐκάστου· καὶ οὔτοι καταχρήσει ἐλέγοντο ἀγύρται. Κυρίως τοὺς ἀγύρτας δὲ καὶ μνηαγύρτας νύει, καὶ μᾶλλον ἐκ τῶν ἀθλητῶν οὔτοι τὴν κλήσιν ἔσχον, οἳ εἰσι οἱ παρ' ἡμῖν σύμπαντες σιγνοφόροι, ὅποσοι περιτρέχουσι χώρας καὶ προσαιτοῦσι κτλ. The reader must excuse my quoting so much of this drivelling verse (I have written it as prose and done it an honour), but I wished to show that it was a piece of erudition in decaying Greek to connect the ἀγύρται with the ἀθληταί. Clement of Alexandria, who may have been a contemporary of Babrius himself, says, in his Παιδαγωγικός (2, 8), ἐν δὲ τοῖς ἀγῶσι,

πρῶτον ἢ τῶν ἀθλητῶν δόσις ἦν, δεύτερον δὲ ὁ ἐπαγερμὸς, τρίτον ἢ φυλλοβολία, τελευταῖον ὁ στέφανος, ἐπίδοσιν λαβοῦσης εἰς τρυφὴν τῆς Ἑλλάδος μετὰ τὰ Μηδικά. If a scholiast on Eurip. Hec. 574 is to be trusted, Eratosthenes at a later date said much the same thing. Ἐρατοσθένης φησὶ περὶ τῆς φυλλοβολίας ὡς πάλαι, χωρὶς ἀθλων ἀγωνιζομένων ἀνθρώπων, τῷ νικήσαντι καθάπερ ἔρανον εἰσφέροντες ἐρριπτον τῶν θεατῶν ὅπως ἕκαστος ἡτύπει. Διὸ δὴ σύνηθες ἐγένετο κύκλῳ περιπορευόμενον ἐπαγείρειν καὶ λαμβάνειν τὸ διδόμενον. The wording of the next line, moreover, and in fact of all the rest, aims at a certain comic elevation with which πεντάθλοις well harmonises. The whole fragment is in the strain of Εἰρωνεία in the socks; while with one eye she would make you think that πεντάθλοις was meant in a good sense, the other would wink at your taking it to mean 'jacks-of-all-trades,' a sense which the word certainly bears elsewhere. Cp. Pseudo-Lucian, 'Ass,' 37, εἴτα ἐκ τῆς πόλεως ἐξηλαύνομεν καὶ τὴν χώραν περιήειμεν. ἐπὰν δ' εἰς κώμην τινὰ εἰσελθοῖμεν, ἐγὼ μὲν ὁ θεοφόρητος ἰσάμην, ὁ δὲ αὐλητὴς ἐφύσας ὄμιλος ἐνθεον, οἱ δὲ τὰς μίτρας ἀπορρίψαντες τὴν κεφαλὴν κάτωθεν ἐκ τοῦ αὐχένος εἰλίσσοντες τοῖς ἱφίεσιν ἐτέμνοντο τοὺς πήχεις καὶ τὴν γλῶτταν τῶν ὀδόντων ὑπερβάλλων ἕκαστος ἔτεμεν καὶ ταύτην κτλ.

8. Cp. id. fin., Ἐπειδὴν δὲ κατακόψειαν οὕτως ἐάντους, ἐκ τῶν περιστοκητῶν θιατῶν συνέλεγον ὀβολοὺς καὶ δραχμάς· ἄλλος ἰσχυράδας καὶ τυροὺς καὶ ὄνον κάδον ἐπέδωκε καὶ πυροῦ μέδιμνον καὶ κριθῶν τῷ ὄνῳ.

CXXXVIII.

Ὅνῳ τις ἐπιθεὶς ξόανον εἶχε κωμήτης.

CXXXIX.

Σοφῆς ἀράχνης ἰστὸν εὗρε κωλώτης,
καὶ λεπτὸν ἐνέδῳ φᾶρος ἐκτεμὼν τοίχου.

CXL.

Χῶπως ἔχῃ τι βουκόλημα τῆς λύπης,
ἀνέθηκε τοίχοις ποικίλας γραφὰς ζώων.

CXLI.

Εἰ μὴ γὰρ ὑμεῖς στελεὰ πάντα τίκτητε
οὐκ ἂν γεωργὸς πέλεκυν ἐν δόμοις εἶχε.

CXXXVIII. Hoc fabulae initium servavit Suidas sub *κωμήτης* vocabulo. Ceteros versus ex paraphrasis (e.g. Bodleiana 109) restituere temptaverunt editores. Ejusmodi tentamina ego altero in volumine tractabo, in hoc ad *Βάβριον αὐτότατον* investigandum curiosior quam *τοὺς Βαβριάζοντας*. Quibus alia placent, Giltbauerum consulere licet.

CXXXIX. Hoc fragmentum habet Suidas sub *κωλώτης* vocabulo.

CXL. Duos hos versus ex fabula, quam exhibent Bodleiana (No. 135) et aliae paraphrases, servavit Suidas sub *βουκολήσας* vocabulo unde eos deduxit scholiasta ad Aristoph. Pacem, 153. Idem *ἀνέθηκε* recte dat pro *ἐνέθηκε* quod codices Suidae ostendunt. Epimythium ex Etymologico Magno sub *πεπρωμένον* vocabulo addidi—

ᾧ σοι πέπρωται, ταῦτα τλήθῃ γενναίως
καὶ μὴ σοφίζου· τὸ χρεὼν γὰρ οὐ φεύξῃ.

CXLI. Duos hos versus deterimine corruptos habet Suidas sub *στελεὶν* vocabulo. De iis nihil certi decerni potest. Totius fabulae paraphrasem offert Bodleianus No. 5, et Coraes 356 et p. 407.

CXLII.

Λίβυσσα γέρανος ἡδὲ ταῶς εὐπήληξ
 χλωρὴν ἀεὶ ᾿βόσκοντο λείμακος ποίην.

CXLIII.

Volo consulas Fab. 88, 11, et quae ibi Latine et Anglice disputavi.

CXLII. Hos versus citat Suidas sub γέρανος vocabulo ita corrupte ut dedi nisi quod χείματος pro Lewisii conjectura λείμακος exhibet. Referendi sunt ad fabulam quam graviter decurtatam et vitiatam exhibet Athous codex sexagesimam quintam. Conjecit Eberhard καὶ ταῶς τις εὐπήληξ.

TOTIUS GRAECITATIS BABRIANAE
LEXICON.

TOTIUS GRAECITATIS BABRIANAE LEXICON.

*The words within brackets belong to lines considered by me to be spurious,
or to have been altered by the tetrastichists.*

- Ἀβλαβής.** 46, 5, ἦν γὰρ ἀβλαβής γείτων. 122, 6, χάριν δέ μοι δὸς ἀβλαβῆ.
- Ἀβόσκητος.** 45, 10, ὀρώων ἀβοσκήτων.
- Ἀβουλος.** [23, 10, ἀβουλον εὐχὴν.]
- Ἀβρότης.** 129, 11, ἀβρότητι σὺν πάσῃ.
- Ἄγαν.** 43, 5, ἄγαν ἡῦχει. 88, 12, οὐκ ἄγαν σπεύδει. 130, 6, τῶν ἄγαν ἀναγκαίων. [24, 10, οὐκ ἄγαν χαίρήσιν.]
- Ἀγαθός.** 58, 10, ἀγαθῶν ἔκαστον δώσει. 63, 5, ἀγαθὰ δαψιλῇ ποιεῖ. 63, 7, ἀγαθὸν οὐδ' ἂν τις παράσχοι. 119, 9, ἀγαθοῖς πολλοῖς ἡμίψω. 123, 1, ὀρνιθὸς ἀγαθῆς τικτούσης. [47, 15, μέγ' ἀγαθόν. 85, 19, μέγιστον ἀγαθόν. 94, 9, μισθὸν ἀγαθόν.]
- Ἀγγελος.** 1, 7, τῷ ἀγγέλῳ μου. 1, 15, οὕτω πικρὸν ἄγγελον πέμπει. 93, 1, λύκων ἄγγελοι. 95, 13, χρηστῶν ἄγγελος λόγων. 103, 6, ἄγγελος φήμη.
- Ἄγγος.** [27, 8, κρεῶν ἀνέωγας ἄγγος.]
- Ἀγέλη.** 46, 4, ἀγέλαι ποικίλων ζώων. 124, 9, εὐωπὸν ἀγέλην ὀρνέων.
- Ἀγεννής.** 95, 66, ἀγεννῆς πέφυκας.
- Ἀγκάλη.** 34, 7, ὑγραῖς μητρὸς ἀγκάλαις.
- Ἀγκυλογλῶχιν.** 17, 3, ἀλέκτωρ ἀγκυλογλῶχιν.
- Ἀγνοέω.** 66, 8, ἀγνοεῖν δὲ τὰς οἰκας.
- Ἀγνοία.** 49, 1, ὑπ' ἀγνοίας.
- Ἀγνός.** 54, 2, ἀγνὸν ἦπαρ ἀπλώσας. 137, 9, ἀγνῷ τυμπάνῳ Πέλης.
- Ἀγνώμων.** 95, 17, σὺς μὲν ἐστὶν ἀγνώμων. 101, 2, ἀγνώμων λύκος. 119, 7, φίλοισιν ἀγνώμων.
- Ἀγορή.** 104, 4, δι' ἀγορῆς. Α. 8, ἀγοραὶ δὲ τούτων ἦσαν.
- Ἀγοράζω.** 30, 2, τὸν δ' ἡγόραζον ἄνδρες. 135, 7, ὁ δ' ἡγόρασμαι' φησί.
- Ἀγρη.** 103, 1, ἐπ' ἀγρην βαίνειν.
- Ἀγρέος.** 61, 5, θήρην ἡρέτιζεν ἀγρέην.
- Ἀγρεύω.** 4, 5, τῶν δ' ἰχθύων ὁ μέγας ἀγρευθεῖς. 6, 4, μικρὸν ἰχθύν ἡγρευσεν. 69, 2, οὐκ ἀπειρος ἀγρεύειν. 107, 1, λέων ἀγρεύσας μῦν. 124, 3, οὐ γὰρ ἡγρεύκει. [107, 18, λέοντα μὺς ἔσωσ' ἀγρευθέντα.]
- Ἄγριος.** 15, 12, εἶπεν ἀγρὴν μουσῃ. 35, 4, θάλλπουσα κόλποις ἀγρίοις. 38, 1, ἀγρίην πεύκην. 45, 5, αἶγας ἀγρίας. 82, 1, λέοντος ἀγρῆς χαίτης. 95, 5, ὑπ' ἀγρίαις πεύκαις. 95, 10, ὑπ' ἀγρίαις ὕλαις. 97, 1, ἐπεβούλευεν ἀγρίῳ ταύρῳ. 98, 11, ἄγριος θήρ. 102, 5, τῶν ἀγρίων ἀγρυμὸς ζῶων.
- Ἀγροίκος.** 2, 3, μή τις ἀγροίκων. 16, 1, ἀγροίκος τίτθη. 18, 2, ἀνδρὸς ἀγροίκου. 137, 6, τίς γὰρ ἀγροίκων οὐκ οἶδεν;
- Ἀγρός.** 2, 7, ἀγροὺς κατοικεῖν. 12, 1, ἀγροῦ χειλιδῶν ἐξεπωτήθη. 12, 11, ἔλθ' ἐς ἀγρόν. 37, 1, ἐν ἀγροῖς ἀφετος. 129, 7, ἐξ ἀγροῦ.
- Ἀγρότης.** 13, 1, παγίδας ἀγρότης πήξας. 34, 1, ὄχλος ἀγρότης. 37, 5, ἀγρόται.
- Ἀγρώστης.** 115, 2, κήνυξιν ἀγρώσταις.
- Ἀγυια.** [42, 6, εἰς τὴν ἀγυιαν.]
- Ἀγυρμὸς.** 102, 5, ἀγυρμὸς ἐγεγονοίε ζῶων.
- Ἀγύρτης.** 137, 1, Γάλλοις ἀγύρταις ἐπράθη.
- Ἀγω.** 45, 6, αἶγας ἤγε. 95, 42, ἤγεν εἰς μέσας ὕλας. 111, 9, τὸν ἔνον ἤγε. 134, 6, πῶς ἡμᾶς ἄξεις; 20, 1, ἄμαξαν ἤγεν. 55, 5, τίς ἄξει τῷ γέροντι τὰ σκεύη; 108, 20, τυρὸν ἤγεν ἐκ κανισκίου σύρων. 24, 3, λιμνάδας χοροῦς ἤγον. 24, 2, ἤγε τῷ θεῷ κώμους. [12, 18, ἄγε δῆ.]

Ἀγωγός. 95, 91, ἡ δ' ἀγωγὸς εἰστή-
κει.

Ἀγών. 72, 3, ἀγῶνα κείσθαι.

Ἀδεής. 5, 8, ἀδεῶς ἀμφέβαινε.

Ἀδειπνος. 89, 11, ἀλλ' οὐκ ἀδειπνον
τὸν λύκον θήσεις.

Ἀδελφός. 28, 3, παρὰ τῶν ἀδελφῶν
ἐπεζητεῖ.

Ἀδελφος. 6, 17, ἀδελφὰ θηρεύειν.

Ἀδην. [106, 8, ἀδην τιθεῖς δαῖτα.]

Ἀιδης. 95, 87, δις τὸν αὐτὸν εἰς ἀδην.
122, 8, εἰς αἶδου.

Ἀδικέω. 118, 11, χελιδὼν ἡδικημένη.
127, 10, θάσσουν ἀδικῶν.

Ἀδικος. 105, 4, ἀδίκως ἀφείλω τῶν
ἐμῶν. 117, 2, ἀδικὰ κρίνειν.

Ἀδμής. 37, 7, μύσχος ἀδμής.

Ἀδοξος. [39, 3, ἀδοξος ἐν πολιτείαις.
65, 8, ζῆν ἀδόξως.]

Ἀδρανής. 25, 3, ἀδρανέστατοι ζῶν.

Ἀδρός. 45, 3, ἀδρῆ χιόνι. 101, 1,
λύκος ἀδρός.

Ἀίδω. 12, 13, θηρίοις αἶσεις. 135, 3,
κλαγῶντων αἶδων. 136, 6, διετέλουν
αἶδων. 136, 8, θέρους αἶδεις. [116, 1,
ἦδε παῖς τις εὐφώνως.]

Ἀεί. 12, 9; 31, 2; 31, 6; 61, 7; 63,
4; 64, 9; 74, 17; 85, 7; 95, 53;
102, 11; 112, 9; 142, 2. [129, 2;
22, 13; 22, 16; 35, 8; 39, 1; 41,
1; 44, 8; 64, 8.]

Ἀείδω. B. 16, τήνδε βίβλον αείδω.

Ἀηδών. 12, 3, ἀηδόνα ὀξύφωνον. 12,
19, ἀηδὼν ἡμελφθῇ.

Ἀθηνᾶ. 59, 2, τοῖτοίς ἦριζ' Ἀθηνᾶ.

Ἀθῆναι. 12, 22, μετὰ τὰς Ἀθῆνας.
15, 7, ὁ δ' ἐξ Ἀθηνῶν.

Ἀθηναῖος. 15, 1, ἀνὴρ Ἀθηναῖος. 15,
14, Ἀθηναῖος.

Ἀθηναίη. 72, 16, χελιδὼν, ὡς Ἀθηναίη.

Ἀθλιος. 35, 3, ἀθλῆς ὑπ' εὐνοίης.

Ἀθροίζω. 74, 13, δλβον ἀθροίζω.

Ἀθρόως. 111, 18, ἀθρόως δὲ τῶν σπόγ-
γων διαβραχέντων. 130, 7, ὁ δ' ἀθ-
ρόως ἐπήλθε.

Αἰγαγρος. 102, 8, παράδαις αἰγάγρω.

Αἰγείρος. 50, 4, κρύφον με ταῦταις
αἰγείροις. 50, 13, παχείης αἰγείρου.
84, 4, ποταμὸς ἐπ' αἰγείρου.

Αἰγίλος. 3, 3, κόμην γλυκεῖαν αἰγίλου.

Αἰερός. 5, 7; 72, 14; 77, 5; 99, 1;
115, 4; 115, 5.

Αἰθριάζω. 45, 9, ὡς δ' ἡθρίασε.

Αἰθυῖα. 115, 1, λιμνάσιν αἰθυῖαις.

Αἰκάλλω. 50, 14, σεσηρὸς αἰκάλλουσα.

Αἰκή. 11, 2, ξένῃ περιβαλεῖν αἰκή.
21, 7, χωρὶς αἰκής. 93, 3, πρὸς
αἰκήν.

Αἰλουρος. 17, 1, αἰλουρος ὀρνεις ἐνε-
δρεῦν. 17, 6; 121, 2.

Αἷμα. 31, 2, πόλεμον αἱμάτων πλήρη.
37, 8, βωμὸν αἱματος πλήσων. 51,
6, τοῦμὸν αἷμα. 132, 6, βωμὸν αἵμα-
τος πλήρη.

Αἱματός. 95, 54, ἐλαφος ἡματωμένη.

Αἶξ. 3, 1; 45, 3; 45, 5; 72, 5. [45, 13.]

Αἰπόλος. 3, 1; 45, 1; 69, 3; 86, 2;
91, 3. [45, 12.]

Αἰρέομαι. 14, 3, μάλλον ἡρώμεν εἰ.
64, 10, καὶ σὺ μάλλον αἰρήσῃ. 85,
2, κύων Ἀχαιοὺς ἡρέθη. 59, 5, ἡρέθη
τούτοις κριτής. 31, 7, εἵλοντο τοὺς
ἀρίστους. [8, 3, πότερ' ἀναβαίνειν ἢ
κάτω βαίνειν αἰροῖτο.]

Αἰρετός. 61, 5, θήρην ὃ γριπεὺς
ἡρέτιζεν.

Αἶρω. 5, 7, τὸν μὲν αἰετός τις ἄρας.
16, 9, πῶς οὐδὲν ἄρας ἤλθες; 36, 1,
δρὼν ἐξ ὄρους ἄρας. 42, 4; 119, 4,
τοῦ σκέλους ἄρας. 105, 1, λύκος
ἄρας πρόβατον. 115, 8, ὑπὲρ ἄρας.
32, 6, ἡρμένον δὲ τοῦ δειπνου. 56, 4,
πύθωνα σμῖν ἡρμένη κόλποις. [47, 16,
ταπεινοὺς ἦρεν εἰς ὕψος. 110, 4, ἡ δὲ
κέρκον οὐρεῖν ἄρασα.]

Αἰσώω. 72, 14, πρὸς θεοὺς ἤϊξεν.

Αἰσχύρῃ. 10, 1, αἰσχύρῃ τις ἦρα δούλης.
[10, 13, τοῖς αἰσχύροις ὡς καλοῖς
χαίρων.]

Αἰσχύνῃ. 5, 4, ὑπ' αἰσχύνῃς.

Αἰσώπος. A. 15, γέροντος Αἰσώπου.
B. 5, Αἰσώπος ὁ σοφός. [40, 5, τὸν
λόγον τὸν Αἰσώπου. 119, 11, θεοὺς
Αἰσώπος ἐμπλέκει μύθοις.]

Αἰτέω. 10, 2, παρῆλθεν αἰτούση ἅπαντα.
33, 8, εἰ τὴν σφενδύνην ποτ' ἤττηκε.
33, 13, ἄρτον αἰτήσω. 33, 16, ἄρτον
ἤτει. 63, 8, ταῦτα τοὺς θεοὺς αἰτεῖ.
63, 11, κὰν ἐν αἰτήσῃ. 94, 5, τὸν
μισθὸν ἤτει. 130, 4, ἐγγὺς προσελθὼν
ἤτει. A. 12, γῆς μηδὲν αἰτούσης.

Αἰτή. 31, 4, τῆς ἥττης αἰτὴν ταύτην.
89, 12, κὰν πᾶσαν αἰτὴν λύσης. 126,
3, διὰ τίν' αἰτὴν; [106, 19, λέων τίν'
εἶχεν αἰτὴν διηρώτα.]

Αἰτίος. 10, 6, ὥσπερ αἰτὴν τοῦτων.
49, 4, αἰτὴ λέγωμαι. 71, 7, οὐδὲν
αἰτὴ τοῦτων. 95, 79, αἰτὴ κακῶν.
117, 4, μηδὲν αἰτίους.

Αἰώρα. [19, 6 (note), κρεμαστῆς
αἰώρας.]

Ἀκανθα. 122, 7, τὴν ἀκανθὰν εἰρήσας.
134, 13, τὴν ἀκανθὰν συντρίβει.

Ἀκαρνάν. 85, 10, Ἀκαρνάνων.

Ἀκίνδυνος. 93, 10, νέμεσθα ἀκιν-
δύνως. [31, 23, ζῆν ἀκίνδυνως. 44,
7, id.]

Ἀκλειστός. 132, 2, σηκοῦ ἐντός ἀκ-
λεστον.

Ἀκμαῖος. 19, 5, εἰς τρυγητὸν ἀκμαίη.

- 22, 8, ἡ μὲν ἀκαμῆ (γυνή). 88, 3, περὶ οὖν ἀκαμῆς.
- ***Ἀκμή.** [29, 5, πρὸς τὸ τῆς ἀκμῆς γαῦρον.]
- ***Ἀκολουθεῖ.** 11, 8, ὁ δ' ἠκολούθει κλαίων. 33, 6, τῷ δ' ἠκολούθει παιδίσκος.
- ***Ἀκος.** 94, 4, πόνων ἄκος δοίη. 137, 4, πείνης ἄκος δίψης τε.
- ***Ἀκούω.** 2, 13, τοῦτ' ἀκούσας. 16, 3, ὁ λύκος δ' ἀκούσας. 131, 7, ταύτης ἀκούσας. 49, 2, Τύχης ἐδοξ' ἀκούειν. 33, 8, οἱ ψῆρες ἤκουον. 71, 5, ἤκουε δ' ἡ θάλασσα. 85, 6, ἀκούσατ'. 88, 9, ἤκουσεν αὐτοῦ. 95, 32, εἴ τι ἀκούεις. 111, 2, τοὺς ἄλλας ἀκούων εὐδύνους. 72, 3, πᾶσι δ' εὐθὺς ἠκούσθη. 76, 11, πόλεμος ἄλλος ἠκούσθη. 128, 10, ἤκουσε τοῖσιν ἡ κύων. [73, 2, ἵππου δ' ἀκούσας. 116, 2, γυνή δ' ἀκούει τοῦδε.]
- ***Ἀκραῖος.** 31, 14, κάρφη μετώποις ἀρμόσσαντες ἀκραῖοις (conj.) 95, 40, ὄντιν ἀκραῖοις.
- ***Ἀκρατῆς.** 58, 3, ὁ δ' ἀκρατῆς ἀνθρωπος.
- ***Ἀκριβῆς.** 66, 8, βλέπειν ἀκριβῶς.
- ***Ἀκριτος.** 33, 3, ἀκριτον πληθεῖ ἔθνος.
- ***Ἀκρος.** 36, 12, ἀνεμος ἄκρα κινήση. 107, 6, ἄκρων ἐπιψαύσει χειλῶν. 122, 10, ὁδοῦσιν ἄκροις.
- ***Ἀκταῖος.** 25, 6, βατράχων ὅμιλον ἀκταίων.
- ***Ἀκτίς.** 88, 13, ἡλίου δ' ἐπ' ἀκτίνων.
- ***Ἀκων.** 3, 8, ἄκων ἠυστόχησα. 111, 5, ὥλισθεν ἄκων.
- ***Ἀλαζονεύομαι.** 104, 5, κύων ἡλαζονεύετο.
- ***Ἀλαζών.** 95, 19, τίγρις ἀλαζών.
- ***Ἀλγέω.** 34, 6, γαστρός ὄγκον ἀλγῆσας. 51, 5, ἀλγούν πρόβατον. 103, 7, καὶ πάντες ἡλγουν. 112, 1, ὁ δ' ἐδίωκεν ἀλγῆσας. 125, 4, ὡς τὸ νῶτον ἡλγῆκει.
- ***Ἀλγύνω.** [106, 24, τὰ παρόντα ἀλγύνει.]
- ***Ἀλείφω.** 48, 4, ἀλείφαι βούλομαι σε.
- ***Ἀλεκτορίσκος.** 5, 1; 97, 9; 124, 12.
- ***Ἀλέκτωρ.** 17, 3; 65, 5.
- ***Ἀλέξανδρος.** B. 1, ὦ παῖ βασιλέως Ἀλεξάνδρου.
- ***Ἀλετρέω.** 129, 5, ἀλετρεύων πυρρὸν.
- ***Ἀλή.** 18, 11, προσήγε τὴν ἀλὴν πλείω.
- ***Ἀληθεια.** 57, 14, ῥῆμα τῆς ἀληθείης. 81, 4, ἔλεγχον οὐκ ἔχειν τῆς ἀληθείης. 95, 98, ἀπαιολῶσα τῆς ἀληθείης. 75, 19, ταῖς ἀληθείαις ἱατρὸς οὐκ εἶ. 126, 2, ἐστῶσαν εὖρε τὴν Ἀληθίην. [83, 3, εἰ θέλεις με ταῖς ἀληθείαις καλὸν γενέσθαι.]
- ***Ἀληθεύω.** 16, 3, τὴν γραῦν ἀληθεύει νομίσας.
- ***Ἀληθής.** 2, 8, θεοὺς ἀληθεῖς. 20, 5, ἀληθῶς προσέκυνε. 101, 7, ἀληθῶς λέων. 103, 4, οὐκ ἀληθὲς ἀσθμαίνων.
- ***Ἀληθινός.** 53, 3, λόγους τρεῖς ἀληθινούς.
- ***Ἀλητός.** [29, 1, εἰς ἀλητὸν ἐπράθη.]
- ***Ἀλιεύς.** 4, 1; 6, 1; 9, 1.
- ***Ἀλιπλῶς.** 61, 4, ἐχθρὸν ἀλιπλῶν θήρην.
- ***Ἀλίσκομαι.** 13, 4, πελαργὸς ἡλώκει. 32, 5, ἐν μέρει γὰρ ἡλώκει. 13, 12, ἀπολῇ μεθ' ὧν ἦλως. 98, 1, λέων ἀλοῦς ἔρωτι. [31, 20, μῖνοι δ' ἐάλωσαν.]
- ***Ἀλκή.** 67, 2, ἀλκή κρείσσαν.
- ***Ἀλκμήνη.** 15, 5, νῖδον Ἀλκμήνης.
- ***Ἀλλά.** 6, 7; 6, 14; 12, 11; 13, 10; 18, 6; 22, 4; 27, 5; 34, 11; 35, 3; 45, 10; 51, 7; 55, 2; 61, 8; 65, 2; 66, 1; 75, 3; 75, 18; 77, 11; 78, 2; 79, 5; 85, 14; 89, 11; 92, 6; 93, 6; 95, 28; 95, 50; 95, 65; 95, 80; 95, 84; 97, 8; 98, 11; 99, 3; 102, 10; 104, 5; 107, 7; 130, 10; 131, 4; 135, 10; 136, 6; 137, 2; B. 6; B. 15. [19, 9; 36, 14; 39, 5; 94, 10; 103, 21.]
- ***Ἀλλαχού.** 88, 18, ἀλλαχού φεύγειν.
- ***Ἀλλήλους.** 12, 5, ἐγνωσαν αἱ δύο ἀλλήλας. 12, 10, χωρὶς ἤμεν ἀλλήλων. 26, 9, ἀλλήλαις ἐκράνυζον. 31, 1, πρὸς ἀλλήλους εἶχον πόλεμον. 44, 1, αἰετ' ἀλλήλων. 44, 5, χωρίσας ἀπ' ἀλλήλων. 47, 7, δεδεμένους σὺν ἀλλήλαις. 47, 10, ἀλλήλοις ὁμοφρονήτε. 61, 3, συνηβόλησαν οἱ δύο ἀλλήλοις. 64, 1, ἥριζον πρὸς ἀλλήλας. 66, 7, συμφορὰς ἀλλήλων βλέπειν. 85, 18, ὅμοια πάντ' ἔχοντες ἀλλήλοις. 93, 4, κοτοῦσιν ἀλλήλοις. 95, 43, χεῖρας ἐπεκρότησεν ἀλλήλαις. 102, 6, λαβεῖν παρ' ἀλλήλων. 108, 3, κοινὸν πρὸς ἀλλήλους. 127, 6, κεχυμένον ἐπ' ἀλλήλοις. [33, 23, πρὸς ἀλλήλους λαλεῖν. 39, 6, διαφθαρῆναι ὑπ' ἀλλήλων. 119, 12, νουθετεῖν πρὸς ἀλλήλους.]
- ***Ἄλλοθεν.** 85, 12, ἄλλοι δ' ἄλλοθεν. 129, 20, ἄλλος ἄλλοθεν κρούων.
- ***Ἄλλοιός.** 9, 7, σπαίροντας ἄλλον ἀλλοίως. [76, 8, φόρτον ἔφερεν ἄλλοι' ἀλλοῖον.]
- ***Ἄλλος.** 2, 14, κλέπτας γὰρ ἄλλους πῶς ἀν εἶδεῖν; 5, 6, ὁ δ' ἄλλος εὐθύς. 9, 7, σπαίροντας ἄλλον ἀλλοίως. 15, 11, ὁ δ' ἄλλος οὐκ ἔχων ἴσῃν ἄμιλλαν. 25, 10, ἄλλους ἀσθενεστέρους ἡμῶν. 31, 17, ἄλλοι μὲν οὖν σωθέντες ἦσαν. 33, 10, εὖρε δὴ τέχνην ἄλλην. 38, 7, ἄλλος γὰρ ἄλλη μ' ἐμπεισῶν διαρρήσσει. 47, 13, ἦν δ' ἄλλος ἄλλου χωρὶς ἦτε.

- 52, 5, ἄλλων ἐπ' ὧμοις φερόμενη. 57, 3, ἄλλο φύλον ἐξ ἄλλου σχέδην ἀμείβων. 57, 10, οὐδ' ἀφῆκαν εἰς ἄλλους προελθεῖν. 59, 14, τόπους ἄλλους συνεξαμείβειν. 69, 5, ἄλλως ἄλλον ἀρπάσαι. 72, 11, ἄλλο δ' ἐξ ἄλλον πτερὸν. 72, 18, τὰ δ' ἄλλ' ὁμοίως. 76, 11, πόλεμος ἄλλος ἡκούσθη. 85, 11, ἄλλοι δὲ Δόλοπες. 85, 12, ἄλλοι δ' ἄλλοθεν. 85, 16, ἄλλοι δὲ λευκοί. 95, 48, ἄλλον τιν' εὐρεῖν δόλον. 95, 63, ἄλλους ἀλωπέκιζε. 95, 64, ἄλλους βασιλεῖς ὑπερέθιζε. 95, 96, μόνην ἀπ' ἄλλων καρδίην. 108, 26, ἄλλο τι προαιρήσων. 120, 7, πῶς ἄλλον ἰσῆ; 129, 20, ἄλλος ἄλλοθεν κρούων. Β. 10, εἰσῆλθον ἄλλοι. [5, 11, ἄλλου πλείον. 33, 23, ἄλλα μὲν πρὸς ἀλλήλους λαλεῖν μαθόντων, ἄλλα δ' ἔργα ποιούντων. 41, 3, οὐδὲν ἄλλο. 52, 7, ἄλλων ποιούντων. 73, 1, ἄλλην εἶχε κλαγῆν. 103, 21, ἄλλων συμφοραῖς ἐπαίδεύθη. 106, 26, εἰ τις ἄλλος, εἴτ' ἄλλος πελάζει.]
- Ἄλλοτε.** [76, 8, φόρτον ἔφερεν ἄλλοτ' ἄλλοτον.]
- Ἄλλῳ,** see note on 88, 11.
- Ἄλλως.** 15, 4, μακρὴ μὲν ἄλλως ῥῆσις. 19, 6, κάμνονσα δ' ἄλλως. 69, 5, ἄλλον ἄλλως ἀρπάσαι. 69, 6, ἄλλως αὐτὸν σώζων.
- Ἀλοῶ.** 26, 8, ἡλόησε τὰς πλείους. 129, 16, ἡλόησε τὰ σκέυη.
- Ἀλοιῶ.** 98, 15, τὸν δ' ἕκαστος ἡλοῖα. 122, 13, γομφίους ἀλοιήσας.
- Ἀλς.** 111, 2, τοὺς ἄλας ἀκούων εὐώνους. 111, 6, συντακέντων τῶν ἁλῶν. 111, 8, τοὺς ἄλας πωλήσας. 111, 16, τοὺς ἄλας μεμσήκει.
- Ἀλύω.** [9, 11, ἀλύοντα κερδαίνειν?]
- Ἀλφιτεὺς.** [29, 4, καμπτήρας ἀλφιτεῦσι γυρεύω.]
- Ἀλφίτων.** 108, 16, ἀλφίτων πλήθη.
- Ἀλωπέκιζω.** 95, 63, ἄλλους ἀλωπέκιζε.
- Ἀλώπηξ.** 1, 12; 11, 1; 14, 3; 50, 1; 50, 8; 53, 1; 77, 2; 86, 4; 86, 7; 95, 3; 95, 26; 103, 4; 120, 7; 130, 1. [133, 2.]
- Ἄλως.** 11, 9, οὐδ' εἶδεν αὐτοῦ τὴν ἄλωνα. 34, 2, ἄλω πλατείαν.
- Ἀμαλθεῖη.** 108, 11, τὸ κέρας τῆς Ἀμαλθεῖης.
- Ἀμαξα.** 20, 1, βοηλάτης ἄμαξαν ἤγεν. 52, 2, ἄμαξαν τετρακύκλον. 57, 1, ἄμαξαν πληρώσας. [57, 8, ἐπιστάθηναι τὴν ἄμαξαν.]
- Ἀμάω.** 88, 7, ἵν' ἀμάσω.
- Ἀμείβω.** 32, 3, δίδωσι μορφήν ἀμείψαι. 61, 7, τὴν θήρην ἡμειβον ἀεὶ. 57, 4, ἄλλο φύλον ἐξ ἄλλου ἀμείβων. 107, 7, conj. 12, 19, τὴν δ' ἀφῶν ἡμείφθη. 119, 9, ἀγαθοῖς ἡμᾶς ἡμείψω.
- Ἀμείνων.** 5, 9, ἀμείνονα σχῶν τὰ πλῆχειρα.
- Ἀμέλω.** 128, 3, γάλα ἀμέλωντα.
- Ἀμετρος.** 129, 13, ἀμετρα λακτίζων. [11, 10, μηδ' ἀμετρα θυμοῦσθαι.]
- Ἀμητήρ.** 88, 15, μισθὸν ἀμητήρσιν δώσειν.
- Ἀμητός.** 11, 7, καλλίπαις ἀμητός.
- Ἀμηχανέω.** [116, 10, ἀμηχανῶν.]
- Ἀμικτος.** [98, 19, ὡς ἄμικτον ἀνθρώποις ἔραν λεόντων.]
- Ἀμιλλα.** 15, 12, ἴσην ἄμιλλαν.
- Ἀμοιβή.** 74, 8, ξενίης ἀμοιβὴν ἀντέδωκαν.
- Ἀμοχθήτως.** 9, 2, ἐλπίσας ἀμοχθήτως ἤσειν. 103, 9, λαμβάνων ἀμοχθήτως. 111, 7, παρὴν ἀμοχθήτως.
- Ἀμπελος.** 19, 1, βότρυς μελαίνης ἀμπέλων. 11, 1, ἐχθρὴν ἀμπέλων.
- Ἀμπελών.** 2, 1, ἀνὴρ ἀμπελῶνα ταφρεύων.
- Ἀμπλάκημα.** 127, 2, ἀπάντων ἀμπλάκηματ' ἀνθρώπων, conj.
- Ἀμφιβαινώ.** 5, 8, ὁ δ' ἀμφέβαινε θηλείαις.
- Ἀμφίβολος.** [87, 6, ἀμφίβολος νοῦς.]
- Ἀμφω.** [116, 14, ἀμφω θελόντων δρᾶν τι.]
- Ἄν.** 2, 14, πῶς ὁ θεὸς ἂν εἶδει; 7, 6, τάχ' ἂν γενοίμην σώος. 38, 4, πῶς ἂν μεμφοίμην; 46, 10, κὰν γεγηράκει. 47, 11, οὐδ' ἂν εἰς δύναιτο. 50, 16, πῶς οὐκ ἂν; 63, 12, οὐδ' ἂν εἰς παράσχοι. 68, 2, οὐκ ἂν βάλοι τις. 85, 16, πῶς ἂν δυνηθῇ; 128, 12, οὐκ ἂν ἐσχετε. Α. 14, μάθοις ἂν. 95, 55, ἂν ὠδήγει. 59, 10, ὡς ἂν βλέπων ἐτυπτε. 59, 12, ὡς ἂν βλέποι τὸ τοῦ πέλας. 33, 12, ἡνίκ' ἂν ἐλθῶσι. 49, 7, ὅσ' ἂν πίπτῃ. [4, 8, σπανίως ἴδοις ἂν. 34, 14, πρὸς τοῦτον ἂν τις καταχρέοιτο. 38, 9, οὐδὲν ἂν πάθοις. 40, 5, πόλις ἂν τις εἴποι. 42, 7, πῶς γὰρ ἂν κρείττον; 60, 5, τότε ἂν λίχνος γένοιτο. 119, 14, αὐτὸν ἂν ὠφελθῇ.]
- Ἄν = ἑάν,** vide ἦν, κἂν. [50, 20, ἂν τις προσδοκᾷ. 63, 12, ἂν θύσῃ. 41, 4, ἂν μιμήσῃ.]
- Ἀναβαίνω.** 125, 1, ἀναβάς εἰς τὸ δῶμα. [8, 2, ἀναβαίνειν.]
- Ἀναγκάζω.** 80, 1, κάμηλον ἠνάγκαζε ὀρχεῖσθαι.
- Ἀναγκαῖος.** 15, 4, ῥῆσις ἀναγκαῖη. 130, 6, τῶν ἀγαν ἀναγκαίων. 55, 2, πτωχῶς μὲν ἀλλ' ἀναγκαῖως. [83, 7, ἀποροῦντα τῶν ἀναγκαίων. 136, 9, ἀναγκαίων χρεῖων.]
- Ἀναγράφω.** 75, 16, ἀνεγράφον πάντας.

- Ἀναζητέω.** 2, 2, ἀνεζητεί (conj.) μή τις ἐκλεψεν. 23, 2, ταῦρον ἀνεζητεί.
- Ἀναδείη.** 95, 57, ἀναδείης ὄφρυν ἔχοισα.
- Ἀναίρεω.** 4, 2, σαγήνην ἀνέιλετο.
- Ἀναλγής.** 122, 8, πνευμ' ἀναλγές.
- Ἀναλώω.** 131, 1, οὐσίαν ἀναλώσας. [29, 6, εἰς πόνον ἀνηλώθη. 34, 12, οὐσίαν ἀναλώσας.]
- Ἀναλύω.** [42, 8, corrupt. Cp. ἀλλύω.]
- Ἀναμνησκω.** 62, 6, ὄνου πατρός ὦν ἀνεμνήσθη. 124, 17, τίς ἔργων σ' ἀναμνήσει;
- Ἀναξαίνω.** 12, 24, λυπὴν ἀναξαίνει.
- Ἀναπίμπλημι.** 46, 9, κορώνην ἀναπλήσας.
- Ἀναπλώω.** 74, 3, τὰς θύρας ἀναπλώσας.
- Ἀναπράσσω.** 127, 5, τὰς δίκας ἀναπράξει.
- Ἀνάσσω.** 95, 25, ἀνάσσειν θηρίων.
- Ἀνασφάλω.** 75, 8, ἐκ νόσων ἀνασφήλας. 78, 3, νόσου ἀνασφήλαι.
- Ἀνατίθημι.** 140, 2, ἀνέθηκε γραφάς.
- Ἀναυλος.** 9, 9, ἀναυλα ὀρχέσθε.
- Ἀναψύχω.** 95, 57, δρόμων ἀναψύχουσιν.
- Ἀνδύνω.** conj. in 135, 10, πρὸς ἔσχατ' ἀνδύνω.
- Ἀνεκτός.** [39, 7, ἡμῖν διαφθαρῆναι ἀνεκτότερον.]
- Ἀνέγκω.** 94, 4, εἰ ἀνεγκύσειε.
- Ἀνέμβατος.** 45, 11, ἀνέμβατον δρυμῶνα.
- Ἄνεμος.** 36, 1, ὄρν ἀνεμος ἄρας. 36, 12, ἀνεμος ἄκρα κινήση. 71, 8, ἄνεμοι δὲ πάντως. 114, 4, ἀνέμου συρίσαντος.
- Ἄνευ.** [80, 4, ἄνευ γέλωτος.]
- Ἀνέχω.** 91, 6, ἀνέχομαι μικρά τῆς ἐπηρείης. 117, 10, οὐκ ἀνέξῃ;
- Ἀνηλεής.** 71, 4, ἀνηλεές στοιχείον.
- Ἀνήρ.** 2, 1, ἀνὴρ γεωργός. 15, 1, ἀνὴρ Ἀθηναῖος . . . ἀνδρὶ Θηβαίῳ. 18, 2, ἀνδρὸς ἀγροίκου. 43, 7, κυνηγέτας ἀνδρας. 32, 1, ἀνδρὸς εὐπρεποῦς. 63, 1, ἀνδρὸς εὐσεβοῦς. 22, 12, φαλακρὸν ἔθηκεν ἀνδρα, conj. 30, 2, τὸν δ' ἡγήραρον ἀνδρες. 47, 1, ἦν ἀνὴρ ὑπεργήρως. 50, 7, τὸν ἀνδρ' ἐπηρώτα. 117, 1, αὐτοῖς ἀνδράσι βυθισθείσης. 54, 4, οὐδ' ἀνὴρ φαλιν. 12, 22, ἀνδρα καὶ πόλιν φεύγω. 15, 6, ἀνδρῶν καὶ θεῶν. [106, 1, ἀνδρῶν βίον. 52, 6, κακοῦ ἀνδρός. 81, 5, κακοῦ ἀνδρός. 98, 18, γέροντος ἀνδρός. 116, 5; 116, 8; 119, 13.]
- Ἀνθρώ.** 108, 5, ἀρούρης ἄρτι χλωρὸν ἀνθρώσης.
- Ἀνθρώπος.** 1, 1; 1, 6; 2, 16; 5, 2; 7, 1; 12, 11; 12, 14; 12, 23; 21, 8; 23, 1; 26, 11; 31, 10; 33, 22; 36, 3; 49, 4; 57, 11; 58, 2; 58, 3; 58, 8; 59, 4; 59, 11; 63, 9; 66, 4; 71, 4; 74, 2; 74, 8; 100, 4; 102, 3; 108, 15; 118, 1; 118, 10; 119, 6; 125, 2; 126, 1; 126, 9; 127, 2; A. 1; B. 2. 14, 1, ἄρκος φιλεῖν ἀνθρώπων . . . ἡῴχει. 59, 4, ἐκπρεπέστατον ζῶων ἀνθρώπων. 66, 3, δεσπότην ζῶων ἀνθρώπων. [5, 10; 22, 14; 35, 7; 38, 9; 47, 15; 60, 5; 67, 9; 70, 5; 84, 7; 85, 19; 87, 6; 98, 19; 98, 20; 107, 16.]
- Ἀνίη.** 122, 11, ἐκλυθεὶς ἀνίης.
- Ἀνίημι.** 18, 10, ἀνίηεν αὐτὸν ἐκ ψύχους. [133, 3, ἀνεμμένη γλώσση.]
- Ἀνίστημι.** 69, 1, λαγῶν ἀναστήσας κύων. 87, 1, κύων λαγῶν ἀναστήσας. 111, 7, ῥῶν ἀνέστη. 111, 13, κούφως ἀνέστη γαῖρος.
- Ἀνοίγνυμι.** 108, 21, ἀνέωξε τὴν θύρην τις. B. 9, τῆς θύρης ἀνοικθείσης. [27, 8, κρεὶν ἀνέωγας ἄγγος.]
- Ἀνοικτός.** 59, 11, μὴδ' ἀνοικτὰ τὰ στήθη.
- Ἄντα.** 91, 4, τὸν ταῦρον ἄντα (conj.) ἐξῶθει.
- Ἀντάδω.** [88, 2, πρὸς ὄρθρον ἀντάδων.]
- Ἀντί.** [40, 6, ἀντὶ τῶν πρώτων.]
- Ἀντιδίδωμι.** 61, 6, τὰ δ' εἶχον ἀντέδωκαν. 74, 8, ἀμοιβὴν ἀντέδωκαν.
- Ἀντιζωγρέω.** 107, 15, δοὺς μισθὸν ἀντιζωγρήσας.
- Ἄντρον.** 45, 2, εἰς ἄντρον.
- Ἄνώ.** [18, 16, ἀνύσεις τι πιθεοί.]
- Ἄνω.** [65, 6, οὐδ' ἄνω φαλιν. 58, 6, τῆς γῆς ἄνω.]
- Ἄξιος.** 94, 2, μισθὸν ἄξιον δώσειν. 95, 20, τυραννεῖν ἄξιωτάτην.
- Ἄξιόω.** 134, 1, οὐρὴ οὐκέτ' ἡξίου κεφαλὴν βαδίζειν.
- Ἀοικήτος.** 12, 20, πέτρας ἀοικήτοις. 45, 2, ἄντρον τῶν ἀοικήτων.
- Ἀπάγω.** 108, 14, ἀπήγε τὸν μῦν.
- Ἀπαιολάω.** 95, 98, ἀπαιολῶσα τῆς ἀληθείης.
- Ἀπαιτέω.** 98, 15, τὴν παῖδ' ἀπήτη.
- Ἀπαλός.** [133, 3.]
- Ἀπαρτάω.** 17, 2, πασσάλων ἀπαρητήθη.
- Ἀπαρχή.** 137, 8, ἀπαρχὰς ὀσπρίων.
- Ἄπας.** 95, 79, ἅπασιν ἡμῖν αἰτίη κακῶν. 114, 3, ἅπασι φέγγος λάμπει. 118, 7, ἅπαντας ἔφαγεν. 127, 2, ἅπαντων ἀνθρώπων. 129, 16, ἅπαντα τὰ σκεύη. 10, 3, παρείχεν ἅπαντα. 77, 12, ἔχεις ἅπαντα. 95, 30, εἰς ἅπαντα συμβούλοις. [10, 13, ἅπας ὁ χαίρων. 64, 11, ἅπας ὁ λαμπρός. 106, 8, τιθεὶς ἅπασι δαῖτα.]
- Ἀπατάω.** 75, 4, ἀπατῶ σε (conj.) 77, 3, μύθῳ τὸν ὄρνιν ἡπάτησε.
- Ἀπάτη.** 57, 2, ἀπάτης πολλῆς.
- Ἀπανδάω.** 7, 8, τῷ κόπῳ ἀπανδήσας.

- Ἀπειθής. 3, 2, μῆς (αἰγὸς) ἀπειθοῦς.
 Ἀπειλέω. 16, 1, ἠπέλλησε νηπίω. 75, 14, δεινὰ πᾶσιν ἠπέλουν.
 Ἀπειμι *abūdo*. 103, 17, εἰ δ' ἄπειμι, συγγνώμη.
 Ἀπείρητος. 95, 63, ἀλωπέκιζε τοὺς ἀπειρητοὺς.
 Ἀπειρος. 69, 2, οὐκ ἄπειρος ἀγρεύειν.
 Ἀπελπίζω. [43, 18, μῆδ' ἀπελπίσας. 107, 17, μῆδὲ τῶν ἀπελπίζειν.]
 Ἀπέρχομαι. 5, 8, ἄρα ἀπῆλθε. 16, 7, ἀπῆλθε παρεδρεύσας. 32, 10, παῖδας ἀπῆλθε. 34, 6, κάπηλθ' ἐς οἴκους. 58, 5, διηκ' ἀπελθεῖν αὐτά. 84, 4, καθεδούμ' ἀπελθών. 84, 6, ἦν ἀπέλθης. 95, 10, ἀπῆλθε κερδῶ. 109, 4, ὁρῆν ἀπελθε. 121, 4, ἦν ἀπέλθης.
 Ἀπέχω. 103, 31, οὐκ ἀφέξομαι βῶλου. [106, 18, δέιπνον χεῖρ' ἀποσχοῦσαν.]
 Ἀπιστέω. [44, 8, ἐχθροῖς ἀπίσκει. 87, 7, οἷς οὗτ' ἀπιστεῖν ἐχομεν.]
 Ἀπλάνητος. [50, 19, σοφὸν τὸ θεῖον κἀπλάνητον.]
 Ἀπλήστως. 34, 4, ἐσθίων ἀπλήστως.
 Ἀπλοῦς. 87, 4, ἀπλοῦν θηρίον. [59, 18, ἀρεστὸν ἀπλῶς.]
 Ἀπλώω. 4, 5, εἰς τὸ πλοῖον ἠπλώθη. 54, 2, ἦπαρ ἀπλώσας (conj.)
 Ἀπό. 6, 3, ὁρμῆς ἀφ' ὑπερείης. 44, 5, χωρίσας ἀπ' ἀλλήλων. 74, 9, ἀφ' ὧν ἔζων. 76, 18, ἀφ' ἑπῶν μεταστήσας. 95, 39, ἀπ' εὐνῆς ἐφορμήσας. 95, 96, μόνην ἀπ' ἄλλων. 118, 6, ἐρπύσας ἀπὸ τρώγλης. 122, 16, ἀπ' ἀρχῆς. 129, 7, κατῆγ' ἀφ' ὕψους. [A. 3, τρίτῃ ἀπ' αὐτῶν.]
 Ἀποβάλλω. 34, 10, κἀνόβαλλε, μὴ φείδου.
 Ἀπογινώσκω. [43, 18.]
 Ἀποζεύγνυμι. 37, 6, βοῦς εἰς νομὰς ἀπεζεύχου.
 Ἀποθνήσκω. 34, 8, δυστυχὴς ἀποθνήσκω. 75, 16, οὐκ ἔωσ' ἀποθνήσκειν. 95, 70, ὡς πατὴρ ἀποθνήσκων. 98, 17, ὥσπερ ὅς ἀποθνήσκων. 114, 7, τὸ φέγγος οὐκ ἀποθνήσκει. 121, 4, οὐκ ἀποθνήσκω. 75, 5, ἀποθνήσκεις.
 Ἀποθρηνέω. 12, 3, ἀπεθρήνει τὸν Ἴτριν. 118, 8, συμφορὰς ἀπεθρήνει.
 Ἀποιμῶζω. [34, 13, ἀποιμῶζη.]
 Ἀποκλείω. [8, 4, ἡ ὁρῆ τῶν δῶν ἀποκλείσθη.]
 Ἀποκρέμαμαι. 19, 2, βότρυς ἀπεκρέμαντο ἀμπελον.
 Ἀποκροτέω. 119, 4, χαμαὶ ἀπεκρότησε.
 Ἀποκρύπτω. 50, 6, ἡ δ' ἀπεκρίφθη.
 Ἀποκτείνω. 6, 9, μὴ μάτην μ' ἀποκτείνης. 50, 18, δακτύλῳ ἀποκτείνας. 53, 2, γρᾶν ἀποκτείνειν.
 Ἀπολιχμάω. 48, 6, ἦν μοι τοῦτο μὴ πολυχμῆσης τοῦλαιον.
 Ἀπόλλυμι. 13, 12, ἀπολῇ μετ' αὐτῶν. 21, 1, μαγείρους ἀπολέσαι. 124, 15, τὸν ὠρόμαντιν ἀπολέσας. 2, 2, τὴν δίκειλλαν ἀπολέσας. 23, 2, ταῦρον κερᾶστην ἀπολέσας.
 Ἀπόλλων. 68, 1, θεοῖς Ἀπόλλων ἔλεγε.
 Ἀπόμνυμι. 75, 19, ἀπώμας αὐτοῖς ὅτι σὺ ἱατρὸς οὐκ εἶ.
 Ἀπονυγίζω. 98, 14, ὑπὸ σμίλης ἀπονυγίσθη.
 Ἀπόνως. [9, 11, ἀπόνως κερδαίνειν.]
 Ἀποξύνω. 21, 4, κέρατ' ἀποξύνοντες.
 Ἀποπηδάω. 108, 21, ἀποπηδήσας ἐφείγε.
 Ἀποπνέω. 122, 4, μέλλω ἀποπνέειν.
 Ἀποπνίγω. 35, 4, ὃν μὲν αὐτῶν ἀποπνίγει.
 Ἀπορέω. [83, 7, τὸν ἀποροῦντα τῶν ἀναγκαίων.]
 Ἀποσπάω. 22, 12, τῶν τριχῶν ἀποσπᾶσαι. 95, 74, βιή ἀποσπασθεῖσα. 105, 3, ἀέσπασ' αὐτό.
 Ἀποστατέω. 101, 4, τῶν συμφύλων ἀποστατήσας.
 Ἀποτίθημι. 2, 10, κἀπέθεντο τὰς πήμας.
 Ἀποτρώγω. 46, 6, τῆς πόνης ἀποτρώγων. 117, 7, ἄχνας πυρίνας ἀποτρώγειν.
 Ἀπτω. 11, 3, τὴν κέρκον ἄψας. 114, 5, ἐκ δευτέρης ἄπτων. 14, 4, τοῦ ζῶντος οὐχ ἤπτου. 20, 6, τῶν τροχῶν ἄπτου. 75, 18, ἡψάμην τῶν σκήπτρων.
 Ἀπθωεν. 1, 12, οὐκ ἄπθωεν εἰστήκει. 130, 1, πάγης οὐκ ἄπθωεν.
 Ἀπώματος. 60, 1, χύτρη ἐμπεσὼν ἀπώμαστω.
 Ἀρα. 89, 8, ἄρα πηγὴν ἐκπέπωκας; 92, 4, ἄρα γινώσκεις ἰχνη; [72, 19.]
 Ἀράβιος. 57, 6, τῷ χώρῳ τῶν Ἀραβίων (conj.)
 Ἀραιός. 108, 6, ἀραιὰς ῥίξας.
 Ἀράσσω. 115, 10, ἥραξεν ὄστρακον.
 Ἀράχνη. 139, 1, ἀράχνης ἰστόν.
 Ἀραψ. 57, 12, Ἀραβὲς εἰσιν ψευδεταί. [8, 1, Ἀραψ κάμηλον ἀχθίσας.]
 Ἀργία. [37, 13, ἀργία δὲ κίνδυνος.]
 Ἀργός. 20, 3, αὐτὸς ἀργὸς εἰστήκει. 62, 1, ἀργῆς χιλὸν ἐσθίων φάτης. 98, 17, ἐκείτο ἀργός.
 Ἀρεστός. [59, 18, ἀρεστὸν ἀπλῶς.]
 Ἀρετή. 104, 7, κόσμον ἀρετῆς.
 Ἀρης. 68, 4, Ἀρεὸς ἐν κυρῇ. [70, 2, Ἀρης ἐγγινώγει Τύραν.]
 Ἀριθμέω. 2, 11, χιλίας ἀριθμήσειν. 95, 95, ἕκαστον ἐγκάτων ἀριθμήσας.

- Ἄριστος. 31, 8, γνώμη ἀρίστους. [106, 1, ἀνδρῶν βίον ἀρίστον. 106, 3, ἀρίστην φύην ἔγωγα.]
 Ἄρκεω. 94, 7, σοὶ μισθὸς ἀρκεῖ. [94, 10, ἀλλ' ἀρκεῖσαι σοι.]
 Ἄρκος. 14, 1, ἄρκος ἡῤυχει. 95, 18, ἄρκος νωθὴς.
 Ἀρμόζω. 31, 14, κάρφη μετώποις ἀρμόσαντες. 72, 12, πτερὸν ἀρμόσας.
 Ἀρνεῖός. 96, 2, ἀρνεῖός ἔλεγε πολλά.
 Ἀρνεόμαι. 2, 4, ἡρνεῖθ' ἕκαστος.
 Ἀρνός. 23, 4, ἄρν' ἂν παρασχεῖν. 89, 1, λύκος ἄρνα ἰδών. 89, 10, τὸν ἄρνα συλλαβόν. 102, 8, λύκος μὲν ἄρνι.
 Ἀροτρεύω. 21, 5, πολλὰ γῆς ἀροτρεύσας.
 Ἀροτριάω. 55, 2, ἡροτρία πτωχῶς.
 Ἀρουρα. 11, 5, εἰς τὰς ἀρούρας. 26, 9, ἐκλιποῦσαι τὴν ἀρουραν. 88, 5, τῆς ἀρούρης δεσπότης. 89, 6, ἀρουραν ἦν ἔχω. 108, 5, ἐπὶ τῆς ἀρούρης.
 Ἀρουραῖος. 33, 5, ὄλεθρος σπερμάτων ἀρουραίων. 108, 1, μὲν βίον ἀρουραίων.
 Ἀρουρίτης. 108, 27, μὺς ἀρουρίτης.
 Ἀρπάζω. 69, 5, ἄλλον ἀρπάσαι σπεύδων. 89, 2, οὐκ ἐπῆλθεν ἀρπάξων. 95, 93, ἀρπάσασα λαθραῖως. [57, 9, ἀρπάζοντες ἐμπόρου φόρον. 133, 2].
 Ἀρρην. 52, 1, ἀρρηνες ταῦροι (?).
 Ἀρρώστος. 75, 1, ἀρρώστῳ. 95, 73, κνίσμα χειρὸς ἀρρώστου. 103, 7, λόντος ἀρρώστου.
 Ἄρτι. 28, 4, ἄρτι γάρ, πρὸ τῆς ὥρης. 108, 5, ἄρτι ἀνθρώπος. 122, 15, ἄρτι ἡρξάμεν. 135, 11, ἄρτι ἦκων. [82, 9, ἀρχόμενον ἄρτι.]
 Ἄρτος. 33, 13, ἄρτον αἰτήσω. 33, 14, οὐ τὸν ἄρτον σφενδόνην δέ. 33, 16, ἄρτον ἡται. 86, 3, ἄρτων ἐώλυν.
 Ἀρχαῖος. 86, 1, φηγὸς ἀρχαῖη.
 Ἀρχή. 95, 72, ἀρχὴν λαβοῦσα. 122, 16, μαθὼν ἀπ' ἀρχῆς.
 Ἀρχω. 85, 17, εἰς πόλεμον ἄρχειν τῶν ἀσυμφώνων. 134, 9, ἦρχε τῶν πρώτων. 26, 12, ἤδη ἀρχεται τι καὶ πράσσειν. 122, 15, ἡρξάμεν ἱατρνεύειν. [82, 9, ἀρχόμενον ἄρτι.] 134, 17, ἀρχούσης ἐμοῦ.
 Ἀσεβής. 117, 3, ἐνὸς ἀσεβοῦς.
 Ἀσημος. 108, 23, ἀσημα τρίζων.
 Ἀσθενέω. 121, 1, ὄνους ποτ' ἡσθένησε.
 Ἀσθενής. 25, 10, ἄλλους ἀσθενεστερόους ἡμῶν. [85, 20, τὸ δὲ στασίαζον ἀσθενές. 102, 12, φοβερά τὰσθενῆ ὀσείει.]
 Ἀσθμαίνω. 103, 4, οὐκ ἀληθὲς ἀσθμαίνων.
 Ἀσκόπως. 95, 39, ἀσκόπως ἐφορμήσας.
 Ἀσπαίρω. 6, 5, ἰκέτευεν ἀσπαίρων.
 Ἀσπίς. 76, 12, ἀσπίδα σμήχειν.
 Ἀσπονδος. 31, 2, ἀσπονδον πόλεμον.
 Ἀστήρ. 114, 7, τῶν ἀστέρων τὸ φέγγος.
 Ἀστρον. [65, 4, ἀστρον σύνεγγυς ἵπταμαι.]
 Ἀστυ. 52, 1, εἰς ἄστυ εἰλκον.
 Ἀσυλῆ. 132, 8, μὴ μου τῆς ἀσυλῆς κήδου.
 Ἀσύμφωνος. 85, 17, ἄρχειν τῶν ἀσυμφώνων.
 Ἀσφάλαι. 108, 13, παρεῖς ὀρύσσειν ἀσφάλαι.
 Ἀσωτεύομαι. 108, 12, ὡς θέλει ἀσωτεύσῃ.
 Ἀτάκτως. 31, 6, ἀεὶ ἀτάκτως ὑπομένουσι.
 Ἄτερ. [8, 3, οὐκ ἄτερ μούσης.]
 Ἀτεχνῆς. [75, 4, ἀτεχνῆς ἱατρός.]
 Ἀτεχνος. 21, 8, εἰς ἀτεχνούς ἀνθρώπους. 75, 1, ἱατρός ἦν ἀτεχνος.
 Ἀτεχνῶς. 51, 3, ἔκειρεν ἀτεχνῶς.
 Ἀτιμάζω. [119, 14, ἀτιμάσας ἂν ὠφελῇ θείης.]
 Ἀτολμος. 25, 4, ψυχὰς ἀτολμοί.
 Ἀτρέμας. 52, 1, conj.
 Ἀτριβής. 37, 1, δαμάλης ἀτριβῆς ζειγλῆς.
 Ἄττις. 137, 7, τίς οὐκ οἶδεν Ἄττιν ;
 Αὐ. 18, 11, ἔπειτα δ' αὐτὸν προσήγγε. 27, 3, τῆς δ' αὐτὸν λεγούσης. 30, 6, εἰς τὸν ὄρθρον αὐτὸν δείξει. 59, 5, ὁ δ' αὐτὸν ταῦρον ποιεῖ. 76, 11, ὡς δ' αὐτὸν πόλεμος ἡκούσθη. 76, 14, ἐκείνος αὐτὸν ἵππον ἐγκαλινώσας. 101, 8, ἐν δ' αὐτὸν λεόντων συγκρίσει. 129, 4, κακείνος αὐτὸν κατεῖχεν αὐτόν. 131, 15, χελιδόν' αὐτὸν κατοπτέυσας.
 Αὐαίνω. 24, 6, λιβάδα πᾶσαν αὐαίνει.
 Αὐθαδής. 134, 14, ἡ πρὶν αὐθαδής.
 Αὐθις. 76, 19, αὐθις ἵππον ἐξ ὄνου. 95, 50, αὐθις ἀλλ' ὑποურγήσω (conj.). [12, 28, ταπεινὸς αὐθις ὢν.]
 Αὐλαξ. 13, 1, αὐλαξὶ παγίδας πῆξας.
 Αὐλέω. 9, 1, ἀλιεὺς σοφῶς ἡλῆει. 9, 5, καὶ μάτην ἡλῆει. 9, 10, ἡνίκ' εἰς χοροὺς ἡλῆει.
 Αὐλή. 63, 2, ἔχων ἐν αὐλῇ τέμενος. 103, 6, θηρῶν ἐπ' αὐλὰς. 129, 8, ὡς δ' ἦν ἐν αὐλῇ. 129, 13, εἰς μέσον αὐλῆς. 135, 4, πᾶσαν κατ' αὐλήν.
 Αὐλός. 9, 1, αὐλὸς εἶχε. 9, 3, αὐλῶν ἡδυνφονήν. 80, 2, ὀρχεῖσθ' ὑπὲρ αὐλοῖς.
 Αὐρη. 26, 5, σφενδονῶντα τὰς αὐρας.
 Αὐριον. 88, 15, μισθὸν αὐριον δώσειν. 75, 6, τὴν αὐριον οὐκ ὑπερβήσῃ.
 Αὐτε. 12, 19, τὴν δ' αὐτ' ἀφῶν ἡμεῖς φθῇ. [43, 18, μὴδ' αὐτ' ἀπομονῶς.]
 Αὐτίς. 88, 13, ὡς δ' αὐτίς ἦλθεν.

Αὐτόθι. [31, 20, *μόνοι θ' ἐάλωσαν αὐτόθι.*]

Αὐτόν. 1, 5, *αὐτῷ μάχεσθαι.* 69, 6, *αὐτὸν ἐκ κακῶν σώζων.* 72, 8, *πρόσωπα δ' αὐτῶν ἐξέλουε.* 88, 19, *αὐτὸς αὐτῷ κοῦ φίλοισι πιστεύει.* [98, 21, *αὐτὸς τις αὐτὸν λανθάνει.*]

Αὐτός. 1, 16, = *ipse*, πῶς αὐτὸς φοβερὸς; 7, 16, *τοῦτ' αὐτὸ μοι πᾶν ἐπιτίθεικεν ἢ χρεῖν.* 18, 13, *αὐτὸς δὲ ῥίψας.* 20, 3, *αὐτὸς ἀργὸς εἰστήκει.* 26, 8, *ὅταν τι ποιῇς καὐτός.* 36, 8, *αὐτὴ δὲ τόσση φηγὸς ἐξεριζώθη.* 45, 6, *ὣν αὐτὸς ἦγε.* 67, 5, *αὐτὸς λήψομαι.* 88, 19, *αὐτὸς αὐτῷ κοῦ φίλοισι πιστεύει.* 92, 7, *αὐτὸν τὸν λέοντα εἶξε.* 95, 89, *λέων μὲν αὐτὸς εἶχε δαίτα.* 108, 29, *αὐτὸς ἐντρύφα δέιπνοις.* 117, 1, *αὐτοῖς ἀνδράσιν.* 125, 6, *αὐτὸ τοῦτο ποιήσας.* 130, 7, *αὐτὴν σκυτάλιδ' ἔσεισε.* [13, 14, *κἂν μὴδὲν αὐτὸς καταβλάψῃς.* 45, 14, *ὣν αὐτὸς εἶχεν.* 52, 7, *ὥς περ αὐτὸς κάμνων.* 63, 12, *αὐτὸς οἶδας ἀν θύσῃς.* 98, 21, *αὐτὸς τις αὐτὸν λανθάνει.* 103, 21, *ἀλλ' αὐτὸς ἐπαιδεύθη.* 116, 10, *αὐτὸς ἦλθεν εἰς οἶκον.* 56, 9, *τὸν αὐτὸς αὐτοῦ πᾶς τις εὐπρεπὴ κρίνει.*]

Αὐτός = *ille*. 16, 6, *αὐτὸς δὲ πεινῶν καὶ λύκος χανῶν ὄντως.* 129, 21, *καὐτὸς ὅσταν' ἐκπνέων.* Oblique cases. — 1, 6; 6, 5; 6, 15; 7, 10; 7, 12; 10, 9; 11, 9; 13, 4; 13, 12; 14, 2; 16, 8; 18, 10; 21, 2; 21, 5; 22, 6; 24, 8; 26, 4; 28, 2; 30, 3; 30, 6; 31, 21; 35, 2; 35, 3; 37, 9; 38, 2; 38, 3; 40, 3; 42, 3; 44, 3; 44, 6; 48, 2; 49, 7; 51, 2; 53, 7; 55, 4; 55, 6; 56, 5; 57, 10; 58, 2; 58, 4; 58, 5; 61, 8; 63, 6; 64, 7; 72, 7; 72, 16; 74, 3; 74, 7; 74, 9; 74, 12; 75, 11; 75, 20; 87, 2; 88, 9; 94, 6; 95, 12; 95, 16; 95, 33; 95, 46; 96, 1; 99, 3; 100, 2; 100, 8; 101, 2; 104, 6; 105, 3; 106, 17; 108, 16; 113, 2; 113, 3; 114, 6; 115, 10; 117, 4; 117, 6; 124, 6; 125, 2; 125, 4; 126, 3; 127, 3; 127, 4; 129, 4; 131, 4; 135, 5; 136, 4; A. 3. [11, 12; 39, 5; 70, 7.]

ὁ αὐτός. 47, 14, *πέσεισθε ταῦτὰ τῇ μῇ ῥάβδῳ.* 68, 7, *διαβάς ταῦτὸ μέτρον.* 95, 87, *τὸν αὐτὸν εἰς ἄδην.* [106, 14, *ταῦτὸν παρτίθει.*]

Αὐχέω. 14, 1, *ἄρκος φιλεῖν ἀνθρωπον ἡῤχει.* 114, 1, *λύχνος ἡῤχει ὡς φέγγος ἐκπρεπέστατον λάμπει.* 85, 12, *οἱ δὲ Κύπρον ἢ Θράκην αὐχοῦσιν.* 43, 5, *ἐπὶ τοῖς κέρασιν ἡῤχει.*

Αὐχὴν. 77, 5, *θηγὸς αὐχὴν.* 100, 10, *σίδηρος αὐχένα τρίψει.*

Ἀφαιρέω. 105, 4, *ἀδίκως ἀφείλω τῶν ἐμῶν.*

Ἀφετος. 37, 1, *ἐν ἀγροῖς ἀφετος.*

Ἀφθονος. 67, 3, *λείην ἀφθονον.* 128, 12, *ἀφθονον ποίην.*

Ἀφήμι. 6, 9, *νῦν οὖν ἀφες με.* 79, 4, *τὸ κρέας ἀφήκε.* 124, 11, *ἀφήκε τὸν πέρδικα.* 126, 4, *τὴν πόλιν ἀφείσα.* 11, 4, *ἀλώπεκα ἀφήκε φεύγειν.* 57, 10, *οὐδ' ἀφήκαν προελθεῖν.* 135, 2, *ἐντρέχειν ἀφήκεν.*

Ἀφνω. 62, 5, *ἀφνω δ' ἔπαυσε τὸν δρῆμον.*

Ἀφόβως. 98, 9, *ἀφόβως περιλαβεῖν.*

Ἀφροδίτη. 10, 6, *τὴν δ' Ἀφροδίτην ἐτίμα.*

Ἀφύλακτος. 93, 9, *ἀφύλακτος συνοικησώ.*

Ἀφωνος. 77, 11, *οὐκ ἦσθ' ἀφωνος.*

Ἀχαιίνης. 95, 86, *τὴν ἀχαιίνην ἔπεισεν.*

Ἀχαιός. 85, 2, *κύων Ἀχαιός.*

Ἀχθίζω. [1, 1, *Ἀραζ κάμηλον ἀχθίζας.*]

Ἀχνη. 117, 7, *ἀχνας πυρίνας ἀποτρώγειν.*

Ἀχρι. 26, 3, *ἀχρι πολλοῦ.* 135, 4, *ἀχρι βημάτων.* 76, 1, *ἀχρι συνειστέκει πόλεμος.* 86, 8, *ἀχρι πεινήσης.* [86, 9, *ἀχρι τοιαύτην τὴν γαστέρα σχῆς.*]

Ἀχυρον. 76, 9, *πνεῦμα σώζων ἐπ' ἀχίροις.*

Ἀψ. 25, 9, *ἄψ νῦν ἴωμεν.*

Ἄωρος. 12, 4, *ἄωρον ἐκπεσόντα.* 118, 8, *παίδων ἄωρον συμφοράς.*

Βαδίζω. 134, 2, *οὐκέτ' ἤξισυ πρώτην κεφαλὴν βαδίζεις.* [70, 4, *ἐπεται βαδίζουση.*]

Βαθυγνώμων. 126, 5, *ἡ βαθυγνώμων.*

Βαθύς. 25, 7, *βαθέην ἐς Διὸν.* 93, 7, *βατεῖη φρικτὴ μαλλὸν ἰσχυράς.*

Βαθύσκιος. 92, 2, *ἐν βαθυσκίοις ὕλαις.*

Βαθύστρωτος. 32, 7, *βαθυστρώτου κλίτης.*

Βαθύσχινος. 46, 2, *ἐν χλόῃ βαθυσχίνῳ.*

Βαίνω. 75, 9, *τοῖς ποσὶν βαίνων.* 76, 7, *βαίνων.* 80, 3, *ὀδῶν βαίνων.* 92, 6, *σὺν θεῷ βαίνεις.* 103, 1, *ἐπ' ἄγρην βαίνειν.* 109, 1, *μὴ λοξὰ βαίνειν.* 134, 7, *τὰ πορευτὰ βαίνει πάντα.* [106, 27, *τοῦτο δ' εἰς ἔθος βαίνει.* 8, 2, *κάτω βαίνειν.* 40, 4, *τάξιδισθὲ μοῦ βαίνει.*]

Βαιός. 36, 12, *βαιὸν κινήση.* 129, 24, *βαιῶν κινήσειν παρσάων.*

Βάλλω. 26, 8, *λίθους δὲ βάλλων.* 33, 9, *καὶ πρὶν βαλεῖν ἐφευγον (!).* 4, 1,

- σαγήνην βεβλήκει. 9, 6, βαλὼν σαγήνην ἔλαβεν. 45, 7, ἔβαλλε θαλλόν. 68, 2, οὐκ ἂν βάλοι τις. 68, 8, ποῦ βάλοι; οὐκ ἔχω χάριν. 129, 15, εἰς μέσον βάλλων. [9, 12, ὅταν βαλὼν δέ τοῦτο.]
- Βάπτω.** 71, 2, νῆα βάπτουσαν κύμα.
Βάραθρον. 134, 12, κοιλὸν πέτρης βάραθρον.
Βαρδύνω. [110, 4, πάντ' ἔχω· σὺ βαρδύνεις, conj.]
Βάρος. 111, 20, βάρος διπλοῦν ἦλθε.
Βαρύνω. 84, 3, βαρύνων τὸν τένοντα.
Βαρίς. 103, 5, φωνὴν βαρεῖαν λεπτύνων.
Βασιλεύς. 67, 6, βασιλεὺς γάρ εἰμι. 95, 64, ἄλλους βασιλεῖς ὑπερέβη. 95, 77, βασιλὴ τὸν λύκον καταστήσειν. 103, 12, βασιλεῦ, πῶς ἔχεις; B. 1, παῖ βασιλέως Ἀλεξάνδρου.
Βασιλεύω. 102, 1, λέων τις ἐβασίλευεν.
Βαστάζω. 111, 20, βαστάσας νώτοις.
Βάτος. 64, 1, ἥριζον ἐλάτῃ καὶ βάτος. 64, 7, βάτος πρὸς αὐτὴν εἶπε. 64, 10, βάτος γενέσθαι αἰρήση.
Βάτραχος. 24, 3, βάτραχοι χοροὺς ἤγον. 25, 6, βατράχων ὄμιλον. 120, 2, βάτραχος παρ' εὐρίποις.
Βέβαιος. 6, 16, τὰ μικρὰ πλὴν βέβαια. 93, 2, φέροντες βέβαιοι εἰρήνην. [43, 17, μηδὲν βέβαιον.]
Βέλος. 68, 6, τὸ βέλος τ' ἔπηξεν.
Βελτίων. [31, 24.]
Βήλος. B. 3, ἐπὶ Νίνου τε καὶ Βήλου.
Βῆμα. 135, 4, ἄχρι βημάτων.
Βίαιος. [102, 12, τοῖς βιαίοις φοβερὰ τὰσθενή θῆσει.]
Βίβλος. B. 16, τῆνδε βίβλον αἰδῶ.
Βιβρώσκω. 108, 9, κρίμανα λεπτὰ βιβρώσκων. 60, 3, βέβρωκα καὶ πέπωκα.
Βίη. 18, 5, βίη συλῆσειν. 47, 6, σὺν βίῃ πάση. 89, 2, βίη ἀρπάξων. 95, 74, βίη ἀποσπαθεῖσα. 102, 2, τῇ βίῃ χαίρων. [18, 16, πειθοὶ μᾶλλον ἢ βίᾳ.]
Βίος. 6, 2, τὸν γλυκὺν βίον σώζων. 13, 9, τίνι βίῳ χαίρεις οὐκ οἶδα. 22, 1, βίον τὴν μέσσην ὥρην. 47, 3, τὸν βίον τελευτήσιν. 108, 1, μὴν βίον ἀρουραίων. 108, 3, ἔθεντο κοινὸν τὸν βίον. 108, 8, μύρμηκος ζῆς βίον. 126, 8, ὁ νῦν βίος. [106, 1, ἀνδρῶν βίον ἄριστον.]
Βλάβη. [11, 12, νέμεσις βλάβην φέρουσα.]
Βλάπτω. 27, 7, βλάπτουσα μᾶλλον ἥπερ ὠφελοῖσα. 47, 12, ὕμας βλάψαι δύναται. [14, 5, ὁ ζῶντα βλάπτων. 41, 3, βλάβεις σεαυτὸν.]
Βλασφημέω. 71, 6, μή με βλασφήμει. 89, 4, σὺ τοί με ἐβλασφήμεις.
- Βλασφήμω.** 96, 2, αὐτὸν ἔλεγε πολλὰ βλασφήμω.
Βλέπω. 59, 10, = *cerno*, ὡς ἂν βλέπων ἔτυπτε.
 = *video*, 12, 8, πρῶτον βλέπω σε σήμερον. 22, 7, νέον βλέπειν ἐραστήν. 23, 5, καλὸν βλέπειν ταῦρον. 56, 2, πάντα ἐβλεπε. 59, 12, ὡς ἂν βλέποι τὸ τοῦ πέλας. 66, 8, συμφορὰς βλέπειν. 107, 14, τὸ φῶς βλέψαι. 109, 4, βλέπων σε. [116, 3, βλέπουσα τὸν παῖδα.]
Βληχρός. 36, 7, λεπτός τ' ἐὼν καὶ βληχρός.
Βληχῶδης. 93, 5, ποίμνη τὰ πάντα βληχῶδης.
Βόειος. 34, 5, βοεῖον ἐγκάτων.
Βοηθῶ. 20, 3, δέον βοηθεῖν. [94, 9, κακοῖς βοηθεῖν.]
Βοηλάτης. 20, 1, βοηλάτης ἄμαξαν ἦγεν. 23, 1, βοηλάτης ἄνθρωπος.
Βιωτός. 15, 11, ὁ δ' ἄλλος, ὡς Βιωτός.
Βολή. 1, 2, τόξου βολῆς ἐμπειρός.
Βόλος. 9, 8, τὸν βόλον πλύνων.
Βομβέω. 84, 2, κώνωψ εἶπε ταῦτα βομβήσας.
Βορέης. 18, 1, βορέη ἡλίῳ τε ἔριν γενέσθαι. 18, 4, βορέης ἐφύσα πρώτος.
Βορή. [106, 18, χεῖρα βορῆς ἀποσχοῦσαν.]
Βορρᾶς. [18, 14, Βορρᾶς ἐνίκηθην.]
Βόσσω. 89, 7, οὐδ' ἐβοσκήθην χλωρὸν τι. [142, 2, χλωρὴν ἐβόσκοντο ποίην.]
Βοτάνη. [128, 7.]
Βότρως. 19, 1, βότρως μελαίνης ἀμπελόν. 19, 8, ὄμφαξ ὁ βότρως.
Βουδόρος. 97, 7, μαχαίρας βουδόρους.
Βουκολέω. 19, 7, βουκολοῦσα τὴν λύπην.
Βουκόλημα. 140, 1, βουκόλημα τῆς λύπης.
Βουλεύω. 59, 12, βλέπειν τί βουλεύει. 95, 68, συμφέροντα βουλεύων.
Βουλή. 130, 2, βουλὰς ἐκίνει ποικίλας.
Βούλομαι. 7, 15, μετασχεῖν μικρὸν οὐκ ἐβουλήθην. 48, 4, ἀλεῖψαι βούλομαι σε. 111, 1, ἐβουλήθη πρίσθαι. 124, 12, συλλαβεῖν ἐβουλήθη. 126, 7, εἰ κλύει τι βουλήσῃ. [9, 12, ὕπερ βούλει. 63, 7, θαυμαστὸς εἶναι βουλοίμην. 119, 12, βουλόμενος ἡμᾶς νουθετεῖν.]
Βοῦς. 20, 7, τοὺς βόας κέντριξε. 21, 1, βόες μαγείρους ἀπολέσαι ἐξήτουν. 21, 10, τὸν βοῦν ὁ θύσων. 23, 7, βοῦν προσάξειν. 28, 1, γέννημα φρίνου συνεπάτησε βοῦς. 37, 4, ὁ βοῦς ἐσίγα. 37, 6, ὁ βοῦς ἀπετεύχθη. 55, 1, ἕνα βοῦν τις εἶχε. 55, 5, ὄνος διηρώτα τὸν βοῦν. 74, 1, ἵππος τε καὶ βοῦς. 74, 12, ὁ βοῦς μετ' αὐτόν.

Βωότης. 52, 3, τὸν βωώτην θυμὸς εἶχε.
Βράγχος. 74, 15, Βράγχε. Α. 2, ὦ Βράγχε τέκνον. Α. 10, Βράγχε.
Βραδύνω. 85, 4, ἐμελλεν, ἐβράδυνεν (*vide* βαρδύνω).
Βραδύς. 127, 7, βράδιον ἐμπίπτει = *serius*.
Βραχύν. 107, 13, ὁδοῦσι βραχυτάτος.
Βρέγμα. 33, 19, τὸ βρέγμα ἐτυψε.
Βρόχος. 107, 13, στερρὸν βρόχον κείρας.
Βρύχω. 95, 45, τὸ στόμα βρύχων.
Βυθίζω. 117, 1, νεὺς βυθισθείσας.
Βυθός. 4, 3, εἰς βυθὸν φεύγων.
Βυσσόθεν. 95, 49, κινήσασα βυσσόθεν γνώμην.
Βῶλος. 108, 7, μελαίνῃ βῶλῳ. 108, 31, λιτῆς βῶλου.
Βωμός. 37, 8, βωμὸν αἵματος πλήσων. 63, 3, στέφον βωμούς. 78, 5, βωμὸς ἐσυλήθη. 132, 6, τὸν βωμὸν αἵματος πλήρη.
Γαίη. 71, 10, τῆς σῆς γαίης. 128, 5, ἡ τροφή γαίης πᾶσα.
Γάλα. 128, 3, τὸ γάλα πῆξαι.
Γαλή. 27, 1, γαλήν τις συλλαβών. 31, 1, γαλαῖ καὶ μῖες. 31, 3, γαλαῖ ἐνίκων. 31, 12, γαλήν μῖς προῦκαλεῖτο. 32, 1, γαλή. 135, 5, γαλή. [31, 22, γαλῆς.]
Γάλλος. 137, 1, Γάλλους ἀγύρται.
Γαμῶ. 24, 7, ἐὰν γήμας παιδίου γεννήσῃ. 32, 6, γαμῆν ἐμελλεν. 98, 4, δίδωμι γῆμαι. [70, 1, θεῶν γαμούντων. 70, 2, Ἄρης ἐγγιμεν Ἰβριν.]
Γάμος. 24, 1, γάμοι Ἡλίου. 32, 9, γάμον δαίτη. 98, 10, εἰ γάμου χρήσεις.
Γαστήρ. 34, 6, γαστρός ὕγκον ἀλγήςας. 86, 5, γαστήρ ὠγκώθη. [86, 10, τοιαύτην γαστέρα.]
Γαῦρος. 43, 6, τὰ γαῦρα. 74, 11, γαῦρός ἐστι τὴν γνώμην. 95, 21, γαῦρη εἶδος. 111, 13, κοῦφως ἀνέστη γαῦρος. [29, 5, τὸ τῆς ἀκμῆς γαῦρον.]
Γαυροῖμαι. 43, 15, κέρατα οἷς ἐγαυροῦμαι. [96, 6, μηδεὶς γαυροῦσθω.]
Γε. 23, 8, εἰ φύγοι γε τὸν κλέπτην. 50, 16, πῶς οὖν ἂν εἶπεν ὧν γε μάρτυς εἰστήκειν; 93, 8, καίνῃς γε ταύτης τῆς μεσιτείας. 23, 5, εἰ λάβοι γε τὸν κλέπτην (*conj.*) [22, 16; 23, 13; 36, 14.]
Γεγωνίσκω. Β. 12, μαθόντες οὐδὲν πλεῖον ἢ γεγωνίσκειν.
Γεηπόνος. 108, 14, τὸν γεηπόνον πείσας.
Γεῖτων. 46, 5, ἦν γὰρ ἀβλαβῆς γεῖτων. 95, 14, ὁ λέων ἐστὶ μοι γεῖτων.

Γελάω. 136, 7, γελάσας δ' ὁ μύρμηξ. [45, 12, γελάσας.]
Γελοῖος. [84, 7, γελοῖος ὅστις οὐδὲν ὦν.]
Γέλως. 56, 5, γέλως ἐκινήθη. [80, 5, ἀνευ γέλως.]
Γεμίζω. [128, 7, βοτάνῃ δρόσου γεμισθείσα.]
Γέμω. 66, 5, πῆρας πᾶσι κακῶν γεμούσας. 74, 5, ἐστίη πυρὸς γεμούση.
Γενεή. Α. 1, γενεή δικαίων ἀνθρώπων.
Γενειήτης. 124, 11, γενειήτην ἀλεκτορίσκον.
Γέννα. [106, 22, ὦ φέριστε θηρίων γέννης.]
Γενναῖος. 31, 8, εἰς μάχην γενναῖος. 76, 3, παραστάτην γενναῖον. 95, 80, ἴσθι γενναίῃ. 111, 3, φορτίσας γενναίως τὸν ὄνον.
Γεννάω. 24, 8, παιδίον τι γεννήσῃ. 89, 5, 101, 1, ἐν λύκοις ἐγεννήθη. 128, 6, ἦν τι γεννήσῃ.
Γέννημα. 28, 1, γέννημα φρόνου.
Γένος. 31, 7, τοὺς γένει ἀρίστους. 85, 8, πολεμίων γένος ἔν ἐστι. [Α. 5, γένος χείρων. 33, 23, ἀνθρώπων γένος πονηρόν.]
Γέρανος. 13, 2, γεράνους σποραίων πολεμίας. 13, 5, οὐκ εἰμὶ γέρανος. 26, 1, γέρανοι κατενέμοντο τὴν χώραν. [65, 1, τεφρὴ γέρανος. 142, 1, λίβυσσα γέρανος. 33, 21; 65, 3.]
Γέρων. 6, 14, τὸν γέροντα. 7, 3, ὄνῳ γέροντι. 21, 5, λίην γέρων. 33, 18, ὁ δὲ γέρων. 37, 6, ὁ βοῦς ὁ γέρων. 37, 11, τὸν γέροντα (βοῦν). 55, 5, τῷ γέροντι. 72, 11, γέρων κορώνης υἱός. 93, 6, γέρων κριός. 118, 3, γερόντων δικαστήρων. Α. 15, γέροντος Διῶπου. [29, 1, γέρων ἵππος. 98, γέροντος ἀνδρός. 106, 11, γέρων πτόηκος.]
Γεύομαι. [106, 28, οὐδ' ἐλὼν γεύσομαι κρεῶν.]
Γεωργός. 2, 1, ἀνὴρ γεωργός. 12, 3, γεωργοῖς ἄσεις. 18, 12, καῖμα τὸν γεωργὸν εἶχεν. 26, 1, γεωργοῦ χώραν. 33, 2, καὶ τις γεωργός. 33, 10; 71, 1; Α. 11. [141, 2.]
Γῆ. 9, 7, ἐπὶ γῆς. 21, 5, πολλὰ γῆς. 57, 3, διὰ γῆς. 95, 2, γνῖα γῆς ἐφ' ἀπλώσας. 108, 9, ἐν πυθμένει γῆς. 120, 3, εἰς γῆν παρελθών. Α. 12, ἐφύετ' ἐκ γῆς πάντα. 66, 3, πλάσασθαι ἀνθρώπον ἐκ γῆς. [58, 6, τῆς γῆς ἄνω.]
Γῆρας. 103, 10, γῆρας λιπαρόν. [29, 6, τὸ γῆρας εἰς πόνον ἀνηλώθη.]
Γηράσκω. 46, 10, κάν γεγηράκει. 74, 15, πᾶς ὁ γηράσας. 103, 2, τῷ χρόνῳ γηγήρακε.

Γίνομαι. 6, 11, ἐπὴν μέγας γένωμαι. 7, 6, τάχ' ἂν γενόμην σῶς. 15, 8, ὡς κρείσσων Θησεὺς γένοιτο. 18, 2, ἔριν γενέσθαι λέγουσιν. 38, 3, ὡς γένοιτο πόνος ῥάων. 54, 3, πατὴρ γίνῃ. 59, 14, ἐν τοῖς θεμελίοις γεγενῆσθαι τροχοῦς. 64, 10, βάτος γενέσθαι. 80, 3, ἐμοὶ γένοιτο ἐν δδῶ βαίνειν. 87, 4, ἀπλοῦν θηρίον γίνου. 95, 26, τότ' οὖν γένοιτο μνήμη. 95, 79, αἰτή κακῶν γίνῃ. 95, 83, οὕτω γένοιτό σοι μόνη. 98, 11, νύμφος γίνου. 100, 3, μέγας κύων ἐγένετο. 101, 8, λύκος γίνῃ. 102, 5, ἀγρυμὸς ἐγεγόνει ζῶων. 118, 4, νεοσσὼν γίνεταί μήτηρ. 132, 10, θεῶν γενομένη σφάγιον. [Α. 3, ἐγενήθη. Id. 4, γενέσθαι. 35, 8, ἐχθρὸς γένου. 60, 5, λιχρὸς γένοιτο. 83, 4, καλὸν γενέσθαι.]

Γινώσκω. 1, 7, γνώσχ τί σοι ποιητέ' ἐστίν. 1, 16, πῶς φοβερὸς ἐστί γινώσκω. 12, 5, ἔγνωσαν ἀλλήλας. 13, 10, τοῦτο γινώσκω. 72, 18, καὶ κολοῖδς ἐγνώσθη. 84, 6, δτ' ἦλθες ἐγνώκειν. 91, 7, γνώσχ πόσον τράγου μεταξὺ. 92, 4, ἄρα γινώσκεις ἔχρη; 124, 15, πῶς γνώσχ πότ' ἐννυχεύει Ὀρίων. Α. 14, μάθοις ἂν οὕτω ταῦτ' ἔχοντα καὶ γνόης. [23, 9, τοῦτο γινώσκειν. 42, 8, 106, 3, φύην ἔγνω.]

Γλήνη. 77, 4, δέξη γλήνη.

Γλυκύς. 3, 3, κόμην γλυκεῖαν. 6, 2, γλυκὺν βίον. 103, 15, δέτρο, γλυκεῖα.

Γλύφω. 30, 1, γλύψας τις Ἑρμῆην.

Γλώσσα. 57, 13, ἐπὶ γλώσσης. 77, 10, κερτόμω γλώσσῃ. [133, 3.]

Γνησιός. [106, 4, φιλοφρονεῖσθαι γνησιός.]

Γνώμη. 7, 14, τῆς κακῆς γνώμης. 25, 1, γνώμη λαγωῦς εἶχε. 31, 8, ῥώμη γνώμη τ' ἀρίστους. 36, 11, μαλθακὴ γνώμη. 47, 13, χωρὶς ἦτε τὴν γνώμην. 74, 11, γαυρὸς ἐστί τὴν γνώμην. 95, 49, κινήσασα βυσσόδθεν γνώμην. [98, 18, ποικίλου τὴν γνώμην.]

Γόης. 57, 13, ψεύσται τε καὶ γόητες.

Γόμος. 7, 11, τὸν γόμον λύων.

Γομόω. 111, 9, γομώσαν τὸν ὄνον.

Γόμφιος. 92, 8, γομφίους συγκροῦν. 122, 13, γομφίους ἀλοιφῆας.

Γοῦν. [70, 6, μὴ γοῦν ὕβρις ἐπέλθοι.]

Γραΐη. 22, 5, νῆς τε καὶ γραΐης. 22, 7, ἡ γραΐη. 22, 11, ἡ νῆς τε καὶ γραΐη. 95, 31, τῆς γραΐης κεφαλῆς. 104, 5, κύων γραΐη. [126, 3, γραΐη (conj.)]

Γραῦς. 16, 3, τὴν γραῦν. 22, 10, ἡ γραῦς. 53, 2, γραῦν.

Γραφή. 140, 2, ποικίλας γραφὰς ζῶων.

Γράφω. 75, 17, σὲ γράφειν ἐμελλον. 127, 1, γράφοντ' ἐν ὀστράκοισιν.

L

Γριπεύς. 61, 2; 61, 5.

Γρίφος. B. 11, ποιήσεις γρίφοις ὁμοίας.

Γρύττω. 95, 62, καὶ γρύσαι τι τολμῆσης.

Γυῖον. 26, 1, γυῖα κοῦφα. 95, 2, νωθρὰ γυῖα.

Γυμνός. 56, 4, πίθωνα γυμνόν. 131, 14, γυμνὸς ἐκείνος.

Γυμνός. 18, 13, ἐγυμνωθή. [22, 13, τιλλόμενος ἐγυμνοῦτο. 22, 16, δακνόμενος γυμνοῦται.]

Γυναικεῖος. 32, 3, μορφὴν γυναικεῖν. 71, 5, γυναικεῖν φωνήν.

Γυνή. 16, 10, γυναικὶ πιστεύω. 22, 5, ἦρα γυναικῶν δύο. 32, 4, καλὴς γυναικός. [22, 15, εἰς γυναικας. 116, 2, γυνή.]

Γυρεύω. [29, 4, καμπτήρας γυρεύω.]

Γύψ. 122, 5.

Γωνή. 5, 4, ἐς οἴκου γωνίην.

Δαίμων. 11, 4, ἐπίσκοπος δαίμων. 12, 9, πικρὸς δαίμων.

Δαῖς. 95, 89, εἶχε δαῖτα πανθοῖνῃ. [106, 8, τιθεῖς ἅπασι δαῖτα. 106, 21, δαιτὸς ψαῦσον.]

Δαίτη. 32, 9, γάμου δαίτη ἔλελυτο.

Δαιτρεύω. [106, 11, πίθηκος ἦν ὁ δαιτρεύων.]

Δάκνω. 77, 1, δεδηχῶς στόματι τυρόν. 87, 2, δάκνων αὐτόν. 87, 5, τί δάκνει; 104, 1, κύων ἔδακνε. 112, 1, μὺς ταῦρον ἔδακνε. 112, 6, δακὼν φεύγει. 117, 8, ἀφ' ἐνὸς δηχθεῖς. 129, 10, δηχθεῖς θυμῷ. [22, 16, δακνόμενος.]

Δάκτυλος. 50, 9, τῷ δακτύλῳ νεύων. 50, 18, δακτύλῳ ἀποκτείνας.

Δαμάλης. 37, 1, δαμάλης ἐν ἀγροῖς ἄφετος.

Δάπτω. 95, 91, καὶ σπλάγχχνα δάπτων.

Δασυπόδης. 69, 1, λαγῶν δασυπόδην.

Δαψιλής. 63, 5, ἀγαθὰ δαψιλῇ. 100, 4, ἀνθρωπος δαψιλής.

Δεῖ. 20, 3, δέον βοηθεῖν. 75, 5, ἔτοιμα δεῖ σε πάντ' ἔχειν. 124, 20, ὅμως δεῖ σchein τι τὸν φίλον. [36, 14, μὴ δεῖν μάχεσθαι. 83, 5, δεῖ τὸν φιλοῦντα φροντίζειν.]

[Δείδω.] 1, 10, λέων δείσας. 75, 2, μὴ δέδιχθαι. 75, 17, ἀλλ' ἐγὼ δείσας. 82, 7, τὸν μὲν δέδοικα. 122, 2, δείσας δλεθρον.

Δεῖκνυμι. 30, 6, δέξειν αὐτοῖς. 50, 10, τὸν τόπον ἐδείκνυε. 92, 7, τὸν λέοντά σοι δέξω. 95, 55, δεικνύων ἂν ὠδήγηι. 98, 14, τῷ πενθερῷ δέξας. 103, 19, οὐκ ἔχεις ὅ μοι δείξεις. 108, 16, ἔδειξεν αὐτῷ πλῆθῃ.

Δεῖλαιος. 53, 1, ἀλώπηξ δεῖλαιη. 95, 41, τὴν δεῖλαιήν. 118, 7, ἡ δεῖλαιη.

Δεῖλη. 113, 1, πρόβατα συλλέγων δεΐλησ.
Δεῖλος. 98, 6, φρένες δεῖλαι. 108, 22, ἔφειγε δειλός.
Δεινός. 75, 14, δεινὰ πᾶσιν ἠπέλιουν. 78, 3, νόσου δεινής. [33, 25, δεινὸν τὸ φύλον. 38, 9, οὐδὲν οὐτω δεινόν.]
Δειπνέω. 16, 4, ὡς ἔτοιμα δειπνήσω. 107, 1, ἐμελλε δειπνήσειν. 108, 28, τοιαῦτα δειπνῶν. 122, 5, σύ με δειπνήσεις. 124, 2, μέλλοντι δειπνήσειν. 124, 20, τί δειπνήσει. 129, 17, δειπνοῦντα δεσπότην. [42, 7, κυνῶν ἐρωτῶντων ὅπως ἐδείπνησε.]
Δείπνον. 6, 11, πρέπων δείπνοισ. 32, 6, ἡρμένον τοῦ δείπνον. 42, 1, δειπνόν τις εἶχε. 42, 3, ἐλθεῖν ἐπὶ τὸ δείπνον. 61, 7, δειπνα εἶχον ἡδῶ. 97, 3, ἐλθεῖν ἐπὶ τὸ δείπνον. 107, 6, μὺς δειπνον. 108, 29, περισσοῖς δείπνοισ. [106, 18, δειπνοῦ χεῖρα ἀποσχοῦσαν.]
Δελφίς. [39, 1, δελφῖνες αἰε διεφέροντο.]
Δένδρον. 64, 6, δένδρων τοσούτων ἐκπρεπεστάτη. 95, 23, δένδρων ὅμοιον.
Δέομαι. 53, 2, ζωγεῖν δεῖτο.
Δεσμεύω. 107, 11, σφαλεις ἐδεσμεύθη.
Δεσμή. 47, 5, ῥάβδων δεσμή.
Δεσμός. 129, 12, φάτνης ονείης δεσμά.
Δεσμώτης. 97, 8, δεσμώτην ἀλεκτορίσκον. 129, 8, παρὰ φάτναισι δεσμώτης.
Δέσποινα. 51, 7, δέσποινα. 95, 27, id. 134, 15, δέσποινα κεφαλὴ.
Δεσπότης. 3, 7, τῷ δεσπότῃ. 7, 11, ὁ δεσπότης. 59, 15, συνεξαμείβειν δεσπόταισιν. 66, 2, δεσπότην ζῶων ἀνθρώπων. 76, 15, ὁ δεσπότης παρήγεν. 80, 1, κάμηλον ἡγάγκαζε δεσπότης. 88, 5, ὁ τῆς ἀρούρης δεσπότης. 95, 78, πονηροῦ δεσπότηου. 104, 2, ὁ δεσπότης. 129, 3, τὸν δεσπότην. 129, 17, δεσπότην. [106, 14, τῷ δεσπότῃ.]
Δεῦρο. 103, 15, δεῦρο, γλυκεῖα.
Δεύτερος. 46, 9, κωρῶνῃν δευτέρην. 95, 48, εὐρεῖν δεύτερον δόλον. 114, 5, ἐκ δευτέρης. B. 15, ἐκ δευτέρου. [95, 101, ἐκ δευτέρου.]
Δέχομαι. 130, 5, καὶ δέχου χαίρων.
Δέω. 27, 1, γαλῆν συλλαβῶν τε καὶ δίσας (coni.). 37, 8, δευεῖς κέρατα. 47, 7, δεδεμένας σὺν ἀλλήλαις.
Δή. 9, 2, καὶ δὴ ποτ' . . . ἐλπίσας. 12, 6, καὶ δὴ προσέπησαν. 21, 3, καὶ δὴ συνηθορίζοντο. 79, 2, καὶ δὴ παρήει ποταμόν. 95, 51, καὶ δὴ κατ' ἔχνος ἦει. 12, 18, ἄγε δὴ. 33, 9, εἴρε δὴ τέχνην. 43, 11, ἐπεὶ δὲ δὴ ἦλθεν. 47, 6, πειράσθε δὴ μοι. 52, 4, τί δὴ κρώσεις; 63, 2, ἐνθα δὴ ὅθων.

89, 10, τότε δὴ. 98, 10, πρὸς ταῦτα δὴ σκόπησον. 102, 4, φασὶ δὴ. 124, 4, ὥρμησε δὴ. 47, 3, ἐμελλε γὰρ δὴ. [29, 3, καὶ δὴ στενάδας εἶπε. 106, 2, καὶ δὴ διατρίβων.]
Δημήτηρ. 11, 9, οὐδ' εἶδεν τὴν ἄλωνα Δημήτηρ. 34, 1, Δήμητρι ταῦρον θύων. 129, 6, πυρὸν φίλης Δήμητρος.
Δῆμος. 85, 2, κυνῶν δήμου στρατηγός. [70, 6, προσγελῶσα τοῖς δήμοις.]
Διά. c. gen.—57, 3, ἤλαυνε διὰ γῆς. 104, 4, δι' ἀγορῆς σείων.
Διά. c. acc.—93, 4, κύνας δι' οὓς μάχονται. 93, 10, ὡς δι' οὓς μὴδὲ νέμεσθαι ἔξεστι. 100, 10, τρυφῇ δι' ἣν σίδηρος αὐχένα τρίψει. 126, 3, διὰ τίν' αἰτίην; [96, 6, διὰ καιρὸν.]
Διαβαίνω. 40, 1, διέβαινε ποταμόν. 68, 7, διαβάς ταυτό. 111, 11, διέβαινε τὸν ῥοῦν.
Διαβάλλω. 75, 20, μάτην διεβλήθης.
Διαβολή. 44, 4, λόγοις ὑποούλοις διαβολαῖς τε.
Διαβρέχω. 111, 19, τῶν σπύγγων διαβραχέντων.
Διάβροχος. 108, 6, διαβρόχους σίτου ῥίζας.
Διαιρέω. 31, 9, καὶ διεἶλον εἰς ἱλας.
Διαλλακτής. [39, 7, σοῦ τυχεῖν διαλλακτοῦ.]
Διανέμω. [106, 12, διανέμων μοίρας.]
Διαζαίνω. [106, 23, μερίμνη καρδίην διαζαίνω.]
Διαπορέω. 112, 8, ὁ δὲ διηπορεῖτο.
Διάργεις. 85, 15, καὶ διάργειοι στήθη.
Διαρρήγγνυμι. [41, 1, διαρραγγῆναι φασὶ σαύραν.]
Διαρρήσω. 38, 7, ἄλλος μ' ἐμπεσῶν διάρρήσσει.
Διασκοπέω. 95, 17, τίς τυραννήσει διεσκοπεῖτο.
Διατελέω. 136, 6, ἄλλα διετέλουν ἄδων.
Διατρέχω. 82, 2, διέδραμεν μῦς.
Διατρίβω. 85, 6, οὐ χάριν διατρίβω. 135, 8, ἐνθ' ἐγὼ διατρίβω. [106, 2, κατὰ φωλεὸν διατρίβων.]
Διαιγής. 72, 6, ὕδωρ διαιγές.
Διαφέρω. [39, 1, δελφῖνες διεφέροντο φαλλανταῖς.]
Διαφθείρω. [39, 6, διαφθαρῆναι ἀνεκτότερον.]
Διαψεύδω. 43, 13, δύστηνος ὡς διεψεύσθη. 131, 17, κάμει νῦν διεψεύσω.
Διδάσκαλος. 109, 3, μήτηρ ἢ διδάσκαλος.
Διδάσκω. 33, 11, παῖδα φωνήσας ἐδίδασκε. 115, 8, τοιγὰρ διδάσω. [98, 19, σοφίῃ διδάχθεις.]
Δίδωμι. 33, 14, σφενδὸννην σύ μοι δώσεις. 33, 18, τὴν σφενδὸννην ἔδωκε.

36, 2, ἄνεμος ὄρνεν ἔδωκε ποταμῷ. 58, 10, ἀγαθῶν ἕκαστον δώσειν. 67, 8, κακόν τι δώσει τῷ μὴ θέλοντι. 74, 14, ὁ κύων ἔδωκε τοὺς τελευταίους. 74, 16, τὸν διδόντα τὴν τροφήν. 88, 15, μισθὸν δώσειν. 88, 16, μισθὸν δραγματηφόροις δώσειν. 94, 2, μισθὸν ἄξιον δώσειν. 94, 4, πόνων ἄκος δόη. 95, 71, ἐντολὴν δώσειν. 97, 11, τὸ σύμβολον δώσω. 99, 4, δώσεις τῷ κυπτήρῳ. 102, 6, δίκας δοῦναι. 107, 15, ἐπάξιον δοῦς μισθόν. 115, 5, πόνων μισθὸν δώσεις. 115, 7, πάντα δῶρά σοι δώσω. 122, 6, χάριν μοι δός. 130, 10, εἰ τοιαῦτα δώσεις. 136, 4, δοῦναί τι αὐτῷ. 137, 9, ἀπαρχὰς δίδωσι τυμπάνῳ. Β. 7, δίδωμι τὸν μυθιαμβὸν νέη μουσῇ. 32, 2, γαλή δίδωσι Κύπρις μορφὴν ἀμειψαί. 98, 4, δίδωμι γῆμαι καὶ διδοὺς χαίρω.

Διέξιμι. 57, 6, χώρῳ ἐπῆλθε καὶ διεξήκει. [79, 6, τὸν πόρον διεξήκει.]

Διερωτάω. 55, 4, ἡ δ' ὄνος διερῶτα. 75, 12, καὶ πῶς ἔχουσιν οἱ κάτω διερῶτα. [106, 19, τίν' εἶχεν αἰτίαν διερῶτα.]

Διήγησις. [59, 16, μῦθος φησιν ἐν διηγῇσει.]

Διήμι. 58, 5, διήκ' ἀπελθεῖν αὐτά.

Διόστημι. 1, 9, μικρὸν διαστάς. 38, 2, ὡς διασταίη.

Δίκαιος. 102, 3, δίκαιος ὡς τις ἀνθρώπων. Α. 1, γενεὴ δίκαιων ἀνθρώπων. 105, 6, δικαίως ἐδωρήθη.

Δικαστήρ. 118, 3, γερόντων δικαστήρων.

Δικαστής. 117, 11, τοὺς θεοὺς εἶναι δικαστάς.

Δίκελλα. 2, 2, δίκελλον ἀπολέσας.

Δίκη. 102, 6, δίκας δοῦναι. 115, 11, σὺν δίκῃ θνήσκω. 122, 14, σὺν δίκῃ πάσχω. 127, 5, τὰς δίκας ἀναπράξει. [50, 20, δίκην φεύγων.]

Δικτυον. 4, 4, δικτύου πολυτρήτου. 9, 4, τὸ δικτυον θεῖς. 124, 7, δικτύῳ τί ποιήσεις;

Δικτυώω. 107, 11, λέων ἐδικτυώθη.

Διό. 66, 7, διό μοι δοκοῦσι. 74, 15, διὸ δυσκολεύει.

Διόπερ. 74, 10, διόπερ γαυρὸς ἐστί. 74, 12, διόπερ μοχθεῖ.

Διπλοῦς. 21, 9, διπλοῦς θάνατος. 111, 20, βάρος διπλοῦν.

Δίς. 95, 87, ἐλθεῖν δις εἰς ἄδην.

Δίψα. 43, 9, δίψαν παύσας. 137, 4, δίψης ἄκος.

Διψάω. 43, 1, ὑπὸ τὸ καῖμα διψήσας.

Διωκτής. 128, 14, λύκων διωκτῆρων (see note).

Διώκω. 26, 4, ἐδίωκεν αὐτάς. 69, 2,

λαγῶν κύων ἐδίωκε. 95, 7, διώκειν ἔλαφον. 95, 41, σπονδῇ διωχθεῖς. 112, 1, ὁ δ' ἐδίωκεν ἀλγῆσας.

Δοκέω = *videtur*. 66, 7, διό μοι δοκοῦσι βλέπειν. [56, 8, ὁ λόγος δοκεῖ μοι σημαίνειν. 71, 12, ὡς δοκεῖν φαῦλα.] = *puto*, 2, 6, τῶν θεῶν δοκοῦσι τοὺς μὲν εὐθήεις ἀγροῦς κατοικεῖν. 31, 4, οἱ μύες τῆς ἡττης ἐδόκουν ὑπάρχειν αἰτίην σφίσις ταύτην. 44, 3, οὐκ ἔδοξε νικήσειν. 49, 3, τῆς Τύχης ἔδοξ' ἀκούειν. 95, 31, δοκῶ δὲ καὶ σέ (σπεύσιν). [134, 19, μὴ δόξης κακῶν κύρειν.]

Δόλιος. 103, 4, δόλιον οὐκ ἀληθὲς ἀσθμαίνων.

Δόλος. 27, 1, γαλήν δόλῳ συλλαβών. 95, 48, ἄλλον εὐρεῖν δόλον θήρης. [33, 25, δόλῳ πράττειν.]

Δόλοψ. 85, 11, ἄλλοι Δόλοπες.

Δολώ. 33, 12, σοφὸν δολῶσαι φύλον.

Δόμος. 141, 2, ἐν δόμοις. [116, 9, δόμων εἶσω. 116, 12, εἰς δόμους.]

Δόξα. 101, 3, τὴν δόξαν οὐκ ἤνεγκε. [4, 7, τὸν μέγαν τῇ δόξῃ. 64, 12, δόξαν ἔσχε.]

Δορή. 82, 7, μὴ τὴν δορὴν κνίσθαι.

Δόσις. 98, 12, δόσει πιστεύσας.

Δοτήρ. 63, 10, δοτήρες ἡμεῖς.

Δούλειος. 15, 9, δουλείης τύχης.

Δουλεύω. 95, 83, σοὶ μόνῃ δουλεύειν.

Δούλη. 10, 1, ἦρα τις δούλη. 10, 10, φανείσα τῇ δούλῃ.

Δοῦλος, adj., [85, 20, ἀσθενὲς τε καὶ δοῦλον].

Δραγματηφόρος. 88, 16.

Δράκων. [41, 2, δράκοντι ἐξισουμένην σαύραν.]

Δράω. [98, 21, κακῶς δράσας. 116, 14, ἄμφω θελόντων δρᾶν τι.]

Δρηστήρ. 128, 14, see note.

Δρόμος. 1, 3, φόβου δρόμος πλήρης. 62, 4, οὐδὲν ἐν δρόμοις ἦττων. 62, 5, ἐπαυσε τὸν δρόμον. 69, 3, δρόμῳ ἐλείφθη. 95, 57, δρόμων ἀναψύχουσιν. [29, 3, ἐκ δρόμων οἶων.]

Δροσίζω. 12, 16, τί σε δροσίξει στίβη;

Δρόσος. [128, 7, δρόσου γεμισθεῖσαν.]

Δροσώδης. 124, 18, δροσώδης ταρσός.

Δρυμός. 95, 6, τὸν ὑλήεντα δρυμόν.

Δρυμών. 45, 11, ἀνέμβατον δρυμόνα.

Δρυς. 36, 1, δρὺν αὐτόριζον. 36, 6, θάμβος τὴν δρὺν εἶχε.

Δρυτόμος. 38, 1, δρυτόμοι τινες σχίσαντες πύκνιν. 50, 3, δρυτόμον ἰδοῦσα. 92, 8, δρυτόμῳ εἶπεν.

Δύναμαι. 47, 8, οὐ γὰρ ἡδύναντο. 47, 12, βλάψαι δύναται. 85, 16, πῶς ἂν οὖν δυνηθείην.

Δυναστεία. 102, 4, ἐπὶ τῆς ἐκείνου δυναστείας.

Δυνάστης. 98, 5, *δυνάστη καὶ λέοντι.*

Δυνατός. 112, 9, οὐχ ὁ μέγας αἰε δύνα-
τός. [67, 10, ἀνθρώπων δυνατωτέρω.]

Δύνω. 31, 19, τῆς ὁπῆν ἔσω δύνειν.

Δύο. 12, 5, ἔγνωσαν αἱ δύο ἀλλήλας.
22, 5, γυναικῶν δύο. 61, 3, συνηβό-
λησαν αἱ δύο ἀλλήλας. *Vide eliam*
δύο.

Δύσβατος. 72, 5, πέτρης αἰγὶ δυσ-
βάτου.

Δυσδαίμων. 129, 22, ἔτλην δυσδαίμων.
137, 2, οὐκ εὐμορφος ἀλλὰ δυσδαίμων.

Δυσήνεμος. 18, 10, τοῦ δυσηνέμου
ψύχους.

Δυσκολαῖνω. 74, 15, διὸ δυσκολαίνει.

Δύσκολος. 115, 13, δυσκόλως προ-
βαίνουσιν.

Δυσμή. 33, 1, δυσμαὶ Πηλιάδων.

Δύσνους. 98, 3, οὐδέν τι δύσνουν.

Δυσόργητος. [11, 12, τοῖς δυσοργή-
τοις.]

Δύστηνος. 43, 13, δύστηνος ὡς διε-
ψεύσθη. 76, 9, ἐπ' ἀχύροισι δυσ-
τήνους.

Δυστυχέω. 49, 7, ὅς ἂν δυστυχῇ.

Δυστυχής. 23, 7, δυστυχὴς ἐπαράται.
34, 8, δυστυχὴς ἀποθνήσκει.

Δύσφωνος. 33, 4, κολοῖων δυσφώνων.

Δύω. 35, 1, δύο νιούς. 66, 3, δύο
πῆρας.

Δῶμα. 12, 15, ὁμώροφόν μοι δῶμα. 5,
5, εἰς τὸ δῶμα πηδήσας. 125, 1,
ἀναβὰς εἰς τὸ δῶμα.

Δωρέω. 105, 6, ὑπὸ φίλων ἐδωρήθη.

Δῶρον. 72, 4, θεῖον δῶρον. 115, 7,
τὰ τῆς Ἑρμῆος πάντα δῶρα.

Ἐάν. 24, 7, ἐὰν γεννήσῃ. 84, 6, ἐὰν
μείνῃς. [60, 6, ἐάν με παραιτήσῃ.]
Vide καὶ.

Ἐαρ. 118, 2, ἥρος. *Vide εἶαρ.*

Ἐαυτόν. 2, 15, τοὺς ἑαυτοῦ φῶρας.
10, 2, δούλης ἰδίης ἑαυτοῦ. 28, 7,
φινῶσ' ἑαυτήν. 43, 3, ἑαυτοῦ σικιὴν
θεωρήσας. 64, 2, ἐλάτης ἑαυτήν ἐπαι-
νούσης. 131, 2, στολὴν ἑαυτῷ κατέ-
λπευ. [116, 5, τὸν ἀνδρ' ἑαυτῆς.]

Ἐάω. 12, 20, εἰ μὲ ἐμένειν. 31, 18,
οὐκ εἶα δύνειν. 75, 16, οὐκ ἐάω ἀπό-
θνήσκειν.

Ἐγγυάω. 58, 10, ἐγγυαμένη δώσω.

Ἐγγύς. 25, 5, λίμνης ἐγγύς. 49, 2,
φρέατος ἐγγύς. 92, 3, ἐγγύς πεύκης.
95, 15, ἐγγύς τοῦ θυήσκου. 103, 16,
ἐγγύς τῆς μοίρης. 107, 2, ἐγγύς
μόρου. 130, 4, ἐγγύς προσελθών.

Ἐγείρω. 49, 3, οὐκ ἐγερθήσῃ; 95, 69,
ἐγείρειν τῆς νοθείης.

Ἐγκαθῆμαι. 12, 2, ἐγκαθημένην ἔλας.

Ἐγκαλέω. 49, 6, ἐμοὶ ἐγκαλοῦσι πάντα.

Ἐγκατα. 34, 5, ὑπὸ τῶν ἐγκάτων
ἐφυσήθη. 95, 95, ἕκαστον ἐγκάτων
ἀριμύχας.

Ἐγκλείω. 136, 7, τὸν πυρὸν ἐγκλείων.

Ἐγκλημα. 89, 3, ἐγκλημ' εὐπρόσωπον.

Ἐγκαλινώω. 76, 14, τὸν ἵππον ἐγκαλι-
νώσας.

Ἐγώ. 3, 10, καὶ ἐγὼ σιωπήσω. 33,
13, ἐγὼ μὲν εἶπον. 38, 6, ὦν ἐγὼ
μήτηρ. 49, 5, αἰτῇ ἐγὼ λέγωμαι.
53, 4, ἐγὼ σε ἱσχυρήσω. 62, 4; 65,
2; 71, 7; 71, 8; 75, 18; 89, 5;
93, 9; 100, 8; 102, 10; 108, 31;
118, 9; 121, 3; 128, 13; 134, 3;
134, 18; 135, 8; B. 6; B. 13.

ἐμέ. 115, 3, κάμέ. 131, 18, id.

μέ. 1, 14; 3, 7; 6, 6; 6, 7; 6,
9; 6, 12; 7, 7; 12, 20; 12, 21; 13,
6; [14, 5]; 30, 10; 42, 8; 43, 14;
48, 8; 50, 5; 50, 18; 51, 5; 51, 8;
51, 10; 71, 6; 71, 9; 71, 10; 76,
18; 76, 19; 78, 3; 83, 3; 83, 4;
89, 4; 89, 9; 91, 7; 93, 11; 95, 4;
95, 29; 95, 83; 96, 4; 100, 4;
113, 14; 103, 16; 103, 18; 122, 5;
124, 15; 129, 22; 135, 9.

ἐμοί. 49, 6; 56, 7; 80, 3; 81, 2;
106, 30; 108, 10.

μοι. 7, 16; 10, 11; 12, 15;
12, 23; 33, 14; 34, 9; 47, 6;
48, 6; 48, 7; 50, 15; 53, 3; 53, 5;
53, 8; 60, 4; 62, 3; 66, 7; 84, 5;
88, 7; 92, 9; 95, 14; 95, 62; 100,
7; 103, 19; 108, 12; 115, 12; 122,
6; 131, 8; 131, 17; 132, 9. [56, 8.]
ἐμοῦ. 110, 3, μετ' ἐμοῦ. B. 9, ὑπ'
ἐμοῦ. [134, 19, ἀρχούσης ἐμοῦ.]

μου. 1, 7; 7, 5; 38, 5; 40, 4; 82,
7; 89, 12; 122, 7; 122, 8; 132, 8.

ἡμεῖς, ἡμεῖς. 36, 11; 63, 10.

ἡμᾶς, ἡμᾶς. 12, 9; 21, 6; 26, 11;
27, 7; 33, 11; 58, 9; 119, 8; 119,
12; 128, 2; 134, 5; 134, 15. [23,
9; 43, 19.]

ἡμέων. 90, 2.

ἡμῶν, ἡμῶν. 25, 10; 36, 12; 74,
11; 85, 9; 85, 14; 128, 4. [116, 12.]
ἡμῖν, ἡμῖν. 12, 12; 15, 4; 24,
5; 85, 13; 90, 4; 95, 30; 95, 79;
98, 7; 113, 4; 128, 5. [38, 8; 39,
5; 128, 8.]

Ἔθνος. 33, 4, μέλαν κολοῖων ἔθνος.
[70, 5, μὴ ἔθνη ἔθροις ἐπέλθοι.]

Ἔθος. [135, 3, ἐξ ἔθους ᾄδων. 137,
5, ἐξ ἔθους. [106, 27, τοῦτο εἰς ἔθος
βαῖνοι.]

Εἰ. 7, 6, εἰ δὲ μή, θνήσκει. 14, 4, εἰ
νεκρὸν εἰλκεσ. 22, 10, ἐπιλλε δ' ἡ
γραῦς εἰ μέλαιναν ἠρήκει. 23, 5, εἰ

λάβοι γε. 23, 8, εἰ φόγοι γε. 28, 7, εἰ τοιοῦτον ἦν. 33, 8, εἰ τὴν σφενδόνην ποτ' ἤτῃκει. 46, 7, οὐδ' ἐπῆεν εἰ θνήσκει (coni.) 46, 10, εἰ φίλους οὐκ ἔσχε. 47, 4, εἰ τις ἔστι ποῦ. 51, 7, εἰ κρεῶν χρήσεις. 51, 9, εἰ εἰρίων χρήσεις. 63, 10, εἰ κακῶν χρήσεις. 72, 16, εἰ μὴ ἤλεγξεν. 83, 3, εἰ θέλεις. 84, 3, εἰ βαρύνω. 87, 2, εἰ κατειλήφει. 94, 4, εἰ ἀνεκλύσειε. 95, 4, εἰ θέλεις. 95, 31, εἰ τι ἀκούεις. 98, 13, εἰ γάμον χρήσεις. 103, 17, εἰ δ' ἀπειμι. 108, 12, εἰ μοι συνέλθης. 126, 8, εἰ δ' ἔστιν εἰπεῖν. 127, 8, εἰ ποτ' εὐθύνοι. 128, 1, εἰ μὴ παρήμην. 130, 10, εἰ τοιαῦτα δώσεις. 134, 15, εἰ θέλεις. 136, 8, εἰ θέρους ᾄδεις. 141, 1, εἰ μὴ τίκτηε (corrupt). [39, 3, εἰ τις εἰρηνεύει. 85, 5, εἰ μὴ προᾶξῃ. 106, 13, εἰ τις ἤλθεν. 106, 26, εἰ τις ἄλλος πελάζει. 107, 18, εἰ λέοντα μὴς ἔσωσε.]

Εἶαρ. 131, 5, πρὸ εἵαρος.

Εἶδον. 9, 7, ἰδὼν σπαίροντας. 17, 3, τὸν δ' εἶδ' ἀλέκτωρ. 17, 5, ἰδὼν ἥδη. 19, 3, ἰδοῦσα. 25, 6, βατραχῶν ὄμιλον εἶδον. 30, 7, ὁ δ' εἶδεν αὐτὸν Ἑρμῆν. 32, 5, ἰδὼν δ' ἐκείνος. 43, 7, ἄνδρας εἶδεν ἐξαίφνης. 43, 9, ἰδὼν ἔφηνγε. 50, 3, θριντόμον ἰδοῦσα. 50, 9, 54, 3; 71, 1; 71, 9; 79, 3; 88, 6; 89, 2; 90, 2; 95, 55; 97, 6; 98, 9; 113, 3; 117, 2; 122, 2; 132, 2. [4, 8; 116, 9; 129, 19; 133, 2.] = *viso*.—11, 9, οὐδ' εἶδεν τὴν ἄλωνα

Δημήτηρ.

Εἶδος. 95, 21, γαῖρῃ εἶδος.

Εἶεν. 30, 9, Ἑρμῆν εἶεν λέγοντα (coni.)

Εἶθε. 53, 5, εἶθε μὴ συννητήσεις. 53, 6, εἶθε ὑπνητήσεις. 53, 7, εἶθε μὴ ἴκοιο. 71, 3, εἶθε μὴ ποτ' ἐπλεύσθης. 115, 3, εἶθε τις πεποιθήκει. 131, 17, εἶθε μοι τότ' οὐκ ὤφθης.

Εἶκος, *vide* ἔκοκα.

Εἶκω. [36, 14, τοῖς κρατοῦσιν εἶκειν.]

Εἶμι. 6, 7; 13, 5; 13, 6; 64, 3; 64, 5; 67, 6; 120, 4; 130, 6.

εἶ. 75, 21; 87, 5; 87, 5; 117, 11; 135, 6.

εἶσσι. 77, 7; 119, 7.

εἶσι. 1, 8; 1, 16; 6, 16; 24, 5; 25, 3; 36, 2; 47, 4; 51, 8; 51, 10; 56, 7; 60, 4; 62, 3; 74, 11; 74, 13; 75, 3; 81, 2; 85, 9; 85, 13; 88, 11; 88, 18; 95, 14; 95, 15; 95, 17; 112, 9; 124, 18; 126, 8; 128, 3; 128, 9; 142, 1; B. 2. [4, 6; 9, 11; 9, 13; 10, 14; 11, 11; 12, 25; 35, 7; 52, 6; 59, 18; 81, 5; 87, 6; 116, 9.]

εἶσιν. 57, 12; 85, 10.

ἦ. [82, 10.]

ἦτε. 47, 13.

ἱσθα. 95, 80; [5, 10].

εἶναί. 2, 8; 5, 2; 85, 3; 99, 2; 104, 8; 112, 10; 117, 11; [4, 7; 11, 10; 65, 7]; 82, 11.

ὦν. 39, 3; 40, 1; 53, 6; 57, 11; 62, 6; 74, 5; 84, 8; 89, 4; 103, 16; 107, 2; 107, 8; 120, 8; 131, 3. [47, 16; 84, 7; 132, 3.]

ἔων. 36, 7.

ἦν. 1, 2; 5, 1; 5, 3; 9, 9; 11, 6; 15, 10; 19, 5; 22, 2; 28, 3; 28, 7; 30, 5; 46, 5; 47, 1; 48, 2; 58, 4; 63, 1; 66, 1; 66, 6; 67, 2; 75, 1; 76, 4; 88, 1; 90, 4; 106, 11; 108, 17; 111, 11; 115, 12; 118, 3; 119, 1; 126, 6; 129, 8; 131, 13; A. 1.

ἦσθα. 77, 11.

ἦμεν. 12, 10.

ἦσαν. 24, 1; 25, 5; 31, 17; 33, 1; A. 8; B. 3.

ἔση. 75, 3.

ἔστα. 21, 9.

Εἶμι. 25, 9, ἄψ νῦν ἵσμεν. 46, 7, ἦει πρὸς ὕλας. 61, 1, ἦει κυνηγὸς ἐξ ὄρους. 61, 2, ἦει γριπύς. 95, 51, κατ' ἔχρος ἦει. 134, 4, ἀχρι βημάτων ἦει.

Εἶπον. Introducing an independent sentence.—2, 13; 3, 10; 7, 7; 8, 4; 12, 7; 14, 3; 15, 12; 16, 10; 20, 6; 21, 6; 24, 4; 25, 8; 28, 9; 29, 3; 33, 13; 33, 22; 34, 10; 36, 9; 37, 10; 38, 4; 40, 3; 47, 10; 48, 3; 48, 9; 50, 9; 50, 15; 50, 16; 51, 5; 54, 3; 63, 7; 65, 3; 69, 5; 71, 3; 71, 6; 75, 13; 76, 17; 77, 11; 78, 1; 80, 3; 82, 6; 83, 3; 85, 6; 85, 17; 86, 8; 87, 4; 88, 6; 88, 11; 88, 17; 89, 11; 91, 5; 92, 4; 92, 6; 92, 10; 93, 8; 95, 49; 96, 3; 97, 11; 100, 4; 100, 5; 102, 10; 103, 13; 105, 5; 108, 8; 108, 28; 109, 3; 115, 11; 119, 6; 120, 7; 121, 2; 121, 4; 122, 9; 122, 14; 124, 7; 124, 19; 125, 5; 130, 5; 131, 8; 132, 8; 134, 3; 135, 6; 135, 7. [40, 5; 42, 7; 72, 18; 75, 4; 106, 22.]

With adverb added.—56, 6, ἡ δ' εἶπεν οὕτω. 122, 3, οὕτως εἶπεν. 95, 36, ὡς εἶπε κερδῶ.

With neuter pronoun.—37, 10, τοιαῦδ' εἶπε φωνήσας. 75, 7, ταῦτ' εἶπε. 95, 27, τῆς σοι τοῦτο εἰπούσης.

With accusative of noun.—53, 3, ἦν λόγους τρεῖς εἶπης. 124, 13, κλαγκτὸν εἶπε φωνήσας. 128, 1, οἷς εἶπε μύθους πρὸς νομῆα.

With dative of person.—48, 3, κύων

τούτω εἶπεν. 61, 8, ὥς τις αὐτοῖς εἶπε. 72, 2, πηνοῖσιν εἶπεν. 81, 1, κερδοὶ πῆθος εἶπεν. 95, 4, ταύτη εἶπεν. 114, 6, εἶπεν τις αὐτῷ. 115, 2, κηρύξιν εἶπεν ἀγρώσταις. B. 4, εἶπε παῖσιν Ἑλλήνων.

With acc. of thing and dat. of person.—B. 5, εἶπε Λιβυστίνοις λόγους Κιβύσσης.

With πρὸς and acc. of person.—14, 3, πρὸς ἣν ἀλώπηξ εἶπεν. 55, 6; 64, 7; 99, 3; 104, 6; 113, 3.

Acc. of thing.—126, 5, πρὸς τὰδ' εἶπεν. [39, 5.]

Absolutely.—126, 8, εἰ δ' ἔστιν εἰπεῖν. 131, 10, ὡς δ' εἶπεν.

With acc. and inf.—97, 4, κάκεινος ἤξειν εἶπεν.

Εἰρηνεύω. 39, 4, στάσιν εἰρηνεύει.

Εἰρήνη. 76, 4, ἣν δὲ λοιπὸν εἰρήνην. 93, 2, φέροντες βέβαιον εἰρήνην. 102, 9, πάντα δ' εἶχεν εἰρήνην.

Εἰρίων. 51, 9, εἰ δ' εἰρίων χρήσεις.

Εἰρώ. 122, 7, τὴν ἀκανθὰν εἰρύσσας.

Εἶς. Local.—1, 1; 1, 11; 2, 5; 3, 1; 4, 3; 4, 5; 5, 4; 5, 5; 11, 5; 12, 11; 20, 2; 23, 1; 25, 2; 25, 7; 26, 10; 33, 2; 34, 6; 35, 6; 43, 11; 45, 2; 52, 1; 57, 10; 72, 10; 74, 2; 74, 12; 76, 7; 91, 1; 95, 37; 95, 42; 95, 88; 97, 9; 108, 15; 108, 22; 111, 5; 111, 8; 112, 2; 115, 9; 120, 3; 125, 1; 126, 1; 127, 3; 129, 13; 129, 15; 134, 10. [42, 6; 45, 12; 47, 16; 95, 101; 116, 10; 116, 12.] 37, 6, εἰς νομάς ἀπετεύχθη. 76, 18, εἰς θνους μεταστῆσας. 85, 17, εἰς πόλεμον ἄρχειν. 93, 1, εἰς πολὺν ὄρκους φεροντες. 31, 9, καὶ διεῖλον εἰς ἴλας. 21, 8, ἣν εἰς ἀτέχνους ἐμπίσωμεν. 53, 1, εἰς λύκον ἀλώπηξ ἐμπεσοῦσα. 95, 8, χεῖρας εἰς ἐμὰς ἤξει. 95, 87, δις τὸν αὐτὸν εἰς ἄδην. 122, 8, κατελθεῖν εἰς ἄδου. 127, 8, ἐμπίπτει εἰς τοῦ Διὸς τὰς χεῖρας. [22, 15, εἰς γυναῖκας ἐμπίπτει. 17, 12, τρέπονται εἰς τὸ χεῖρον. 29, 6, εἰς πόνους. 106, 27, εἰς ἔθος βαίνειν.]

Denoting purpose.—6, 4, εἰς τάχηνον ὠραίους. 9, 10, εἰς χοροὺς ᾄδου. 19, 5, εἰς τρυγητὸν ἀκμαίη. 22, 4, εἰς ἔρωτας ἐσόλαζε. 29, 1, εἰς ἀλητὸν ἐπράθη. 30, 2, εἰς στήλην. 31, 8, εἰς μάχην γενναίους. 37, 10, εἰς ταῦτα ἐτηρήθη. 124, 5, εἰς τὸ θηγεῖν. 137, 1, εἰς τὸ κοινὸν ἐπράθη. [31, 23, εἰς τὸ ζῆν.]

Relation.—95, 30, εἰς ἅπαντα συμβούλοις. 119, 10, εἰς σέ ἐσέβειαν.

Time.—30, 6, συνθήμενος εἰς τὸν ὄρ-

θρον. 53, 7, μὴ σὺγ' εἰς ὥρας ἴκοιο. 124, 14, πόσον εἰς ἔω λείπει. 134, 17, εἰς τὸ πρῶτον. 95, 21, πολλὰ εἰς ἔτη ζῶει.

Εἰς. 3, 2, μῆς τραγούσης. 21, 4, εἰς δέ τις λίην γέρων. 30, 10, ἐν γὰρ με, νεκρὸν ἢ θεόν, σὺ ποιήσεις. 47, 8, κατὰ μέλην. 47, 11, οὐδ' ἂν εἰς δύνατο. 47, 14, τῇ μὴ ράβδῳ. 55, 1, ἔνα βοῦν τις εἶχε. 63, 7, οὐδ' ἂν εἰς τις ἡρώων. 63, 11, κὰν ἐν αἰτήσης. 85, 9, γένος ἐν ἔστιν. 85, 13, τὸ χρῶμα ἡμῖν οὐχ ἐν ἔστιν. 103, 8, εἰς ἕκαστος. 117, 3, ἐνδὲ ἀρεβούς. 117, 8, ἐφ' ἐνδὲ δηχθεῖς. 131, 2, μέλην μοῖνην. [22, 13; 22, 16; 39, 5.]

Εἰσάγω. 113, 4, τοῦτον εἰσάγων ἡμῖν.

Εἰσβαίνω. [75, 4, εἶπεν εἰσβαίνων.]

Εἰσδύω. 45, 4, τάχιον εἰσδεδυνκίας αἶγας.

Εἰσεμι. 2, 9, εἰσόντες τὰς πύλας. 75, 7, οὐκέτ' εἰσῆι. 103, 8, εἰς ἕκαστος εἰσῆι. [86, 10, δτ' εἰσῆις.]

Εἰσελαύνω. 45, 2, εἰσῆλαινε τὰς αἶγας.

Εἰσέρχομαι. B. 10, εἰσῆλθον ἄλλοι.

Εἰστρέχω. 31, 18, τοὺς στρατηγούς εἰστρεχοντας. 86, 4, ἀλώπηξ εἰσδραμοῖσα τὴν φηγόν.

Εἶσω. [116, 9, δδῶν εἶσω, see ἔσω.]

Εἶτα. 1, 8, εἶτα τοξέυει. 61, 6, εἶτα τὴν θήρην ἡμεῖβον. 95, 12, εἶτα χαλρεῖν προσέειπε. 98, 13, εἶτ' ἀπωνυχίσθη. 108, 24, εἶτ' ἔσθωθεν ἐκκύψας. 117, 10, εἶτ' οὐκ ἀνέζη; [40, 2, εἶτ' ἔχεζε. 106, 26, ἄλλος εἶτ' ἄλλος. 116, 3, εἶτα κάκεινος ἐραθόμεν.]

Εἴωθα. 7, 1, τοῦτον εἰώθει παρέλκειν. 16, 9, ὥσπερ εἰώθης. 26, 7, ὡς πρὶν εἰώθει. 55, 6, ὥσπερ εἰώθει. 129, 9, ὥσπερ εἰώθει. [106, 20, ὥσπερ εἰώθας.]

Ἐκ. Local.—5, 7; 15, 7; 18, 4; 20, 1; 33, 20; 36, 1; 45, 7; 61, 1; 76, 6; 79, 1; 85, 9; 85, 10; 87, 1; 90, 1; 105, 1; 108, 20; 111, 16; 122, 7; 124, 13; 129, 7; 130, 1; A. 12, 6; 66, 3, ἐκ δὲ τοῦ δύο πῆρας κρέμασαι.

Change from.—29, 3, ἐκ δρόμων οἴων. 57, 3, ἄλλο φέλον ἐξ ἄλλου. 72, 11, ἄλλο δ' ἐξ ἄλλου περὶν. 76, 19, ἔππον ἐξ θνου με ποιήσεις. 69, 6, ἐκ λακῶ σώζειν. 75, 8, ἐκ νόσων ἀνασφάλλας.

Of origin, of material, etc.—66, 3, πλάσασθαι ἐκ γῆς. 46, 3, χλόη ἐξ ἧς χιλὸν εἶχε. 76, 5, μισθὸν ἐκ δῆμου.

Of author or occasion.—12, 5, ἐκ τοῦ μέλους ἐγνωνσαν ἀλλήλας. 98, 16, ἐκ χερὸς παλιν. A. 15, μάθοις ἂν . . . ἐκ τοῦ σοφιστοῦ γέροντος.

Expressing separation from a number.—95, 81, πρόβατον οἶον ἐκ ποίμνης.

Adverbial Phrases.—29, 9, ἐκ μέσου ῥήξεις. 41, 1, διαρραγῆναι ἐκ μέσου νύτου. 71, 2, νῆα βάπτουσαν κύμα ἐκ πῶρης. 33, 7, ἐκ συνηθείης. 135, 3, ἐξ ἔθους. 137, 5, ἐξ ἔθους. 115, 4, ἐκ τύχης ἔλεξεν. 67, 7, ἐξ Ἰσου κοινωνῶς. 114, 5, ἐκ δευτέρης. B. 16, ἐκ δευτέρου. [45, 14, ἐκ πρώτης. 95, 101, ἐκ δευτέρου.]

Ἐκαστος. 2, 4, ἡγεῖθ' ἕκαστος. 44, 6, ἕκαστον αὐτῶν εἶχε. 46, 6, ἐλθὼν ἕκαστος. 47, 9, ἐκάστης καταγείσης. 47, 14, πείσσο' ἕκαστος. 57, 5, νέμων ἐκάστῳ μικρῶν. 58, 10, ἀγαθὸν ἕκαστον δώσειν. 61, 10, ἕκαστος ἂ πρὶν εἶχε ζητήσει. 74, 11, ἕκαστος ἡμῶν γαυρὸς ἐστι. 95, 53, ἕκαστον ποιμένων ἐπρωτά. 95, 95, ἕκαστον ἐγκάτων. 98, 15, τὸν δ' ἕκαστος ἡλόια. 103, 8, εἰς ἕκαστος. 127, 5, ἐκάστου τὰς δίκας. 134, 6, ἕκαστα τῶν ζώων. A. 17. [31, 22, γαλῆς ἐκάστης μῦν ἐλκούσης. 70, 1, ὡς ἕκαστος ἐξεύχθη.]

Ἐκάστοτε. 22, 8, ἐκάστοτε ἐτίλλεν.

Ἐκατέρωθεν. 36, 4, κάλαμος ἐκατέρωθεν εἰσπῆκει.

Ἐκβάλλω. 35, 5, ὡς περιστὸν ἐκβάλλει. 77, 9, στόματος τυρὸν ἐκβαλῶν.

Ἐκδέρω. 7, 13, ὄνειρ ἐκδεῖρας.

Ἐκδηλος. 31, 5, στρατηγούς ἐκδηλους.

Ἐκδημος. 59, 15, δεσπόταισιν ἐκδήμοις.

Ἐκδύνω. 18, 3, τὴν σίσυρναν ἐκδύσει. 86, 6, οὐκέτ' εἶχεν ἐκδύναι. 131, 4, αὐτὸν ὁ χρόνος ἐξέδυσεν καὶ ταύτης.

Ἐκεῖ. 43, 3, ἐκεῖ τὴν σκῆην θεωρήσας. 45, 4, εὐρὺν ἐκεῖ αἶγας. 118, 4, κάκει γίνεταί μήτηρ. = ἐκεῖσε. 46, 4, ἤρχοντο ἐκεῖ. [58, 6, κάκει πέτεσθαι.]

Ἐκεῖνος, pronoun.—7, 4; 13, 9; 26, 7; 28, 10; 32, 5; 35, 6; 37, 9; 42, 4; 59, 7; 62, 4; 63, 6; 67, 6; 74, 3; 75, 8; 75, 12; 76, 14; 79, 5; 92, 6; 94, 6; 95, 45; 95, 75; 96, 3; 97, 4; 102, 4; 103, 13; 122, 9; 124, 19; 129, 4; 131, 14; 135, 3. [13, 13; 106, 14; 116, 13.]

Adjective.—72, 10, ἐκεῖνη εἰς κρήνην. 76, 6, ἐκεῖνος ἵππος.

Ἐκκλίνω. 91, 5, οὐ σέ, τὸν λέοντα δ' ἐκκλίνω.

Ἐκκύπτω. 18, 9, ἥλιος ἥδδς ἐκκύψας. 96, 13, κερδὸν ἐξέκυπτεν αἰγείρου. 96, 1, ἐνθεν ἐκκύψας. 108, 24, ἐσωθεν ἐκκύψας. 112, 5, ἐνθεν ἐκκύψας.

Ἐκλείπω. 26, 9, ἐκλιπούσα τὴν ἀρουραν.

Ἐκλούω. 72, 8, πρόσωπα δ' ἐξέλουε.

Ἐκλύω. 122, 11, ἐκλυθεὶς πόνων.

Ἐκπίνω. 89, 8, πηγὴν ἐκπέπωκας.

Ἐκπίπτω. 12, 4, ἄρων ἐκπεσόντα τῆς ὥρης. 131, 6, ἐκπεσοῦσα τῆς ὥρης.

Ἐκπλήσσω. 36, 9, μηδὲν ἐκπλήσσου. [116, 11, id.]

Ἐκπνέω. 60, 2, ἐκπνέων ἦδη. 129, 21, ὕστατ' ἐκπνέων.

Ἐκπρεπής. 59, 3, ἐκπρεπέστατον ζῶων. 64, 6, δένδρων ἐκπρεπέστατη. 114, 3, φέγγος ἐκπρεπέστατον.

Ἐκπωτάομαι. 12, 1, χελιδὼν ἀγροῦ ἐξεπωτήθη.

Ἐκρίζω. 36, 8, φηγὸς ἐξεριζώθη.

Ἐκρίπτω. 42, 5, αὐτὸν ἐκτὸς ἐξέριψε τοῦ τοίχου.

Ἐκτέμνω. 139, 2, φᾶρος ἐκτεμῶν τοίχου.

Ἐκτίνω. [34, 13, οὐσίαν ἐκτινών.]

Ἐκτόπως. 14, 1, φιλεῖν ἐκτόπως.

Ἐκτός. 42, 5, ἐκτὸς τοῦ τοίχου.

Ἐκφανής. 3, 9, ἔργον ἐκφανές. 31, 15, παντὸς ἐκφανέστατοι πλήθους.

Ἐκφέρω. B. 11, ἐκφέρουσι ποιήσεις.

Ἐκφεύγω. 50, 12, ἐκφυγοῦσα κινδύνου. [4, 8, ἐκφυγόντα κινδύνου.]

Ἐκφοβέω. 26, 11, ἐκφοβεῖν ἡμᾶς.

Ἐκφορέω. [23, 11, ἐκφορουμένης λύπης.]

Ἐκψύχω. 115, 11, ἐκψύχουσα.

Ἐκῶν. 111, 12, ἐκῶν κατέπεσε. 111, 18.

Ἐλαιον. 48, 7, τοῦλαιον. 114, 1, ἐλαίφ.

Ἐλάτῃ. 64, 1; 64, 2.

Ἐλάττων. [64, 11, τῶν ἐλαττόνων.]

Ἐλαύνω. 57, 3, ἄμαξον ἤλαινε.

Ἐλαφος. 43, 1, ἐλαφος κεράστης. 46, 1; 46, 8; 95, 5; 95, 7; 95, 20; 95, 54; 95, 59; 102, 9; 107, 4.

Ἐλαφρός. 36, 5, ἐλαφρὸν ὄχθης ποταμὴς ὕδωρ. 115, 6, ἐλαφρὴν καὶ μετάρσιον.

Ἐλαφρύνω. 111, 6, ἐλαφρύνθη.

Ἐλεγχος. 81, 4, ἐλεγχον οὐκ ἔχουσα. [104, 7, ἐλεγχον τῆς πονηρίας.]

Ἐλέγχω. 72, 17, αὐτὸν ἠλέγχεν.

Ἐλεινός. [22, 15, ἐλεινὸς ὄστις.]

Ἐλεύθερος. A. 16, τῆς ἐλευθέρης μούσης.

Ἐλκω. 14, 4, εἰ νεκρὸν εἴλκες. 37, 7, μόσχος εἴλκετο σχοίνῳ. 52, 2, ἄμαξαν εἴλκον. 72, 17, ἐλκούσας τὸ πτερόν. 94, 5, ἐλκούσας ὀστούν. [31, 22, γαλῆς μῦν ἐλκούσης.]

Ἐλλείπω. 21, 9, οὐ γὰρ ἐλλείψει ὁ θύσων. 21, 10, κἂν μάγειρος ἐλλείψῃ.

Ἐλλήν. B. 4, παῖσιν Ἐλλήνων.

Ἐλπίζω. 9, 2, ὅσον ἐλπίσας ἤξεν. [45, 13, ἐλπίσας τὰς κρείσσους.]

Ἐλπίς. 11, 7, ἀμνηστὸς ἐλπίδων πλήρη. 16, 7, νωθραῖς ἐλπίσων. 58, 7, μόνῃ

- δ' ἔμεινεν ἐλπίς. 58, 8, ἐλπίς ἀνθρώποις σύνεστι.
- Ἐμβαίνω.** 117, 3, ἐμβεβηκός ποιοῖω.
- Ἐμέω.** 34, 7, ἡμεῖ (conj.) 34, 11, ἀλλ' ἔμεῖς τὰ τοῦ ταύρου.
- Ἐμμένω.** 12, 20, πέτραις ἐμμένειν.
- Ἐμός.** 13, 8, τὸν ἐμὸν πατέρα. 13, 11, ἔργα τὰμά. 30, 9, τὰμά. 51, 6, τοῦμὸν αἷμα. 51, 7, κρεὼν τῶν ἐμῶν. 82, 8, χαίτην τὴν ἐμήν. 95, 8, χεῖρας εἰς ἐμάς. 100, 10, τὸν ἐμὸν αὐχένα. 105, 4, τῶν ἐμῶν. 118, 9, τῆς ἐμήs μοίρης.
- Ἐμπίρος.** 1, 2, τόξον βολῆς ἔμπίρος. 21, 6, χερσὶν ἐμπίροις.
- Ἐμπίπτω.** 20, 2, ἐμπεσοῦσης εἰς φάραγγα. 21, 8, εἰς ἀτέχνους ἐμπέσωμεν ἀνθρώπους. 53, 1, εἰς λύκον ἀλώπηξ ἐμπεσοῦσα. 127, 7, ἐμπίπτει εἰς τοῦ Διὸς τὰς χεῖρας. 60, 1, χύτρη μὲς ἐμπεσῶν. 107, 10, ἐμπεσῶν νεανίσκοις. 38, 7, ἐμπεσῶν διαρρήσσει με. [22, 15, εἰς γυναικας ἐμπίπτει.]
- Ἐμπλέκω.** 43, 12, κέρατα θάμνοις ἐμπλεκέls. [119, 11, θεοὺς ἐμπλέκει μύθοις.]
- Ἐμπορος.** 111, 14, ὁ δ' ἔμπορος. [57, 9, ἐμποροῦ φόρτον.]
- Ἐμπρέπω.** [72, 20, τοῖς ἐτέρων ἐμπρέπων.]
- Ἐμπροσθεν.** [40, 4, ἐμπροσθεν βαίνει.]
- Ἐμφαίνω.** 98, 3, οὐδὲν τι δύνουν ἐμφήνας. [36, 13, ὁ δέ γε μῦθος ἐμφαίνει.]
- Ἐν,** local, *in, within*.—3, 2; 27, 2; 30, 8; 31, 17; 37, 1; 42, 1; 46, 2; 48, 1; 51, 1; 58, 1; 58, 4; 59, 14; 63, 2; 68, 4; 72, 2; 79, 2; 80, 3; 86, 2; 88, 1; 92, 2; 95, 1; 95, 35; 95, 56; 108, 2; 108, 9; 118, 2; 127, 1; 128, 6; 129, 4; 129, 8; 141, 2; A. 8. [129, 19.] = *amongst*.—21, 5; 31, 10; 47, 1; 59, 6; 66, 4; 75, 16; 101, 1; 101, 7; 128, 7; 128, 11. [60, 5; 87, 6; 80, 5, *κάν χορῶ.*]
- In respect of, etc.*—62, 4, ἐν δρόμοις ἦντων. 76, 3, ἐν μάχηs γενναῖος. 101, 8, ἐν λεόντων σύγκρησι. 131, 1, ἐν κύβοιςιν οὐσίην ἀναλώσας. 32, 5, ἐν μέρει ἠλάκει. [39, 3, ἄδοξος ἐν πολιταῖς. 59, 16, ἐν διηγήσει.]
- Temporal*.—63, 6, ἐν μέσαις ὥραις. 74, 10, ἐν χρόνοις πρώτοις. 95, 34, ἐν ἐσχάταις ὥραις.
- Ἐναρθρός.** A. 7, φωνὴν ἔναρθρον.
- Ἐνθον.** 74, 4, παρήγεν ἔνθον. 108, 27, οἱ δ' ἔνθον ἐκρύβοντο. 135, 9, ἔνθον μ' ἔτεκε.
- Ἐνδύνω.** 139, 2, ἐνδύνω φᾶρος.
- Ἐνεδρεύω.** 1, 14, οὐ με πλανήσεις οὐδ' ἐνεδρεύσεις. 17, 1, ὄρνεις ἐνεδρεύων. 75, 4, ἀπατῶ σε οὐδὲν, οὐδ' ἐνεδρεύω. [85, 5, τὴν μάχην ἐνεδρεύσει.]
- Ἐνέλω.** 38, 2, ἐνέβραν αὐτῇ σφήνας.
- Ἐνεκα.** 43, 4, χηλῆς μὲν ἔνεκα.
- Ἐνεχύρον.** 99, 3, ἐπ' ἐνεχύρῳ δώσεις.
- Ἐνθα.** 63, 2, ἔνθα δὴ θῶν. 135, 8, ἐνθ' ἐγὼ διατρέβω.
- Ἐνθάδε.** 6, 12, τότ' ἐνθάδ' ἐλθῶν.
- Ἐνθεν.** 96, 1, ἐνθεν ἐκκύψας. 112, 5, ἐνθεν ἐκκύψας. 115, 9, ἐνθεν εἰς ὄρος. 118, 11, ἐνθεν φεύγω.
- Ἐνιοι.** 85, 15, ἐνιοι δὲ λαμπροί.
- Ἐνίοτε.** [43, 19.]
- Ἐννυχεύω.** 124, 16, ἐννυχέει Ὀρίων.
- Ἐννυχος.** 12, 16, ἐννυχος στίβη.
- Ἐνοικος.** 120, 1, ὁ τελευτῶν ἐνοικος.
- Ἐνοχλέω.** 7, 7, μὴ μ' ἐνοχλήσης.
- Ἐντάσσω.** 76, 17, ἔντασσε πεζοῖς σαντόν.
- Ἐντεῦθεν.** 57, 12, ἐντεῦθεν Ἀραβὲς εἰσιν ψεύσται. [23, 9, ἐντεῦθεν οἰκεῖ.]
- Ἐντολή.** 95, 71, πᾶσαν ἐντολήν δώσιν.
- Ἐντός.** 68, 6, ἐντὸς κήπων. 72, 12, ἐντὸς ὤμων. 94, 1, φάριγος ἐντός. 132, 2, σηκοῦ ἐντός.
- Ἐντρέχω.** 135, 1, ἐντρέχειν οἶκω.
- Ἐντρυφάω.** 108, 29, ἐντρυφά δειπνοῖς.
- Ἐντυγχάνω.** 1, 7, ἀγγέλω ἐντυχῶν. 92, 3, δρυτόμῳ ἐντυχῶν.
- Ἐξαίρει.** 94, 8, κεφαλὴν ἐξελεῖν. 98, 13, ἐξέιλε τοὺς ὀδόντας. 122, 10, σκόλοπα ἐξήρει.
- Ἐξαίφνης.** 18, 12, καῖμα εἶχεν ἐξαίφνης. 43, 7; 111, 5; 124, 1; 132, 1. [57, 7; 116, 8.]
- Ἐξαναλίσκω.** 95, 44, πόνος ἐξανηλώθη.
- Ἐξανίστημι.** 112, 7, ὁ δ' ἐξανιστάς. [116, 2, γυνὴ ἐξανιστάσα. 116, 8, ἀνὴρ ἐξανίστατο.]
- Ἐξαπατάω.** [75, 6, οὐκ ἐξαπατῶ σε.]
- Ἐξαίμι.** 103, 19, ὦν ἐξαίμων.
- Ἐξέρχομαι.** 132, 7, ἐξέλθε. [86, 9, οὐδ' ἐξελεύσθην πρότερον. 126, 7, εἰς ἅπαντας ἐξελέλινθε θνητοῦς.]
- Ἐξεσθίω.** 86, 5, ταύτην ἀλώπηξ ἐξεφαγεν.
- Ἐξεστι.** 93, 11, νέμεσθαι ἔξεστι.
- Ἐξετάζω.** 100, 2, ὁ δ' αὐτὸν ἐξετάζει.
- Ἐξευρίσκω.** [21, 12, μὴ τι χεῖρον ἐξεύρῃ.]
- Ἐξῆς.** 118, 7, ἅπαντας ἐξῆς.
- Ἐξισώω.** [41, 2, δράκοντι ἐξισομένῃν.]
- Ἐξέλλωμι.** 61, 9, τὸ χρηστὸν ἐξελέϊτε.
- Ἐξόπισθε.** [40, 4, τὰξόπισθέ μου.]
- Ἐξοχή.** 18, 8, πέτρης ἐξοχή.
- Ἐξω.** 132, 5, ἔξω ἐφειστώς. [4, 6, κακῶν ἐξω. 116, 6, θύρης ἔξω.]

Ἐξωθεν. [38, 10, τῶν ἐξωθεν.]
 Ἐξωθέω. 91, 4, ταῦρον ἐξώθει.
 Ἔοικα. 26, 12, ἐκφοβέειν εἰκεν. 15, 2, ὥσπερ εἰκός. 86, 5, id. [23, 6, τοῦτ' εἰκε λανώσκειν.]
 Ἐορταῖος. 132, 3, θυσίη εορταῖη (conj.)
 Ἐπαθλον. 56, 1, εὐτεκνῆς ἐπαθλα.
 Ἐπαίδεομαι. 43, 14, πόδες οἷς ἐπιδούμην.
 Ἐπαίνεω. 64, 2, εαυτὴν ἐπαινούσης.
 Ἐπαινος. 77, 8, ἐπαίνῳ ἔχαυνώθη. [37, 13, ἔργοις ἐπαινος.]
 Ἐπαίρω. [5, 11, τῆς τύχης ἐπαιρούσης. 29, 5, μὴ λαν ἐπαίρων.]
 Ἐπαῖω. 46, 7, οὐδ' ἐπῆεν εἰ θνήσκει (conj.)
 Ἐπανθεώ. 118, 5, πτερίσκοις ἐπανθούντων.
 Ἐπάξιος. 107, 15, ἐπάξιον δοὺς μισθόν.
 Ἐπαπειλέω. 85, 4, οἱ δ' ἐπηπείλουν.
 Ἐπαράομαι. 23, 7, ἐπαράται προσάξειν.
 Ἐπανυῖς. 3, 1, εἰς ἐπανύιν.
 Ἐπεῖ. With imperf.—25, 5, ἐπεὶ λίμνης ἐγγὺς ἦσαν. 37, 5, ἐπεὶ ἐμμελλον θύειν. With pluperf. = imperf.—55, 3, ἐπεὶ τοῦργων ἐτετέλεστο.
 With aor.—9, 5, ἐπεὶ φυνῶν ἔκαμε. 31, 11, ἐπεὶ δ' ἐτάχθη πάντα. 43, 11, ἐπεὶ ἦλθεν. 67, 3, ἐπεὶ λείην ἔσχον. 76, 4, ἐπεὶ ἐπαύσατο. 95, 44, ἐπεὶ πόνος ἐξανηλάθη. 95, 88, ἐπεὶ κατεκλείσθη.
 With imper.—91, 7, ἐπεὶ παρελθέτω με. [70, 7, ἐπεὶ πόλεμος ἦξει.]
 Ἐπεῖτα. 18, 11, τὸ πρῶτον . . . ἔπειτα. 48, 4, πρῶτον . . . ἔπειτα. 53, 6, πρῶτα . . . ἔπειτα. [106, 25, τὰ νῦν παρόντα . . . τὰ δ' ἔπειτα. 34, 13, ἔπειτα ἐκτίνων.]
 Ἐπελπίζω. 1, 6, μηδ' ἐπελπίσης νίκη.
 Ἐπεμβαίνω. 129, 18, νῶτοις ἐπεμβάς.
 Ἐπέρχομαι. 57, 6, τῷ χώρῳ ἐπῆλθε. 86, 7, ἐπῆλθε κλαιούσῃ. 124, 1, φίλος ἐπῆλθεν ὀρνυτοθήρῃ. 89, 2, ἐπῆλθεν ἀρπάξων. 108, 26, ἕτερος ἐπῆλθεν . . . προαιρήσων. 130, 7, ὁ δ' ἀθρόως ἐπῆλθεν. 131, 12, νιφετὸς ἐπῆλθε. [70, 6, μὴ πόλεις ὕβρις ἐπέλθοι.]
 Ἐπερωτάω. 50, 7, τὸν ἀνδρ' ἐπρωτά μῃ. 95, 53, ἕκαστον ἐπρωτά μῃ. 103, 12, πῶς ἔχεις ἐπρωτά. [8, 1, Ἀραψ κάμηλον ἐπρωτά πότερα.]
 Ἐπέχω. 95, 59, φρίξ ἐπέσχε νῶτα. 26, 5, ὡς ἐπέσχον σφενδονῶτα. 50, 11, ὁ δ' οὐκ ἐπισχύν. 84, 2, μικρὸν ἐπισχύν. 108, 24, id.
 Ἐπῆν. 6, 10, ἐπὶν μέγας γένωμαι.
 Ἐπηρείη. 91, 6, μικρὰ τῆς ἐπηρείης.
 Ἐπί, c. gen.—9, 7, ἐπὶ γῆς σπαιρόντας. 108, 5, ἐπὶ τῆς ἀρούρης. 57, 13,

ἐπὶ γλώσσης οὐδὲν κάθηται ῥῆμα. 84, 4, καθεδούμαι ποταμῆς ἐπ' αἰγέρου.
 Temporal.—102, 4, ἐπὶ τῆς ἐκεῖνον δυναστείης. Δ. 6, ἐπὶ τῆς χρυσῆς (γενεῆς). Β. 3, ἐπὶ Νίνου τε καὶ Βήλου.
 Ἐπί, c. dat.—2, 9, ἐπὶ κρήνῃ. 34, 7, ἐφ' ὑγραῖς ἀγκάλαις πεσών. 52, 5, ἄλλων ἐπ' ὤμοις φερομένη. 127, 6, κεχυμένων ἐπ' ἀλλήλοις. 53, 7, τρίτον ἐπ' αὐτοῖς. 43, 5, ἐπὶ τοῖς κέρασιν ἠΐκει. 100, 8, ἐπ' αὐτῷ καρχάσας. 56, 5, γέλως ἐπ' αὐτῷ ἐκινήθη. 99, 3, ἐπ' ἐνεχέρῳ δώσει. 76, 9, πνεῦμα σώζων ἐπ' ἀχύροισι. 93, 3, φέροντες εἰρήνην ἐφ' ᾧ λάβωσι κτλ. [24, 10, ἐφ' οἷς οὐχὶ χαίρησιν. 31, 21, νίκη δ' ἐπ' αὐτοῖς εἰστήκει.]
 Ἐπί, c. acc.—7, 12, ἐπ' αὐτὸν ἐτίθει. 10, 4, σύρουσα πορφύρην ἐπὶ κνήμας. 72, 7, ἐπ' αὐτὸ φύλλον ἦλθε. 97, 5, ἐλθὼν καὶ στὰς ἐπὶ θύρας. 103, 1, ἐπ' ἀγρην βαλνείν. 103, 6, ἐπ' αὐλάς ἦλθεν. 117, 6, ἐπ' αὐτὸν ἐσμός ἦλθεν. 42, 3, ἐλθεῖν ἐπὶ τὸ δεῖπνον. 97, 3, id.
 Temporal.—89, 3, οὐκ ἐπ' ἔτος ἐγεννήθη.
 Ἐπί, adverbial.—102, 8.
 Ἐπιβουλεύω. 97, 1, λέων ἐπεβούλευεν ταύρῳ.
 Ἐπίβουλος. 135, 5, γαλῇ ἡπίβουλος.
 Ἐπιδύκω. 32, 8, ἐπέδυκεν ἡ νύμφη.
 Ἐπιεικείη. [104, 7, κόσμον ἐπιεικεῖς.]
 Ἐπιζέω. 95, 60, χολὴ ἐπέζει καρδίῃ.
 Ἐπιζητέω. 28, 3, αὐτὸν ποῦ ποτ' ἦν ἐπεζήτη. 95, 95, καρδίῃν ἐπεζήτη.
 Ἐπικαλέω. 101, 2, λέοντα αὐτὸν ἐπικάλουν.
 Ἐπικροτέω. 5, 6, ἐπικροτῶν τοῖς περοῖς. 95, 43, χεῖρας ἐπικρότησεν.
 Ἐπιμαρτυρέω. 27, 5, ἐπιμαρτυρῶ σοι.
 Ἐπιμίξις. 112, 23, ἐπιμίξις ἀνθρώπων.
 Ἐπινοέω. 111, 14, ὁ ἔμπορος ἐπενοεῖτο.
 Ἐπιορκέω. [50, 20, ἐπιορκῶν.]
 Ἐπισκήπτω. 47, 2, παισὶν ἐπισκήπτων.
 Ἐπισκοπέω. 46, 5, ζῶων ἐπισκοπούντων. 103, 8, ἐπισκοπήσων ἕκαστος εἰσῆι.
 Ἐπίσκοπος. 11, 4, ἐπίσκοπος δαίμων.
 Ἐπισκώπτω. 101, 5, κερδῶ ἐπισκώπτουσα.
 Ἐπιστήμη. 21, 2, πολεμὴν ἐπιστήμην.
 Ἐπιστήμων. 85, 3, μάχης ἐπιστήμων. 120, 4, φαρμάκων ἐπιστήμων.
 Ἐπιτίθημι. 7, 2, ἐπιτίθει τὸν φόρτον δῶ. 7, 16, πᾶν ἐπιτίθεικεν ἡ χρεῖη. 138, 1, ἔνω τις ἐπιθείς ἔξανον.

- Ἐπιτρέχω.** 125, 3, ἐπιδραμὼν κατήγεν.
Ἐπιτρέψω. 112, 8, τῷ δ' ὁ μὲν ἐπι-
 τρέψας.
Ἐπίχειρον. 5, 9, τὰπείχειρα τῆς ἥτης.
Ἐπιχλεύαζω. 82, 4, κερδῶ ἐπεχλεύαζεν.
Ἐπιψάύω. 107, 6, ἀκρων ἐπιψάουσαι
 χεῖλιν.
Ἐπομαι. [70, 4, ἔπειτα ταύτη.]
Ἐποπτεύω. 2, 8, τὰ πάντ' ἐποπτεύειν.
 3, 6, ὃς νάπας ἐποπτεύει. 88, 5, τῆς
 ἀρούρης ἐποπτεύων.
Ἐπτά. 118, 4, νεοσσὼν ἐπτά μήτηρ.
Ἐραμαι. 32, 1, ἀνδρὸς ἐρασθείση.
 [70, 3, ταύτης ἡράσθη.]
Ἐραστής. 22, 7, νέον βλέπειν ἐραστήν.
Ἐράω, see **ἔραμαι.** 10, 1, αἰσχροῦς
 τις ἦρα δούλης. 22, 5, ἦρα γυναικῶν
 δύο. 32, 4, ἧς ἔχειν τίς οὐκ ἦρα;
 [98, 20, ἐρᾶν λεόντων.]
Ἐργάτης. 49, 1, ἐργάτης. 74, 6,
 ἐργάτη ταύρω.
Ἔργον. 3, 9, ἔργον ἐκφανές. 13, 11,
 ἔργα τάμει. 55, 3, τοῦργον ἐτετέλεστο.
 124, 17, ἔργων τίς σ' ἀναμνήσει. [37,
 13, ἔργοις ἔπαινος.]
Ἐρεῖδω. 94, 1, ὅστωιν φάρυγος ἐντὸς
 ἡρείσθη.
Ἐρευνάω. 45, 11, δρυμῶνα ποσσὶν
 ἡρεύων. 95, 97, πᾶσαν εὐνὴν ἡρεύνα.
 127, 4, ἐρευνησας ὅπως ἀναπράξει.
Ἐρημαῖα. 91, 1, φεύγειν εἰς ἐρημαῖον.
 126, 1, ὁδοιπορῶν εἰς ἐρημαῖον.
Ἐρημαῖος. 1, 11, εἰς νάπας ἐρημαῖος.
 95, 19, τίγρις ἐρημαῖα.
Ἐρημίη. 35, 6, ἐλθὼν εἰς ἐρημίην.
 126, 4, τὴν ἐρημίην ναλεῖς.
Ἐρημος. 12, 2, ἐρήμοις ὕλαις. [45, 13,
 αἰγῶν ἐρημος.]
Ἐρημόω. 27, 6, πάντα οἶκον ἡρήμους.
Ἐριδαίνω. 68, 3, ὁ Ζεὺς ἡρίδαινε.
Ἐρίζω. 59, 2, τοῦτοίς ἡρίζ' Ἀθηνᾶ.
 64, 1, ἡρίζον ἐλάτῃ καὶ βάτος. [66, 1,
 ἡρίζε τεφρὴ γέρανος.]
Ἐρις. 18, 2, βορέη ἡλίῳ τε ἔριν γενέσ-
 θαι. 134, 16, κακῆς ἔριδος.
Ἐρμείης. 30, 1, λυγδίνον Ἐρμείην.
 48, 3, Ἐρμείη. 119, 6, Ἐρμείη. 127,
 1, Ἐρμείην.
Ἐρμῆς. 23, 4, Ἐρμῇ νομαίω. 30, 8,
 εἶδεν αὐτὸν τὸν Ἐρμῆν. 48, 1, Ἐρμῆς
 τετράγωνος. 57, 1, Ἐρμῆς ἄμαξαν
 πληρώσας. 68, 4, Ἐρμῆς ἔσειεν κλη-
 ρους. 117, 9, Ἐρμῆς ἐπιστάς. 119,
 1, ξύλωνον Ἐρμῆν.
Ἐρπετόν. 95, 22, πᾶσιν ἐρπετοῖς.
Ἐρπω. 7, 8, εἰρπεν σιωπῶν. 134, 2,
 οὐδ' ἐφέλειθ' ἐρπούση. 118, 6, ὅφιν
 ἐρπούσας ἀπὸ τρώγλης.
Ἐρυθρή. 115, 7, τὰ τῆς Ἐρυθρῆς πάντα
 δῶρα.
Ἐρύω. 68, 5, τόξ' ἔρυσσε (conj.)
Ἐρχομαι, only found in the aorist ex-
 cept imperfect. in 46, 4, ἔρχοντο
 ἀγέλαι.
 Aorist, absolutely.—10, 10, ἡ θεὸς
 ἦλθεν καθ' ὕπνου. 28, 5, ἦλθεν
 πάχιστον τετράπουν. 30, 7, αὐτοῖς
 ἐλθοῦσιν. 33, 4, κοιῶν ἐθνος ἦλθε.
 33, 13, ἡνίκ' ἂν ἐλθωσιν. 33, 15, οἱ
 ψᾶρες ἦλθον. 42, 4; 46, 6; 50, 7;
 56, 3; 84, 6; 88, 13; 95, 80; 97,
 11. [106, 13.]
 Participle.—48, 7, μὴ πολυχμῆσης
 ἐλθὼν. 95, 33, παρεδρεύειν ἐλθοῦσαν.
 131, 10, ἐλθὼν τοῖς κύβοισιν ὠμίλει.
 7, 4, ἐλθὼν πρὸς τὸν ἵππον ὠμίλει.
 With following future participle.—
 1, 1, ἦλεν κυναγῆσιν. 108, 4, ἦλε
 δεσπνήσων. 129, 17, ἦλε δεσπότην
 κύσων.
Various.—6, 12, ἐνθάδ' ἐλθὼν. 28,
 2, ἐλθοῦσα αὐτόσε. 132, 2, σηκοῦ ἐντὸς
 ἦλθεν. [116, 6; 116, 7.] 12, 11,
 ἀλλ' ἐλθ' ἐς ἀργόν. 35, 6, ἐλθὼν εἰς
 ἐρημίην. 43, 11, ἦλθεν εἰς ὕλην. 72,
 10, ἦλθεν εἰς κρήνην. 74, 2, ἦλθον
 ἐς οἰκίην. 95, 37, ἦλθεν εἰς σπήλυνγα.
 108, 15, εἰς οἶκον ἐλθεῖν. 129, 13,
 εἰς μέσσον αὐλῆς ἦλθε. 95, 87, ἐλθὼν εἰς
 ἄσθιν. [95, 101; 116, 10; 45, 12.]
 42, 3, ἐλθεῖν πρὸς αὐτόν. 54, 1, ἦλθε
 πρὸς θύτην. 42, 3, ἐλθεῖν πρὸς αὐτὸν ἐπὶ
 τὸ δειπνον. 72, 7, πάντων τ' ἐπ' αὐτὸ
 φῦλον ἦλθεν ὀρνίθων. 97, 3, τὸν ταῦ-
 ρον ἐλθεῖν ἐπὶ τὸ δειπνον ἡρώτα. 97,
 5, ἐλθὼν καὶ στάς ἐπὶ θύρας. 103, 6,
 ἐπ' αὐλὰς ἦλθεν. 117, 6, ἐπ' αὐτὸν
 ἐσμός ἦλθε. 85, 9, ἦλθον ἐκ Κρήτης.
 16, 9, πῶς οὐδὲν ἄρας ἦλθες; 95, 28,
 ταῦτ' ἦλθον. 111, 20, ἦλθε βαστάσας.
Ἐρῶ. 71, 10, ἐρεῖς με ἡπιωτέρην γαλῆς.
 [133, 2, εἰρήκει.]
Ἐρωδιός. 94, 2.
Ἐρως. 22, 4, εἰς ἔρωτας ἐσχόλαζε. 98,
 1, λέων ἀλοῦς ἐρωτι. 32, 10, παίξας
 Ἐρως ἀπήλθε.
Ἐρωτάω. 10, 8, ἡσχέτ', ἰκέτενεν,
 ἡρώτα. 16, 8, λύκαινα αὐτὸν ἡρώτα
 'πῶς' κτλ. 28, 6, ἡ φρούς ἡρώτα εἰ
 ἦν. 33, 21, τὸ συμβάν ἡρώτων. 42,
 3, ἐλθεῖν ἐπὶ τὸ δειπνον ἡρώτα. 97,
 3, τὸν ταῦρον ἐλθεῖν ἐπὶ τὸ δειπνον
 ἡρώτα. [42, 6, τῶν κυνῶν ἐρωτῶντων
 ὅπως ἐδειπνήσεν.]
Ἐς, *vide* **eis.**
Ἐσθής. [65, 8, πλουσία σὺν ἐσθῆτι.]
Ἐσθίω. 34, 4, ἐσθίων ἀπλήστως. 62,
 1, χιλὸν ἐσθίων. 89, 7, οὐπω τι χλω-
 ρὸν ἔφαγεν. [133, 1.]
Ἐσθος. 131, 8, ἐσθῶν χρεῖη.

Ἑσμός. 117, 6, πολλῶν μυρμηκῶν ἑσμός.
Ἑσπέρη. 16, 5, ἑσπέρης ἐκοιμήθη.
114, 1, λύχνος ἑσπέρης ἤχει. 29, 2,
πάσαν ἑσπέρην.
Ἑσπερος. 68, 6, ἐντός Ἑσπέρου κήπων.
Ἑστίαω. [106, 7, εἰστία τε κάφίλει.]
Ἑστία. 74, 4, παρ' ἐστίῃ θάλασσαν.
Ἑσχατος. 70, 2, ἐσχάτῳ κλήρῳ. 95,
34, ἐν ἐσχάταις ὥραις. 129, 18, ἐσ-
χάτου κινδύνου. 135, 10, κοιν. [40,
6, ἐσχατοὶ ἀντὶ τῶν πρώτων.]
Ἑσω. 31, 19, τῆς ὁπῆς ἔσω δύνειν.
103, 3, κολλῆς ἔσω σπήλυγγος ἔκειτο.
113, 1, μάνδρης ἔσω συλλέγων. 132,
4, ἔσω οὐ παρήλθε τοῦ τεύχους.
Ἑσωθεν. 108, 24, ἔσωθεν ἐκκύψας.
Ἑσωτέρω. 2, 7, τοὺς ἐσωτέρω τεύχους.
Ἑταρείη. A. 13, θνητῶν καὶ θεῶν ἑται-
ρείη.
Ἑτερος. 33, 20, τοῦ μὲν . . . τοῦ δὲ
. . . ἑτέρου. 86, 7, ἀλώπηξ . . .
ἐτέρῃ ἀλώπηξ. 108, 26, τις . . .
ἑτερος. [72, 20, τοὺς ἐτέρων γὰρ κτλ.]
Ἑτι. 57, 11, ἐτι προελθεῖν. 59, 6,
ἐτι γὰρ ἐν θεοῖς ὄκει. 81, 2, πατρώῃ
τ' ἐστὶ καὶ παππῇ. 111, 10, πλείω
ἔτ' ἐτίθει τὸν φόρτον.
Ἑτοιμος. 16, 4, ὡς ἐτοιμα δειπνήσων.
46, 3, ἐτοίμην χιλὸν εἶχε. 75, 5,
ἐτοιμα δεῖ σε πάντ' ἔχειν. 10, 3,
παρεῖχεν ἅπαντ' ἐτοιμῶς. [110, 2,
πάνθ' ἐτοιμά σοι ποιεῖ.]
Ἑτος. 74, 9, μερίσαντες αὐτῶ τῶν ἐτῶν.
89, 5, οὐκ ἐπ' ἔτος ἐγεννήθη. 95, 21,
πολλὰ εἰς ἔτη ζῶει.
Εὔ. B. 15, εὐ πυρῶσας, εὐ δὲ κέντρα
πρήνυς. [107, 16, εὐ νοοῖσιν ἀνθρώ-
ποις.]
Εὔδιν. [116, 12, ἡμῶν εἰς δόμους εὔδειν.]
Εὐήθης. 2, 6, τοὺς εὐήθεις.
Εὐθαλής. 128, 6, see note. 128, 9,
εὐθαλεῖ σίτω.
Εὐθενέω. [12, 27, εὐθενῶν.]
Εὐθετίζω. 118, 2, καλὴν ὑθέτιζεν.
Εὐθέως. 7, 10, ἵππον εὐθέως στήσας.
94, 5, τὸν μισθὸν εὐθέως ἤτει. [70, 7,
πόλεμος εὐθέως ἤξει.]
Εὐθύ. 74, 10, ὁ μὲν ἵππος εὐθύ. 126, 5,
ἡ δ' εὐθὺ πρὸς τὰδ' εἵπεν.
Εὐθύνα. 102, 7, ὡς ὑπέσχον εὐθύνas.
Εὐθύνα. 127, 8, εἰ ποτ' εὐθύνοι. 134, 7,
καὶ πόδ' εὐθύνει.
Εὐθύς. 5, 5, εὐθύς ἐκεκράγει. 59, 8,
πρώτων μὲν εὐθύς ἔψεγεν. 62, 6, εὐθύς
ἀνεμνήσθη. 72, 3, εὐθύς ἠκούσθη.
75, 19, εὐθύς προσήλθον. 114, 4,
εὐθύς ἐσβέσθη. 129, 16, εὐθύς ἤλυσε.
129, 17, εὐθύς ἦλθε. 135, 3, εὐθύς
ἄδων.
Εὐκαταφρόντης. [82, 11.]

Εὐλαβοῦμαι. 85, 7, τί δ' εὐλαβοῦμαι;
Εὐμήκης. 64, 3, τὸ μέτρον εὐμήκης.
Εὐμοῖρος. 137, 2, ὄνος οὐκ εὐμοῖρος.
Εὐμούσως. 9, 4, ἐτερέτιζεν εὐμούσως.
Εὐνή. 95, 39, ἀπ' εὐνῆς ἐφορμήσας.
95, 97, πᾶσαν εὐνὴν ἡρεῖνα.
Εὐνοίη. 35, 3, ἀθλήεις ὑπ' εὐνοίης. 95,
84, ὑπ' εὐνοίης.
Εὐνοῦχος. 54, 1.
Εὐπήληξ. [142, 1, ταῦς εὐπήληξ.]
Εὐπρεπής. 32, 1, ἀνδρὸς εὐπρεποῦς.
[56, 9, εὐπρεπῇ κρίνει.]
Εὐπρόσωπος. 89, 3, ἐγκλημα εὐπρόσω-
πον.
Εὔρεμα. B. 2, παλαιὸν εὔρεμα.
Εὔρινος. 43, 8, σκύλαξιν εὔρινοis.
Εὔριπος. 120, 2, ὀρυκτοῖς παρ' εὔριποις.
Εὔρισκω. 22, 9, ἃς ἠῦρσκε λευκανθι-
ζούσας. 12, 2, εὔρεν ἀγρόνα ἐγκαθη-
μένην. 45, 9, τὰς μὲν εὔρε τεθνώσας.
95, 11, σκιρτώσαν εὔρε. 95, 56, εὔρεν
ἀναψύχουσιν. 69, 4, εὔρεθι θάσσω.
126, 2, ἐστῶσαν εὔρε τῇν Ἀληθεινῇ.
45, 4, εὔρων αἶγας. 79, 5, ἐκείνην
εὔρεν. 103, 10, γῆρας λιπαρὸν ἠῦρήκει.
139, 1, ἰσθὺν εὔρε. 22, 10, εἰ μέλαι-
ναν ἠῦρήκει. 33, 9, εὔρε τέχνην ἄλλην.
95, 48, ἄλλον τιν' εὔρειν δόλον. 6, 6,
τίν' ὄνον εὔρησεις;
Εὔρύθμω. 129, 2, εὔρύθμω παίζων.
Εὔρύς. 25, 5, λίμνης εὐρείης. [106, 2,
κατ' εὔρυν φωλεόν.]
Εὐσέβεια. 119, 10, εἰς σὲ εὐσέβειαν.
Εὐσεβής. 13, 7, πελαργὸς εὐσεβέστα-
τον ζῶων. 63, 1, ἀνδρὸς εὐσεβοῦς.
Εὐστοχέω. 3, 8, ἄκων ὑπὸστόχῃσα.
Εὐτεκνής. 56, 1, εὐτεκνής ἐπαθλα.
Εὐτέλεια. [31, 24, ἡτέλεια.]
Εὐτελής. 128, 6, see note.
Εὐφυνής. [65, 1, εὐφυνεῖ ταῶ.]
Εὐφώνως. [73, 2, χρημετίζειν εὐφώνως.
116, 1, ᾗδε παῖς τις εὐφώνως.]
Εὐχερῶς. 47, 9, ἐκάστης εὐχερῶς κατα-
γείσας. 89, 12, κἂν εὐχερῶς λύσῃς.
[81, 6, λαμβάνειν εὐχερῶς.]
Εὐχή. 23, 3, ἔθηκε δ' εὐχὴν. 23, 10,
ἀβουλον εὐχὴν πέμπειν.
Εὐχομαι. 10, 8, ἔθυν, ἡχέθ', ἰκέτευεν.
20, 8, μάτην εὐχῇ. 63, 11, εὐχου. 20,
7, τοῖς θεοῖς εὐχου. 78, 2, id. [102,
11, ταύτην τὴν ἡμέρην ἡχόμην.]
Εὔωνος. 111, 2, ἄλας εὔωνος.
Εὐωπός. 124, 9, εὐωπὸν ἀγέλην.
Ἐφαπλώω. 95, 2, γυῖα γῆς ἐφαπλώσας.
Ἐφεδρεύω. 44, 2, συλλαβεῖν ἐφεδρεύων.
Ἐφεξής. 103, 9, τοῦτους ἐφεξῆς
λαμβάνων.
Ἐφέπομαι. 134, 2, οὐδ' ἐφέπειθ'
ἐρπούση.
Ἐφέρπω. 112, 6, ὁ μὲν ἐφέρει.

Ἐφηβος. [72, 21.]
Ἐφικνέομαι. [19, 6, ὡς δ' οὐκ ἐφικνέτω.]
Ἐφιππεύω. 76, 15, παρήγεν ὡς ἐφιππεύσω.
Ἐφίστημι. 20, 6, θεὸς ἐπιστὰς εἶπε. 49, 2, τῆς Τύχης ἐπιστάσης. 84, 1, ἐπιστὰς κέρατι. 117, 9, Ἐρμῆς ἐπιστάς. 132, 5, ἔξω δ' ἐφεστώς. 25, 8, ἐπεστάθησαν. [57, 8, λέγουσιν ἐπιστάθηναι ἄμαξαν.]
Ἐφορμάω. 79, 4, τῇ σκιῇ ἐφορμήθη. 95, 39, ἀσκόπως ἐφορμήσας.
Ἐχθές. 125, 5, πῖθηκος ἐχθές ἔτερπεν ἡμᾶς.
Ἐχθραίνω. 59, 7, πάντας ἐχθραίνειν.
Ἐχθρῶ. 85, 1, κυσὶν ποτ' ἐχθρῶ συνειστήκει. 89, 3, ἐγκλημα ἐχθρῶς.
Ἐχθρός. 11, 1, ἀλώπεκ' ἐχθρὸν ἀμπέλων. 71, 4, ἐχθρὸν ἀνθρώποις. 35, 8, οὗς ἐχθρὸς γίνουσι. 44, 5, ἐχθροὺς ἐποιεῖ. 87, 5, ἐχθρὸς εἰ; 95, 84, οὐδὲν ἐχθρὸν οἶδεν. [44, 8, ἐχθροὺς ἀπίσκει.]
Ἐχω. 7, 1, ἄνθρωπος ἵππον εἶχε. 9, 1; 17, 6; 31, 5; 32, 4; 33, 6; 34, 3; 47, 2; 51, 1; 55, 1; 59, 11; 61, 6; 61, 10; 63, 2; 88, 3; 89, 6; 95, 3; 95, 99; 108, 1; 108, 30; 111, 1; 119, 1; 124, 20; 128, 2; 129, 1; 138, 1; 141, 2; A. 7. 5, 9, ἀμείνονα σχῶν τάπχειρα. 10, 11, μὴ μοι χάριν σχῆς. 15, 11, οὐκ ἔχων ἴσῃν ἀμίλλαν. 21, 2, ἔχοντας ἐπιστήμην. 22, 1, τὴν μέσσην ἔχων ὥρην. 31, 1, εἶχον πόλεμον. 33, 16, καθάπερ εἶχε συνθήκην. 44, 6, ἕκαστον εἶχεν ῥαδίην θοίνην. 46, 3, ἐτοίμην χιλὸν εἶχεν. 46, 10, φίλους οὐκ ἔσχε. 61, 7, δειπνα εἶχον ἥδιω. 67, 3, λείην ἔσχον ἀφθονον. 68, 8, οὐκ ἔχω χώρην. 72, 4, πάντα ἔσχον ἡμερον. 75, 5, ἐτοίμα πάντ' εἶχειν. 76, 5, μισθὸν οὐκέτ' εἶχεν. 77, 12, ἔχεις ἅπαντα. 81, 4, ἐλεγχον οὐκ ἔχουσα. 85, 18, ὁμοία πάντ' ἔχοντας ἀλλήλοισι. 86, 1, κοίλωμα ῥίξης φηγὸς εἶχεν. 95, 58, ἀναιδείης ὄφρην ἔχουσα. 95, 89, εἶχε δαῖτα πανθοίνην. 95, 94, τοῦτο κέρδος εἶχεν. 102, 9, πάντα εἶχεν εἰρήνην. 124, 3, ὁ κλωβὸς εἶχεν οὐδέν. 128, 12, ἔσχετε ἀφθονον πολὴν. 140, 1, ὅπως ἔχη τι βουκόλημα. 2, 4, οὐκ ἔχων δ ποιήσει. 86, 6, οὐκέτ' εἶχεν ἐκδύναι. 103, 19, οὐκ ἔχεις ὁ μοι δειξέεις. 112, 7, οὐκ ἔχων δ ποιήσει. 18, 12, καθύμα τὸν γεωργὸν εἶχε. 25, 1, γνώμη λαγωὺς εἶχε. 36, 6, θάμβος τὴν δρὸν εἶχε. 52, 3, τὸν βοώτην θυμὸς εἶχε. 95, 46, αὐτὸν λιμὸς εἶχε καὶ λύπη. 42, 1, δειπνὸν τις εἶχε θύσας. 121, 5, πέρδικα ἡμερώσας εἶχεν. 75, 12,

πῶς ἔχουσι διήρωτα. 95, 15, ἔχει φαύλως. 103, 12, πῶς ἔχεις; 121, 2, πῶς ἔχεις; 135, 2, ἡδέως εἶχε τοῦ ζῖου. A. 14, οὕτω ἔχοντα. 132, 9, καλὸς ἔχει μοι. [45, 14; 64, 12. 73, 1, ὁξὲν εἶχε κλαγγήν. 73, 4, πρώτῃν φωνὴν ἔσχεν. 86, 10, ἀκρι τοιαύτην τὴν γαστέρα σχῆς. 87, 7, οὐτ' ἀπιστεῖν ἔχομεν. 95, 100; 106, 15. 106, 19, τίν' εἶχεν αἰτίην; 110, 4; 119, 13.]

Ἐωλος. 86, 3, ἄρτων ἐώλων. [106, 16, ἐώλων μοίραν. 106, 28, ἐώλων κρεῶν.]

Ἐως. [124, 14, πόσσον εἰς ἔω λείπει.]

Ἐως. 10, 9, ἔθεν . . . ἔως ἡ θεὸς ἤλθεν. 22, 11, ἡ μὲν ἀκριαὶ ἐτίλλεν . . . ἐτίλλε δ' ἡ γαυρὸς ἔως φαλακρὸν ἔθικαν. 61, 8, ἡμειβον ἀεὶ ἔως τις αὐτοῖς εἶπεν. 112, 4, ὠρυσσεν ἔως ἐκοιμήθη. 16, 5, ἔμεινεν ἔως ὁ παῖς ἐκοιμήθη. 26, 6, κατεφρόνησαν ἔως ἐκεῖνος ἠλόησε. 95, 56, δεκνύναν ἂν ὠδήγει ἔως ποθ' εὔρεν.

Ἐωσφόρος. 114, 2, ἔωσφόρου κρείσσων.

Ζάω. 14, 4, τοῦ ζῶντος οὐχ ἤπτου. 17, 6, ζῶντος αἰλούρου. 74, 9, τῶν ἐτῶν ἀφ' ὧν ἔζων. 108, 8, ζῆς βίον ταλαιπώρου. 120, 2, ὁ ζῶν ὀρκουτοῖς βάτραχος παρ' εὐρίποις. 136, 4, ὅπως ζῆση. [14, 5, ὁ ζῶντα βλάπτων. 31, 23, τὸ ζῆν ἀκινδύνως. 44, 7, ζῆν ἀκινδύνως. 65, 8, ζῆν ἀδόξως.] See also ζῶω.

Ζεύγη. 37, 1, ἀτριβῆς ζεύγλης.

Ζεύγνυμι. [29, 2, ζεύγθεῖς ὑπὸ μύλῃν. 70, 1, ὡς ἕκαστος ζεύγῃ.]

Ζεὺς. 45, 1, ἐνιφεν ὁ Ζεὺς. 56, 2; 56, 6; 58, 1; 59, 1; 59, 3; 68, 3; 68, 7; 72, 15; 127, 1. Διός, 127, 8.

Ζηλώω. [106, 1, λέων ἀνδρῶν βίον ἐζήλου. 18, 15, πρᾶτῃτα ζήλου.]

Ζητέω. 61, 10, ἂ πρὶν εἶχε ζητήσσει. 89, 3, ἐγκλημα ἐχθρῶς ἐζήτη. 95, 29, μὴ πάλαι με ζητήσῃ. 95, 99, μὴ μάτην ζήτη. 21, 1, βδὲς μαγεύρους ἀπολέσαι ἐζήτουν. 22, 6, νέον αὐτὸν ἡ νεῖμιν ἐζήτη βλέπειν. 99, 1, ἐζήτη κοινωνὸς εἶναι. 2, 16, ζητεῖ μὴ τις οἶδεν. [116, 9, ζητῶν ὅποιστί.]

Ζυγός. 37, 12, τένοντα οὐ ζυγὸς τρήψει.

Ζωάγριος. 50, 15, ζωαγρίους χάριτας.

Ζωγρέω. 53, 2, ζωγρεῖν ἐδεῖτο. 53, 4, ἐγὼ σε ζωγρήσω.

Ζωμός. 60, 1, ζωμὸν χύτρη.

Ζῶον. 1, 2; 13, 7; 24, 2; 25, 3; 28, 8; 46, 4, 56, 1; 59, 3; 66, 2; 67, 3; 72, 4; 95, 85; 102, 5; 102, 7; 103, 13; 120, 3; 134, 6; 140, 2; A. 6.

Ζῶω. 12, 7, φιλάτῃ, ζῶεις; 25, 1,

μηκέτι ζῶειν. 35, 6, ἐλθὼν εἰς ἐρημὴν ζῶει. 95, 25, πολλὰ εἰς ἔτη ζῶει. 107, 9, παρήκε τὸν ἱκέτην ζῶειν.

^εΗ. 40, 3, ἡ κακὸς πρᾶσσω.

^εΗ. 6, 6, τί σοι τὸ κέρδος ἢ τίν' ὤνον εὐρήσεις; 20, 8, τοῖς θεοῖς εὐχου ἢ μάτην εὖξῃ. 30, 10, νεκρὸν ἢ θεόν. 49, 7, ὅσ' ἂν δυστυχῇ ἢ πίπτῃ. 50, 8, καταδέδωκεν ἢ φεύγει. 98, 16, ῥοπάλω ἢ λίθῳ. 108, 17, ὀσπρίων σωρὸς ἢ πύθοι σύκων. 122, 5, γυψ ἢ κόραξ. 134, 5, χωρὶς ὀμμάτων ἢ μύδος. 28, 10, θάσσον σεαυτὴν ῥήξεις ἢ μιμήσῃ. 95, 75, μᾶλλον ἢ σύ. 122, 5, σὺ μᾶλλον ἢ γυψ με δευνήσεις. 132, 10, θεοῦ γενεόμην σφάγιον ἢ λύκου θόινῃ. Β. 12, οὐδὲν πλεον ἢ γεγωνίσκειν. [8, 2, ἀναβαίνειν ἢ κάτω βαίνειν. 35, 8; 39, 7; 65, 8; 98, 20; 136, 10.]

^εΗγεμὼν. 134, 10, ἡγεμὼν καθιστᾷται.

^εΗγέομαι. 31, 15, οἱ στρατηγοὶ ἡγούντο. 134, 4, τὰ μέρα οὐδὲν ἡγήσῃ.

^εΗδέ. [142, 1, γέρας ἡδὲ ταῦς.]

^εΗδη. 21, 3, ἡδη κέρατ' ἀποξύνοντες. 21, 1, ἡδη μέσσην ἔχων ὥρην. 60, 2, ἐκπένων ἡδη. 71, 2, βάπτουσαν ἡδη. 88, 4, λοφῶντας ἡδη. 88, 14, ἡδη ῥέοντα. 93, 6, γέρων ἡδη. 1, 16, πῶς αὐτὸς ἡδη φοβερός. 26, 12, ἡδη ἀρχεται. 92, 7, ἡδη δείξω. 17, 5, θυλάκους ἰδὼν ἡδη. 103, 2, ἡδη τῷ χρόνῳ γεγηράκει. 135, 7 (conj.) [40, 4, ἡδη βαίνει.]

^εΗδύς. 18, 9, ἡδύς ἐκκύνσας. 61, 7, δεῖπνα εἶχον ἡδίω. 135, 2, ἡδέως εἶχε τοῦ ζῶου. [60, 6.]

^εΗδυφωνία. 9, 3, πρὸς αὐλὴν ἡδυφωνίην.

^εΗθος. [35, 7, ἥθος ἀνθρώπων.]

^εΗα, see note to Fab. 88, 11.

^εΗκω. 2, 13, μάτην ἤκω. 47, 5, ἡκέτις. 95, 13, ἀγγελος ἤκειν. 97, 4, ἤξειν εἶπεν. 130, 5, ἤκε τῇδε καὶ δέχου. 135, 6, πόθεν ἤκεις; 135, 11, ὠνητὸς ἤκων. 9, 3, πρὸς ἡδυφωνίην ἤξειν. 74, 12, εἰς μέσσω ἤκων. 95, 8, χεῖρας εἰς ἐμὰς ἤξει. 110, 3, μετ' ἐμοῦ ἤξεις. [70, 7, πόλεμος ἤξει.]

^εΗλίκος. 98, 7, ἡλίκους μὲν ὄνυχας, ἡλίκους δὲ φέρεις ὀδόντας. [86, 10, τοιαύτην . . . ἡλίκην.]

^εΗλιος. 18, 1; 18, 9; 24, 1; 88, 13.

^εΗμέρη. 10, 7, καθ' ἡμέρην πᾶσαν. 119, 2, καθ' ἡμέρην θύων. 129, 6, ἡμέρης ὤλην κατήγεν. [83, 2, ἐκτένιζεν ἡμέρη πάση. 102, 11, τὴν ἡμέρην νύχθυμην. 106, 26, καθ' ἡμέρην.]

^εΗμερώω. 124, 5, ὃν ἡμερώσας εἶχεν.

^εΗμέρως. 106, 6, ἡμέρως συνηλίσθη.

^εΗμιονος. 62, 1.

^εΗν, with pres. subj.—6, 17; 47, 10; 47, 13; 87, 10; 127, 10.

With aor. subj.—7, 5; 21, 8; 48, 6; 53, 3; 64, 7; 71, 9; 84, 6; 95, 8; 95, 62; 121, 4; 128, 6. [41, 4.]

^εΗνίκα. 9, 10, ἡνίκα εἰς χοροὺς ἤλουν. 33, 12, ἡνίκα ἂν ἔλθωσι.

^εΗπαρ. 54, 2, ἀγνὸν ἥπαρ.

^εΗπερ. 27, 7, βλάπτουσα μᾶλλον ἥπερ ὠφελούσα.

^εΗπιος. 71, 10, ἡπιωτέρην γαίης.

^εΗρακλῆς. 15, 9; 15, 14; 20, 4.

^εΗρεμέω. 75, 13, ἡρεμοῦσι τῆς Ἀθήης πίνοντες.

^εΗρως. 63, 1, ἡρώων. 15, 3; 63, 4; 63, 7. [A. 4.]

^εΗσυχάζω. 43, 2, λμνὺς ἔδωρ ἡσυχάζουσας. 135, 10, ἀλλ' ἡσυχάζω.

^εΗττα. 5, 9, τάπλιχειρα τῆς ἥττης. 31, 3, τῆς ἥττης αἰτίην.

^εΗττάομαι. 32, 10, τῇ φύσει ἡττήθη.

^εΗττων. 62, 4, οὐδὲν ἐν δρόμοις ἥττων.

^εΗχος. 124, 10, πρὸς τὸν ἥχον.

^εΗῶν. 6, 1, πᾶσαν ἡῶνα ζῶν.

Θάλασσα. 6, 1, θαλάσσης ἡῶνα. 71, 5, ἡ θάλασσα. 111, 2, παρὰ θάλασσαν.

111, 16, ἐκ τῆς θαλάσσης.

Θαλασσαιός. 6, 10, φυκίων θαλασσαιών.

Θαλλός. 45, 7, θαλλὸν ἐξ ὕλης.

Θάλλω. 12, 17, καῦμα θάλλει σε. 35, 4, ὃν μὲν θάλλουσα κόλποις. 74, 4, αὐτοὺς παρ' ἐστὶν θάλλας.

Θαμβέω. 72, 15, ὁ Ζεὺς ἐθαμβεῖ.

Θάμβος. 36, 6, θάμβος τὴν δρὺν εἶχε.

Θαμνός. 106, 5, θαμνὰ συνηλίσθη.

Θάμνος. 43, 12, θάμνος ἐμπλακίς.

Θάνατος. 21, 9, διπλοῦς θάνατος.

Θαρσέω. 1, 4, λέων προκαλεῖτο θαρσήσας. 1, 13, ταύτης δὲ θαρσεῖν κελευούσης. 25, 8, καὶ τις εἶπε θαρσήσας. 31, 12, μὺς προκαλεῖτο θαρσήσας. 34, 10, ἡ δ' εἶπε 'θάρσει.'

Θαρσύνω. 95, 33, καὶ ποιοῦντα θαρσύνειν.

Θαυμάζω. 127, 9, οὐ προσήκε θανατάζειν.

Θαυμαστός. [65, 7, θαυμαστός εἶναι.]

Θεητός. 77, 5, θεητὸς αὐχὴν.

Θεῖω. 129, 1, ἄλλος ἄλλοθεν κρούων ἐθεινον.

Θεῖος. 15, 8, τύχης θεῖης. 74, 4, θεῖων δώρων. [50, 19, σοφὸν τὸ θεῖον. A. 4.]

Θέλω. 73, 4, οὔτε τὴν κρείσσω φωνὴν θελήσας ἔσχεν. 81, 3, ὡς θέλεις, ψεύδου.

134, 15, εἰ θέλεις. 95, 8; 108, 12, 7, 5, ἣν θελήσης συλλαβεῖν τι. 11, 2, θελήσας περιβαλεῖν. 51, 2; 67, 8;

83, 3; 129, 14; 95, 4. [9, 12 (corrupt); 44, 7; 116, 14.]

Θεμέλιοι. 59, 14, τροχούς ἐν τοῖς θεμελίοις γιγνόμεναι.

Θέμις. 118, 10, θέμιστες ἀνθρώπων.

Θεοβαβής. [10, 14.]

Θεός, sing., *general.*—92, 6, σὺν θεῷ βαίνεις. *Particular.*—2, 12, ὁ θεὸς ἐσυλήθη. 2, 14; 20, 6; 24, 2; 30, 10; 48, 5; 48, 5; 119, 3; 132, 10; 10, 9, ἡ θεός.

Plural.—2, 6; 15, 6; 20, 5; 20, 7; 37, 5; 50, 3; 56, 5; 58, 5; 59, 6; 63, 8; 66, 1; 68, 1; 70, 1; 72, 2; 72, 14; 78, 2; 78, 4; 97, 2; 117, 2; 117, 10; 119, 11; 120, 6; A. 13.

Θεράπων. 129, 19, θεράποντες ἔσσαν.

Θερινός. 72, 6, θερινὸν ὕδωρ.

Θερμός. 50, 12, θερμοὺ κινδύνου. 122, 10, σκόλοπα θερμὸν ἐξήρει. 97, 6, θερμοῦ χαλκία πλήρη.

Θέρος. 24, 1, θέρους ὥρη. 88, 6, ξηρὸν θέρος. 136, 2, ὃν θέρους σσεωρεύκει. 136, 8, εἰ θέρους ἄδεις. 136, 5, τῷ θέρει τοῖτῳ.

Θεωρέω. 43, 3, τὴν σκίην θεωρήσας. 88, 14, τὸν σταχὺν θεωρήσας. 129, 11, σκύμνον θεωρῶν. 130, 3, ταύτην θεωρήσας.

Θήβαι. 131, 5, τὰς κάτω Θήβας.

Θηβαῖος. 15, 1, ἀνδρὶ Θηβαίῳ. 15, 5, Θηβαῖος.

Θήγω. B. 14, τοὺς δόδοντας οὐ θήγω.

Θηλή. 89, 9, θηλή μητρώη.

Θηλύνω. A. 19, conj.

Θήλυσ. 5, 8, ἀμφέβαινε θηλείαις.

Θήρ. 95, 38, σπήλυγγα θηρὸς. 98, 11, ἄγριος θήρ. 103, 6, θηρῶν ἐπ' αὐλάς. 107, 9, γελάσας ὁ θήρ. [106, 6, θηρῶν ὄμιλος.]

Θηραγρεύτης. 107, 10, θηραγρεύταις νεηνίσκοις (conj.)

Θηράω. 27, 4, θηρώσα μῦς. 107, 5, ἐλάφους θηρώντα.

Θηρεύω. 6, 17, ἄδῃλα θηρεύη. 43, 12, ἐθηρεύθη. 95, 9, λόγιος θηρευθεῖσα. 124, 5, εἰς τὸ θηρεύειν.

Θήρη. 61, 5, θήρην ἡρέτιζεν. 61, 6, τὴν θήρην ἡμειβον. 67, 1, θήρης ἐκοινωνουν. 95, 48, δευτέρον δόλον θήρης. 95, 93, ἡ δ' ἀγωγὸς εἰσθήκει πεινώσα θήρης. [106, 15, νεοδρόμω θήρη.]

Θηρίον. 12, 13; 77, 6; 82, 5; 87, 4; 95, 16; 95, 25; 103, 18; 106, 22.

Θησεύς. 15, 8; 15, 14.

Θιγγάνω. 19, 4, πορφυρῆς θιγείν ὥρης.

Θλάω. 125, 2, τὸν κέρανον ἔθλα. 129, 15, τὴν τράπεζαν ἔθλασε.

Θλιβω. 108, 23, τὸν πρόξενον θλιβων.

Θνήσκω. 7, 6, εἰ δὲ μή, θνήσκω. 25, 9, οὐκέτι χρεῶν θνήσκειν. 46, 7, οὐδ'

ἐπῆεν εἰ θνήσκει. 60, 4, καιρὸς ἐστί μοι θνήσκειν. 95, 15, ἐγγύς ἐστι τοῦ θνήσκειν. 115, 11, σὺν δίκῃ θνήσκω. 117, 4, πολλοὺς . . . θνήσκειν. 122, 3, ὦ λύκε, θνήσκω. 28, 4, τέθηκε, μήτηρ. 45, 9, τὰς μὲν εὖρε τεθνήσας. 30, 3, προσφάτως ἐτεθνήκει. [27, 8, ὥστε τεθνήξῃ.]

Θνητός. A. 13, θνητῶν καὶ θεῶν.

Θοίνη. 23, 7, ταῦρον λέοντι θοίνην. 44, 6, ῥαδίην θοίνην. 132, 10, λύκου θοίνη.

Θράκη. 12, 8, μετὰ Θράκην. 18, 4, οἶος ἐκ Θράκης. 85, 11, Κύπρον ἢ Θράκην αὐχοῦσι.

Θρασύνω. [84, 8, ὅστις θρασύνει' ὥς τις ὢν.]

Θρασύς. [82, 9, τὸ θρασύ.]

Θρηνέω. [14, 5, μή με νεκρὸν θρηνείτω.]

Θριγκός. 96, 1, λύκος παρῆει θριγκόν.

Θρίξ. 22, 8, τῶν τριχῶν ἐτίλλεν. 22, 12.

Θρώσκω. 82, 3, ἔθωρε φωλάδος κοίτης.

Θύλακος. 17, 2; 17, 5.

Θύμα. 97, 12, θύμα ὅμοιον τῷ μαγειρείῳ.

Θύμβρον. 124, 2, θύμβρα δειπνήσειν.

Θυμῆρης. 106, 8, δαῖτα θυμῆρη.

Θυμός. 5, 2, θυμὸν οἶον ἀνθρώποις. 95, 65, τῆς δ' οὐκ ἐτρέφθη θυμός. 52, 3, τὸν βοώτην θυμὸς εἶχε. 129, 10, δηχθεὶς δὲ θυμῷ.

Θυμώ. 82, 2, ὁ λέων ἐθυμώθη. 95, 75, ἐκεῖνος θυμοῦται. 119, 3, τῷ θεῷ ἐθυμώθη. [11, 10, ἀμετρα θυμοῦσθαι.]

Θυμώδης. 95, 18, πάραλις θυμώδης. 102, 1, λέων οὐχὶ θυμώδης.

Θύρη. 74, 3, τὰς θύρας ἀναπλώσας. 95, 42, θύρης καπιθός. 97, 5, θύρας λεοντείους. 97, 8, πρὸς τῇ θύρῃ. 108, 21, ἀνέφξε τὴν θύρην. 131, 14, τῆς θύρης ὑπεκκύψας. B. 9, τῆς θύρης ἀνοιχθείσης. [116, 6, θύρης ἕξω.]

Θυρίς. [116, 3, θυρίδων προκύπτει.]

Θυρωτός. 59, 1, σχεῖν θυρωτά.

Θυσίη. 132, 3, θυσίη ἐορταίη.

Θύτης. 54, 1, εὐνόδῃχος ἦλθε πρὸς θύτην. 54, 2.

Θύω. 10, 8, καθ' ἡμέρην πᾶσαν ἔθωεν. 42, 1, δειπνὸν τις εἶχε θύσας. 63, 2, ἐνθα δὴ θύων. 119, 2, καθ' ἡμέρην θύων. 21, 10, τὸν βοῖν δ' ἔθωον. 34, 1, Δήμητρι ταῦρον θύων. 51, 8, θύσει με. 124, 4, πέριθα θύων. 132, 7, μή τίς σε θύῃ. 37, 11, παρέρπεις καὶ θύῃ. 37, 5, θεοὺς θύων. 97, 2, μητρί τῇ θεῶν θύειν. [63, 12, αὐτὸς οἶδας ἀν θύσας.]

Θωπεύω. 6, 14, τὸν γέροντα θωπεύσειν.

Ίαμβος. A. 19, πικρῶν ἱάμβων. B. 14, τῶν ἱάμβων τοὺς δόδοντας.

Ἰάομαι. 120, 7, πῶς ἄλλους ἰήσῃ;
Ἰατρεία, pl., 94, 7, μισθὸς τῶν ἱατρῶν.
Ἰατρεύω. 120, 6, καὶ θεοὺς ἱατρεύει.
122, 16, ἡρξάμην ἱατρεύειν.
Ἰατρός. 75, 1, ἱατρὸς ἀτεχνος. 75, 14;
75, 20; 120, 4. [75, 4.]
Ἰδιος. 10, 2, δούλης ἰδῆς ἐαυτοῦ. 45,
9, τὰς ἰδίας ἀφῆκε (corrupt). 66, 6,
κακῶν ἰδίων.
Ἰδοῦ. 131, 9, ἰδοῦ χελιδῶν σημαίνει.
Ἰκέτευω. 3, 5, τὴν δ' ἰκέτευε. 6, 5,
αὐτὸν ἰκέτευεν. 13, 3, τοῦτον ἰκέτευε.
124, 6, αὐτὸν ἰκέτευε. 136, 3, τοῦτον
ἰκέτευε. 6, 13, τοιαῦτα μύζων ἰκέτευε.
10, 8, ἔθνευ, ἠύχεθ', ἰκέτευεν. 107, 3,
τοιούσδε μύθοις ἰκέτευε τονθρύων.
134, 14, σάνουσα δ' ἰκέτευεν.
Ἰκέτης. 107, 9, παρήκε τὸν ἰκέτην
ζῶειν.
Ἰκνέομαι. 53, 8, εἴθε μὴ σὺγ' ἴκοιο.
Ἰκτινος. [73, 1.]
Ἰλαρός. 24, 2, ἱλαροὺς κώμους.
Ἰλη. 31, 9, σφᾶς διείλον εἰς Ἰλας.
Ἰλύς. 25, 7, βαθέην ἐς Ἰλύν.
Ἰμερος. 72, 4, ἱμερον δώρων.
Ἰνα. 88, 7, πάντας καλεῖν ἰν' ἀμῆσιν.
Ἰππειος. 6, 3, ὁρμῆς ἀφ' ἱππείας.
Ἰππεύς. 76, 1; 76, 5.
Ἰππεύω. 76, 10, οὐκέθ' ἱππεύων (conj.)
Ἰπποκόμος. 83, 1 (conj.)
Ἰππος. 7, 1; 7, 4; 7, 10; 7, 14; 29,
1; 62, 4; 73, 2; 74, 1; 74, 6; 74,
10; 76, 1; 76, 6; 76, 13; 76, 14;
83, 2; B. 8. 76, 18, ἀφ' ἱππων εἰς
δρους. 76, 19, ἱππον ἐξ δρου.
Ἰπταμαι. 65, 4, ἀστρων σύνεγγυς
ἱπταμαι.
Ἰρηξ. [72, 21.]
Ἰρις. 72, 1, Ἰρις οὐρανοῦ πορφύρῃ
κῆρυξ.
Ἰσος. 15, 11, ἴσην λόγοις ἀμύλλαν.
Ἰσος. 67, 7, ἐξ ἴσου κοινωνός. 35, 2,
οὐκ ἴση μήτηρ. 107, 8, ἴσως χάριν
τίσω. [106, 16, οὐκ ἴσην μοῖραν.]
Ἰστημι. 7, 10, ἱππον στήσας. 97, 5,
ἐλθὼν καὶ στὰς ἐπὶ θύρας. 103, 12,
πύρρῳ σταθεῖσα. 105, 3, σταθεῖς
πύρρῳ. 127, 4, σταθεῖσαν αὐτοῦ
πλησύν. 1, 12, οὐκ ἀπωθεν εἰστήκει.
20, 3; 31, 21; 36, 4; 48, 1; 68, 7;
74, 7; 77, 1; 95, 58; 95, 91; 122,
1; 130, 1. 72, 6, θερινὸν ὕδωρ
εἰστήκει. 33, 3, ἐστώς. 112, 3,
ᾠρυσσεν ἐστώς. 110, 1, τῆς κυνὸς
ἐστώσης. 126, 2, ἐστώσαν.
Ἰστός. 139, 1, ἰστών ἀράχνης.
Ἰσχάς. 108, 25, ἰσχάδος Καμειραῖας.
Ἰσχύω. 47, 12, κἂν μέγιστον ἰσχύη.
76, 16, οὐκέτ' ἰσχύνω. 112, 10,
μᾶλλον ἰσχύει. [96, 6, διὰ καιρὸν

ἰσχύων.] 19, 6, οὐκ ἰσχυε ψαύειν.
95, 7, διώκειν οὐκ ἰσχύω.
Ἰτυς. 12, 4, τὸν Ἰτυν.
Ἰχανάω. 77, 2, τυροῦ ἀλώπηξ ἰχανῶσα.
Ἰχθύς. 4, 3, τῶν ἰχθύων ὁ λεπτός. 6,
3, μικρὸν ἰχθύον. 9, 6, ἰχθύας. 61, 2,
ἰχθύων. 61, 4, ἰχθύων ἀλιπλώων.
Ἰχνεύω. 92, 2, λέοντα κυνηγὸς ἰχνευεν.
Ἰχνος. 95, 51, κατ' ἰχνος ῥεῖ. 92, 10,
τὸ δ' ἰχνος δείξας. 92, 5, ἰχνη λέοντος.
103, 18, πολλῶν ἰχνη θηρίων. 43, 10,
ἐπέρα πεδίον ἰχνευσιν κούφοις.
Καγχάξω. 100, 8, λύκος ἐπ' αὐτῷ
καγχάσας.
Καθάπερ. 33, 16, καθάπερ εἶχε συν-
θήκην.
Καθεξομαι. 84, 4, καθεδοῦμ' ἀπελθὼν
ἐπ' αἰγείρου.
Καθεῖδω. 10, 9, αὐτῶν καθευδόντων.
49, 1, ἐκάθευδεν ἐργάτης.
Κάθημαι. 18, 8, καθῆστο. 57, 14,
ἐπὶ γλώσσῃ οὐδὲν κάθηται ῥῆμα.
Καθιδρύω. 30, 4, ὡς θεὸν καθιδρύσων.
Καθικετεύω. 95, 47, κερδῶ καθικέτευε
φωνήσας.
Καθιμάω. 94, 3, τὸν τράχηλον καθι-
μάσας.
Καθίστημι. 95, 77, βασιλῇ καταστή-
σειν. 134, 10, ἡγεμῶν καθειστήκει.
[134, 17, καταστάσῃ.]
Καθομιλέω. 132, 5, τὴν δὲν καθο-
μίλει.
Κάθυγρος. 72, 12, καθύγρων ὤμων.
Καινός. 93, 8, καινὴς μεριτεῖς. 119,
10, καινὴν εὐσέβειαν. 131, 13, κροκύ-
δος καινὴς.
Καίπερ. 57, 10, καίπερ ὄντας.
Καίριος. [83, 5, τῶν καιρίων φροντί-
ζειν.]
Καιρός. 60, 4, καιρὸς ἐστὶ μοι θνήσκειν.
88, 11, οὕτω καιρὸς ἐστιν ἀλλυεῖν. [9,
13, κερτομεῖν καιρὸς ἐστί. 96, 6, διὰ
καῖρον.]
Καίτοι. 93, 11, καίτοι τῶν κυνῶν με
τηρούντων.
Κακόρρυπος. 10, 1, κακορρύπου δούλης.
Κακός. 7, 14, τῆς κακῆς γνώμης. 27,
3, κακὴν χάριν. 49, 5, κακὴν φήμην.
134, 16, κακῆς ἐριδος. 38, 6, τοὺς
κακίστους σφῆνας. 67, 8, κακὸν τι
δώσει. 24, 7, τῶν κακῶν. 63, 9, κακῶν
δοτήρες. 63, 10, εἰ κακῶν χρήσεις.
66, 5; 95, 79; 134, 19. 69, 6, ἐκ
κακοῦ σώζειν. 134, 16, σὺν κακοῖς.
40, 3, κακῶς πράσσω. 127, 10, κακῶς
πράσσει. [4, 6, κακῶν ἕξω. 12, 25,
κακῆς μοίρης. 13, 13, κακοῖς ὁμιλῶν.
52, 6, κακοῦ ἀνδρός. 71, 11, αἱ κακαὶ
φύσεις. 81, 5, κακοῦ ἀνδρός. 94, 9,

κακοῖς βοηθῶν. 94, 10, μή τι κακὸν πάσχειν. 98, 21, κακῶς δράσας.]
Κάλαμος. 6, 2, λεπτὸν καλάμω. 36, 4, πολλὸς κάλαμος. 36, 9. [36, 18.]
Καλέω. 88, 7, πάντας καλεῖν φίλους. A. 2, ἦν καλοῦσι χρυσεῖν.
Καλιή. 118, 2, καλιήν ἠθέτιζεν.
Καλλίπαις. 11, 7, καλλίπαις ἀμητός.
Κάλλος. 72, 2, κάλλους ἀγῶνα.
Κάλος. 129, 12, δεσμὰ καὶ κάλους.
Καλός. 10, 11, ὡς καλὴν σε ποιούση. 10, 12; 23, 6; 32, 4; 43, 5; 64, 3; 77, 4; 83, 4. 56, 7, καλλίων. 56, 3, ὡς καλὴ μήτηρ. 59, 2, καλὸν τι ποιήσει. 32, 9, καλῶς παΐδας. 132, 9, καλῶς ἔχει μοι. [5, 12, τὸ μὴ καλῶς πράττειν. 10, 13, αἰσχροῖς ὡς καλοῖς χαίρων. 116, 4.]
Καμειραῖος. 108, 25, ἰσχάδος Καμειραῖος.
Κάμηνος. 80, 1. [8, 1; 8, 3; 40, 1.]
Κάμνω. 7, 3, πολλὰ κάμνων. 95, 94, κέρδος ὦν ἐκεκμήκει. 9, 5, φυσῶν ἔκαμε. 19, 6, κάμνονσα ἄλλως. 37, 2, κάμνοντι ταύρω. 50, 2, ἡ δ' ἐκεκμήκει. 74, 2, ὑπὸ φύχους κάμνοντες. 103, 3, ὡς νόσφω κάμνω. [19, 9, ἔκαμνε πηδῶσα. 52, 7, αὐτὸς κάμνων.]
Καμπτήρ. [29, 4, καμπτήρας γυνεῦω.]
Κάμπτω. 36, 11, ἡμεῖς καμπτόμεθα.
Καμπύλος. 84, 1, κέρατι καμπύλῳ.
Κάν=καὶ ἄν. 3, 10, κὰν ἐγὼ σιωπήσω. 21, 10, κὰν μάγειρος ἐλλείψῃ. 36, 12, κὰν κινήσῃ. 47, 12, κὰν μέγιστον ἰσχύῃ. 63, 11, κὰν ἐν αἰτήσης. 89, 12, κὰν λύσῃ. [13, 14, κὰν μηδὲν καταβλάψῃς. 81, 6; 82, 10.]
Κὰν=καὶ ἄν, vide ἄν.
Κάν=καὶ ἐν, vide ἐν.
Κανίσκιον. 108, 20, ἐκ κανισκίου.
Καρδίη. 77, 8, καρδίην ἐχανυώθη. 95, 60, χολὴ ἐπέξει καρδίην. 95, 92, καρδίην νεβρίην. 95, 96, καρδίην ἐπεζητεῖ. [106, 23, καρδίην διαξαίνω. 95, 100, ποίην καρδίην;]
Καρκίνος. 39, 2; 109, 1.
Κάρφος. 31, 14, λεπτὰ πηλίνων τοίχων κάρφη. 31, 19, τὰ περισσὰ κάρφη.
Κάρχαρος. 94, 6, κάρχαρον τι μειδήσας.
Κατά. [C. gen.—κατ' ἀνθρώπων θρασύνεται.]
 C. acc. (local).—46, 1, καθ' ἵλην. 63, 1, κατ' οἴκους. 106, 2, κατ' εὐρὺν φωλεὸν διατρίβων. 135, 4, πᾶσαν κατ' αὐλήν ἦει.
 Temporal.—10, 10, ἦλθεν καθ' ἡμέρας.
 Distributive.—10, 7, καθ' ἡμέρην πᾶσαν ἔθουεν. 119, 2, καθ' ἡμέρην θύων. 47, 8, κατὰ μῆνα κατὰζει. 95, 51, κατ' ἔχνος ἦει.

Καταβαίνω. 32, 8, βαθυστρώτον καταβάσα κλίνης.
Καταβλάπτω. [13, 14, τοὺς πέλας καταβλάψῃς. 60, 6, τὸ καταβλάπτειν.]
Καταβρέχω. 63, 3, καταβρέχων οἶνω.
Καταγέλαστος. 80, 4, μὴ καταγέλαστον.
Κατάγνυμι. 3, 4, τὸ κέρας κατῆξε. 47, 7, ῥάβδους κατὰζει. 47, 9, ἐκάστης καταγέλης. 119, 5, κεφαλῆς καταγέλης.
Κατάγω. 2, 5, εἰς τὴν πόλιν κατῆγε πάντας. 76, 7, κορμούς παχεῖς κατῆγε. 111, 4, τὸν ὄνον κατῆγε. 111, 15, σπόγγους κατῆγεν. 125, 3, αὐτὸν κατῆγε. 129, 7, ὕλην κατῆγ' ἀφ' ὕψους (conj.)
Καταδυνω. 50, 8, τῇδ' ἀλώπηξ καταδέδυκεν. 91, 2, σπῆλυγγα κατέδυν.
Καταισχύνω. 82, 8, χαίτην καταισχύειν.
Κατακλείω. 95, 88, εἰς μυχὸν κατεκλείσθη.
Κατακναίω. 12, 17, πάντα κατακναίει σε.
Κατακρώζω. 135, 12, παρρησιάξῃ καὶ κατακρώζεις.
Καταλαμβάνω. 31, 16, φύζα τοὺς μύας κατελήφει. 58, 7, ἐλπίς ἦν κατελήφει τεθὲν τὸ πῶμα. 87, 2, κατελήφει.
Καταλείπω. 131, 2, κατέλειπεν μῆνα μοῖνην. [116, 5, τὸν ἀνδρ' ἐαυτῆς καταλιποῦσα.]
Κατανέμω. 26, 1, γέραναι κατενέμοντο χάρην.
Καταπίπτω. 111, 12, ἐκὼν κατέπεσε. 111, 18, id.
Καταπλήσσω. 26, 4, τῷ φόβῳ καταπλήσσω.
Κατασκελλομαι. 46, 8, νόσφω κατεσκελλέαι.
Κατάσκιος. 95, 56, ἐν κατασκίῳ χώρῳ.
Καταστρώννυμι. 34, 2, ἄλλω κατεστρώκει.
Καταφθίρω. 13, 5, οὐ σπύρον καταφθίρω.
Καταφρόνω. 26, 6, κατεφρόνησαν.
Καταχράομαι. [34, 14, καταχράοιτο τῷ μύθῳ.]
Κατάχρυσος. 65, 5, καταχρύσοις πτέρυγι.
Κατέρχομαι. 122, 8, ὥς μου κατέλθη πνεῦμ' εἰς ἄδου.
Κατεσθίω. 103, 10, τούτους κατέσθιεν.
Κατέχω. 129, 4, αὐ κατέειχεν αὐτόν.
Κατηφέω. 62, 5, ἔπαυσε τὸν δρόμον κατηφέας.
Κατιθύς. 95, 42, θύρης κατιθύς.
Κατισχύω. 77, 6, δυναίει πάντων θηρίων κατισχύεις.
Κατοικέω. 2, 7, ἀγροῦς κατοικεῖν. 12,

12, σύσκηνος ἡμῖν κατοικήσεις. 108,
11, τὸ κέρας κατοικῶ τῆς Ἀμαλθείης.
Κατοπτεύω. 131, 15, χελιδὼν αὐ κα-
τοπτεύσας.
Κάτω. 59, 9, κάτω κείσθαι. 75, 12,
οἱ κάτω. 131, 5, τὰς κάτω Θήβας.
[8, 2, κάτω βαίνειν. 116, 6, κάτω
μελάθρων ἦλθε.]
Καῦμα. 12, 17, καυμά σε θάλπει.
18, 12, καῦμα τὸν γεωργὸν εἶχεν. 43,
ὑπὸ τὸ καῦμα. 131, 9, χελιδὼν καῦμα
σημαίνει.
Καυδόμαι. 96, 4, μὴ σὺ καυχῆσαι.
Καυχῆμων. [5, 10, μὴ ποτ' ἴσθι καυ-
χῆμων.]
Κεῖμαι. 7, 9, ἔκειτο νεκρός. 28, 5,
τετράπουον ὑφ' οὗ κείται. 46, 2, ἔκειτο
ἐν χλόῃ. 59, 9, κάτω κείσθαι. 71, 8,
ὣν ἐγὼ μέση κεῖμαι. 72, 3, ἀγῶνα
κείσθαι. 86, 2, ἔκειτο πῆρη. 95, 2,
λέων νοστήσας ἔκειτο. 98, 17, ἔκειτο
ἀργός. 103, 4, ἔσω σπήλυγγος ἔκειτο.
Κεῖνος. 37, 7, ὁ δὲ μὸςχος ἀδμῆς
κεῖνος. 95, 6, κείνον τὸν ὑλήεντα
δρυμόν.
Κεῖρω. 51, 3, ἔκειρεν ἀτεχνῶς. 51, 10,
ὃς κερεῖ με. 89, 6, τὴν ἀρουραν κείρεις.
107, 13, ὁδοῦσι βρόχον κείρας. 128, 2,
κείρεις μὲν ἡμᾶς καὶ πόνοισι ἔχεις κέρσας.
Κελεύω. 1, 13, μένειν κελευούσης. 47,
4, ἐκέλευε δεσμὸν ἐνεργεῖν. 88, 10,
σκοπεῖν κελεύων. 100, 9, χαίρειν
κελεύω. 127, 3, Ζεὺς Ἑρμείην ἐκέ-
λευσεν σωρεῖν. 95, 50, χαλεπὸν
κελεύεις.
Κενός. 7, 2, ἵππον κενόν. 26, 3,
σφενδόνην κενήν.
Κενώω. 57, 10, ἐκένωσαν ἅμαξαν.
Κεντρίζω. 20, 7, τοὺς βδίας κέντριζε.
Κέντρον. B. 15, εὐ δὲ κέντρα πρηγνάς.
Κέραμος. 125, 2, τὸν κέραμον ἔθλα.
Κέρας. 3, 4; 3, 10; 95, 22; 108, 11.
κέρᾱτι. 84, 1.
κέρᾱτα. 21, 4; 37, 8; 43, 12;
doubtful, 43, 15.
κέρᾱτα. 59, 9.
κέρᾱσι. 91, 4; 112, 3.
κέρᾱσι. 43, 5.
Κεράστις. 23, 2, ταῦρον κεράστιν.
43, 1, ἔλαφος κεράστις.
Κερασφόρος. 107, 4, κερασφόρους ταύ-
ρους.
Κερδαίνω. 111, 13, ὥς τι κερδήσας. [9,
11, ἀπόνως κερδαίνειν.]
Κέρδος. 6, 6, τί σοι τὸ κέρδος; 95, 94,
τοῦτο κέρδος εἶχεν.
Κερδῶ. 50, 13; 81, 3; 82, 4; 95, 10;
95, 36; 95, 43; 95, 98; 101, 5;
106, 16.
Acc.—κερδῶ. 95, 47; 106, 9.

M

Dat.—81, 1, κερδοῖ.
Voc.—106, 20, κερδοῖ.
Κερδῶος. 77, 2, ἀλώπηξ κερδῶος.
Κέρκος. 11, 3, τὴν κέρκον ἀψας. [110,
3, κέρκον οὐρέην.]
Κερούχος. 45, 5, αἶγας κερούχους.
Κερτομέω. 9, 8, τοσαῦτ' ἐκερτόμην.
17, 4, καὶ ταῦτ' ἐκερτόμην. [9, 13,
κερτομῆν καιρὸς ἐστίν.]
Κέρτομος. 77, 10, κερτόμην γλώσση.
Κεφαλῇ. 94, 8, κεφαλὴν ἐξελεῖν σῶην.
95, 32, τῆς γραιῆς κεφαλῆς. 119, 5,
κεφαλῆς καταγέσης. 134, 2, οὐκέτ'
ἤξιον πρῶτην κεφαλὴν βαδίζειν. 134,
15, δέσποινα κεφαλῇ.
Κηδεύω. 98, 5, τίς οὐ λένοντι κηδεύει;
Κήδομαι. 132, 8, μὴ μου τῆς ἀσουλῆς
κῆδον.
Κήπος. 11, 1, ἀμπελὼν τε καὶ κήπων.
68, 6, ἐντὸς Ἑσπέρου κήπων.
Κηρίον. A. 18, μελισταγῆς κηρίον.
Κήρυξ. 2, 11, κήρυξ ἐφώνει. 72, 1,
ἱεὺς οὐρανοῦ πορφύρῃ κήρυξ.
Κήνξ. 115, 2, λάρους τε καὶ κήνξιν.
Κιβύσσης. B. 6, εἶπε λόγους Κιβύσσης.
Κιβωτός. 127, 3, εἰς κιβωτὸν αὐτὰ
σωρεῖν.
Κινδύνος. 31, 6, ὑπομένοντι κινδύνους.
50, 12, θερμοῦ ἐκφυγούσα κινδύνου.
108, 30, μεστὰ κινδύνων. 129, 18,
ἐσχάτου κινδύνου. [4, 8, ἐκφυγόντα
κινδύνον. 37, 13, ἀργία δὲ κινδύνους.
64, 12, χυπέμεναι κινδύνους.]
Κινέω. 36, 12, ἀνεμος ἄκρα κινήσῃ.
56, 5, γέλως ἐκινήθη. 58, 4, τὸ πῶμα
κινήσας. 82, 4, ὥς ἐκινήθη . . . ὁ
τυραννεύων. 95, 49, κινήσας βυσσό-
θεν γνώμην. 130, 2, βουλὰς ἐκίνει
ποικίλας.
Κίνησις. 134, 11, τυφλῇ κινήσει.
Κίσσα. [72, 19.]
Κίχλα. [72, 19.]
Κλαγγή. [73, 1, ὀξέην κλαγγήν.]
Κλαγκτός. 124, 13, κλαγκτὸν εἶπε
φωνήσας (conj.). 135, 3, κλαγκτὸν
ἄδων (conj.).
Κλαῖω. 16, 2, νηπίω κλαῖοντι. 78, 1,
μητρὶ κλαιούσῃ. 78, 2, μὴ κλαῖε. 86,
7, ὥς ἐπήλθε κλαιούσῃ. 98, 9, τίς
ἰδοῦσα μὴ κλαύσῃ. 11, 8, τὸν πολὺν
κόπον κλαῖων. [106, 25, τὰ δ' ἔπειτα
προσκοπομένην κλαῖω.]
Κλεῖζω. 3, 1, αἰγὰς εἰς ἔπαυλιν αἰπόλος
κλεῖζων.
Κλέπτῃς. 2, 14; 23, 5; 23, 8.
Κλέπτω. 2, 3, τήνδ' ἐκλεψεν. 79, 1,
κρέας κύνων ἐκλεψεν. [83, 1, κριθὰς
τις ἐκλεψε.]
Κλήρος. 68, 4, Ἑρμῆς ἔσσειε κλήρους.
70, 2, ἐσχάτω κλήρῳ.

Κλίνη. 32, 8, βαθυστρώτου κλίνης.
Κλίνω. 18, 18, πέτρης νῶτον ἐξοχῇ κλίνας. 84, 3, βαρύνω τὸν τένοντα καὶ κλίνω.
Κλοιός. 100, 6, κλοιῷ τέτριπται.
Κλονέω. 22, 3, μιγάδας ἐκλόνει χαίτας.
Κλώ. 126, 8, κλύνει τι βουλήσῃ.
Κλωβός. 124, 3, ὁ κλωβός εἶχεν οὐδέν.
Κλώψ. 107, 2, ὁ οἰκτρίψ κλώψ.
Κνηκίς. 122, 12.
Κνηκός. 113, 2, κνηκὸν λύκον.
Κνήμη. 10, 4, σύρουσα πορφύρην ἐπὶ κνήμας. 33, 19, τοῦ δ' ἔτυψε τὴν κνήμην. 72, 8, κνήμας ἐξέλουεν. 95, 59, φρίζ ἐπέσχε κνήμας.
Κνίσμα. 95, 73, κνίσμα χειρὸς ἀρρώστου.
Κνίξω. 82, 7, τὴν δορὴν κνίσῃ.
Κοῖλος. 27, 2, ἐν συναγωγῇ κοίλῃ. 33, 6, σφενδύρην κοίλῃν. 95, 37, εἰς κοίλῃν σπήλυνγα. 103, 3, κοίλης ἔσω σπήλυνγος. 134, 11, κοίλον εἰς βάραθρον.
Κοιλώδης. 20, 2, εἰς φάραγγα κοιλώδῃ.
Κοίλωμα. 86, 1, κοίλωμα ρίξης.
Κοιμάω. 16, 5, ὁ παῖς ἐκοιμήθη. 82, 1, κοιμωμένου λέοντος. 112, 4, ὁ ταῦρος ἐκοιμήθη. [116, 5, τὸν ἄνδρα καταλιπούσα κοιμάσθαι.]
Κοινός. 108, 3, ἔθεντο κοινὸν τὸν βίον. 137, 1, εἰς τὸ κοινὸν ἐπράθη. 15, 2, κοινῶς ὁδεύων.
Κοινωνέω. 67, 1, θήρης ἐκοινωνοῦν. [67, 10, μηδὲ κοινωνεῖ.]
Κοινωνός. 67, 7, ὡς ἐξ Ἰσου κοινωνός. 99, 2, κοινωνὸς εἶναι.
Κοίτη. 82, 3, φωλάδος κοίτης.
Κολοῖός. 33, 4; 33, 22; 72, 10; 72, 18.
Κόλπος. 35, 4, θάλπουσα κόλποις. 56, 4, ἡμέρην κόλποις. 129, 4, κατεῖχεν ἐν κόλποις,
Κόμη. 3, 3, κόμην γλυκεῖαν αἰγίλου τε καὶ σχίνου. 88, 3, λήιου κόμη.
Κομίζω. 105, 2, πρόβατον ἐκόμιζεν οἰκαδε.
Κόπος. 7, 8, τῷ κόπῳ ἀπανδῆσας. 11, 8, τὸν πολὺν κόπον.
Κοπώω. 112, 4, ἔως κοπωθεὶς ἐκοιμήθη.
Κόπτω. 50, 4, αἷς ἐκοψας αἰγέλοις. [64, 8, πελέκεων ἀεὶ κοπτόντων.]
Κόραξ. 77, 1; 77, 4; 77, 8; 77, 12; 78, 1; 122, 5.
Κόρη. 75, 13, ἡ Κόρη χὼ μέγας Πλούτων.
Κόρη. 93, 8, τίς κόρη σε τολμήσει περιλαβεῖν;
Κορμός. 76, 7, κορμούς παχεῖς.
Κορυθαλλός. 88, 1; 88, 17. [72, 20.]
Κορυδός. 88, 8.

Κορύνη. 129, 20, κορύναις κρούων.
Κορώνη. 46, 9, κορώνην δευτέρην ἀναπλήσας. 72, 11, κορώνης υἱός.
Κοσμέω. 31, 9, οἱ σφᾶς ἐκόσμουν. 72, 13, ποικίλως ἐκοσμήθη. 76, 13, ἵππους κοσμεῖν. [72, 19, κόσμον οἰκεῖον κοσμεῖν.]
Κόσμος. 104, 7, κόσμον ἀρετῆς. [72, 19, κόσμον κόσμει. 83, 6, κόσμος.]
Κοτέω. 93, 4, κοτοῦσιν ἀλλήλοις.
Κουρεύς. 51, 10, πάλιν ἐστὶ κουρεύς.
Κούφος. 43, 10, ἔχνεσι κούφοις. 46, 1, γυῖα κοῦφα. 111, 13, κοῦφος ἀνέστη. 95, 76, ἄπιστον καὶ κοῦφον. 122, 6, χάριν ἀβλαβῇ τε καὶ κοῦφῃ. [24, 9, τῶν ὑπερβολῇ κοῦφων.]
Κράζω. 65, 4, ἄστρον σύνεγγυς κράζω. 3, 10, τὸ κέρας κέκραγε. 5, 6, ἐκεκράγει. 77, 9; 105, 4.
Κρανέη. 129, 20, κρανέης κορύναις.
Κράσπεδον. 18, 7, χερσὶ κράσπεδα σφίγγας.
Κρατέω. [36, 14, τοῖς κρατοῦσιν. 40, 6, ἥς ἔσχατοι κρατοῦσιν.]
Κραναίω. 26, 10, φεύγωμεν ἐκραύγαζον.
Κρέας. 79, 1, κρέας κύων ἐκλεψεν. 79, 4, τὸ κρέας ἀθήκε. 130, 4, τὸ κρέας λαβεῖν. 79, 3, τοῦ κρέως τὴν σκίην. 34, 3, κρεῶν τραπέζας. 51, 7, εἰ κρεῶν χρήσεις. 51, 9, 86, 3, κρεῶν πλήρης. 106, 12, κρεῶν μοίρας. [106, 28, ἐώλων κρεῶν. 27, 8, κρεῶν ἄγγος.]
Κρείσσων. 15, 7, πολὺ κρείσσων Θησεύς. 67, 2, ποσὶν κρείσσων. 72, 14, ἀετοῦ κρείσσων. 114, 2, Ἐωσφόρου κρείσσων. 45, 6, μελίνδας τε καὶ κρείσσους. 9, 9, κρείσσων ἦν χορεύειν. [42, 7, πῶς γὰρ ἂν κρεῖττον; 45, 13, ἐλπίσας τὰς κρείσσους. 73, 3, τὴν κρεῖττω φωνήν. 84, 8, ἀνθρώπων τῶν κρεῖττόνων. 136, 9, κρεῖττον φροντίζειν.]
Κρεμάννυμι. 66, 4, ἐκ δὲ τοῦ πῆρας κρεμάσαι.
Κρεμαστός. [19, 6, κρεμαστῆς αἰώρας.]
Κρήνη. 72, 5, ἔσταξε κρήνη. 72, 10, εἰς κρήνην. 95, 82, ὁ μὲν γὰρ σοὶ κρήνας.
Κρήτη. 85, 9, οἱ μὲν ἐκ Κρήτης.
Κριθή. 74, 6, κριθᾶς ἵππῳ. 129, 9, ἔτρωγε κριθᾶς. [88, 1, κριθᾶς ἐκλεπτε.]
Κριθιάω. 62, 2, ἡμίονος κριθιάσας.
Κριθίζω. 76, 2, τὸν ἵππον ἐκρίθιζε.
Κρίνινον. 108, 9, κρίνμα λεπτά. 108, 32, τὰ κρίνμα τρώγω.
Κρίνω. 56, 2, πάντα ἐβλεπε κρίνω. 76, 3, παραστάτην γενναῖον κρίνω. 95, 20, τιραννέην ἀξιωτάτην κρίνει. 117, 2, ἀδίκῃ κρίνειν. [43, 16, ὅταν κρίνῃς. 56, 9, εὐπρεπῇ κρίνει. 59, 17, φθόνον εἶν κρίνειν.]

Κριός. 93, 7, γέρων ἡδὲ κριός.
Κριτής. 59, 6, ἡρέθη κριτής.
Κροκός. 131, 13, κροκύδος καινῆς.
Κρούω. 129, 20, κορίναις κρούω. [104, 8, ἐλεγχον τῆς πονηρῆς κρούεις.]
Κρύος. [131, 16, ὑπὸ τοῦ κρύους πίπτειν.]
Κρύπτω. 3, 9, ἔργον ἐκφανὲς κρύψω. 50, 4, κρύψον με. 50, 10, οὐ πανούργος ἐκρύφθη. 115, 9, ἔκρυψε νέφεσιν. 108, 27, οἱ δ' ἔνδον ἐκρύβοντο.
Κρώω. 52, 4, τί δὴ κρώεις; 77, 7, κωφός ἐσσι κοῦ κρώεις.
Κτείνω. 21, 7, σφάζουσι καὶ κτείνουσι. 124, 6, ἰκέτευσεν μὴ κτείνειν.
Κτενίζω. 72, 9, ἐκτενίζει τὰς χαίτας. [83, 2, τὸν ἴππον ἐκτενίζει.]
Κτήμα. 52, 4, ὧ παγκάκιστον κτημάτων.
Κτήνος. 7, 12, τὴν σάγγην τοῦ κτήνους.
Κύβος. 131, 1, ἐν κύβοισιν οὐσίην ἀναλάσας. 131, 10, τοῖς κύβοισιν ὠμίλει.
Κύκλος. 18, 7, πάντα κύκλῳ κράσπεδα. 137, 5, κύκλῳ περιόντες.
Κυκλώω. 68, 5, ἤλθε ἐρύσσει κυκλώσας.
Κῦμα. 71, 2, βάπτουσιν κῦμα.
Κυμαίνω. 36, 2, τὴν δ' ἔσυρε κυμαίνων.
Κυμβάλων. 80, 2, κυμβάλοις χαλκεῖσι.
Κυνέω. 95, 12, ἔκυσσεν αὐτήν. 129, 17, δεσπότην κύσσω.
Κυνή. 64, 8, Ἄρεος ἐν κυνῇ.
Κυνηγέτης. 43, 7, κυνηγέτας ἀνδρας.
Κυνηγέω. 1, 1, ἤλθε κυνηγῶν. 61, 1, κυνηγῶν. 124, 8, ὅταν κυνηγῇς.
Κυνηγός. 50, 1, κυνηγὸς ἐτρόχαξεν. 50, 7; 61, 1; 61, 4; 92, 1. 50, 5, κυνηγῶ.
Κυνίδιον. 129, 24, κυνιδίῳ παρισούμην.
Κύπρις. 32, 2, σεμνὴ Κύπρις.
Κύπριος. 85, 11, οἱ δὲ Κύπριον αὐχοῦσιν.
Κύπτω. 5, 4, ἔκπτω ἐς οἶκον γωνίην.
Κύριος. 95, 85, πάντων κυρίην σε τῶν ζώων.
Κυρώω. 95, 24, πλὴν ἐκυρώθης.
Κυρτός. 40, 2, κυρτὴ κάμηλος. 71, 2, κύμα κυρτόν.
Κύρτος. 61, 2, κύρτον ἰχθύων πλήσας.
Κύρω. [134, 19, κακῶν κύρειν.]
Κύων, ὁ, ἡ. 42, 2; 48, 2; 69, 2; 74, 1; 74, 7; 74, 14; 79, 1; 85, 2; 87, 1; 95, 51; 100, 1; 100, 3; 104, 1, 104, 4; 104, 5; 113, 3. [128, 10; 129, 2.]
κύνα. 128, 8. [129, 1.]
κύνας. 93, 3.
κυνί. 42, 2.
κυνός. 110, 1.

κυνών. 85, 2; 93, 11. [42, 6.]
κυσίν. 85, 1.
Κώδων. 104, 2, χαλκεύσας κώδωνα. 104, 4, κώδωνα σείων.
Κῶλον. 109, 2, πλάγια κῶλα σύρειν. Δ, 19, ἰάμβων κῶλα.
Καλύω. 99, 2, τί καλύει; 103, 18, ἱκνῇ θηρίων με καλύει. 128, 13, πάντα καλύω ληστῶν. [82, 9, τὸ θρασὺ καλύει.]
Καλώτης. 139, 1.
Κῶμη. 20, 1, ἐκ κώμης. 137, 5, πᾶσαν περιόντες κώμην.
Κωμήτης. 138, 1.
Κῶμος. 22, 4, εἰς ἔρωτας καὶ κώμους. 24, 2, ἦγε τῷ θεῷ κώμους. 136, 10, προσέχων νοῦν κώμοις.
Κώνωψ. 84, 1.
Κωτίλλω. 95, 86, τοιαῦτα κωτίλλουσα.
Κωφός. 77, 7, κωφός ἐσσι κοῦ κρώεις.
Λαγχάνω. 15, 9, τύχης θείης λέλογχεν. 68, 5, λαχὼν δ' ὁ Φοῖβος.
Λαγώς. 25, 1, γνῶμῃ λαγῶν εἶχε. 87, 4, 69, 1, λαγῶν δασυπόδην. 87, 1. [102, 10, ὁ πτωχὲς λαγῶς.]
Λαθραῖως. 95, 93, ἀρπάσασα λαθραῖως.
Δάθρη. 104, 1, λάθρη ἔδακνε. 107, 12, λάθρη προσηδῆσας.
Δάθυρον. 74, 6, κριθὰς μὲν ἵππων λάθυρα δὲ ταύρων.
Δακτίζω. 122, 12, τὸν κυνηκὴν λακτίσας. 129, 13, ἀμετρα λακτίζων.
Δαλέω. 106, 20, λάλησον ὥσπερ εἰώθης. Α. 9, ἐλάλει δὲ πέτρην, ἐλάλει δὲ (?) νηὶ καὶ ναύτῃ. 12, 18, σοφὰ λαλοῦσα. [33, 23, ἄλλα πρὸς ἀλλήλους λαλεῖν.]
Δάλος. 131, 15, τὴν δάλον χειρόδονα.
Δαμβάνω. 9, 6, ἔλαβεν ἰχθύας. 11, 5, τοῦ λαβόντος. 13, 11, ἐλαβὼν σε. 23, 5, εἰ λάβοι τὸν κλέπτην. 33, 9, πρὶν λαβεῖν ἔφευγον. 77, 10, τυρόν λαβοῦσα. 130, 4, τὸ κρέας λαβεῖν. 51, 2, τὸν πόκον λαβεῖν μείζω. 67, 5, λήψομαι πρῶτην μοῖραν. 67, 6, λήψομαι κακείνην. 102, 6, δίκας λαβεῖν. 103, 9, τοὺτους ἐφέξῃς λαβών. 32, 3, μορφήν λαβεῖν γυναικεῖν. 49, 5, καὶ κακὴν λάβω φήμην. 68, 9, τῶςου νίκην ἔλαβε. 95, 72, ἀρχὴν λαβοῦσα. 64, 7, ἦν λάβεις μνήμην. [94, 9, μισθὸν οὐ λήψῃ. 106, 9, κερδῶ σύνοικον εἰλῆφει. 106, 13, ὃν καὶ λαβὼν παρήγεν. 106, 15, νεοδρόμῳ λαβὼν θήρη.]
Δαμπρός. 42, 1, δεῖπνον λαμπρόν. 85, 15, ἐνιοι λαμπροί. [64, 11, ἅπας ὁ λαμπρός. 116, 4, λαμπρῆς σελήνης.]
Δαμπρότης. [31, 24, τῆς λαμπρότητος.]
Δάμπω. 114, 2, λύχνος φέγγος λάμπει.

Δανθάνω. [50, 20, λαθεῖν ἐπιορκῶν. 81, 6, λαυθάνειν ψευδόμενος. 98, 21, λαυθάνει κακῶς δράσας.]

Δάπτω. 95, 93, καρδίην λάπτει.

Δάρω. 115, 2, λάρου τε καὶ κήρυξιν.

Δαφύσσω. 95, 90, σάρκα λαφύσσω.

Δέγω. 15, 10, λέγων ἐνίκα. 70, 3, ὡς λέγουσιν. 135, 11, ὡς λέγεις. 27, 3, τῆς δ' αὖ λεγούσης. 30, 9, 'εἶεν' λέγοντα. 68, 1, θεοῖς Ἀπόλλων ἔλεγε. 75, 2, πάντων λεγόντων. 109, 1, ἔλεγε καρκίνω μῆτηρ. 117, 2, ἰδὼν τις ἔλεγεν. 118, 9, 'οἱμοί' λεγούσης τῆς μοίρης. 120, 3, παρελλθὼν ἔλεγε. 129, 22, 'ἐτλην' ἔλεξεν. 132, 6, 'ὄρας' λέγων. 95, 24, τί σοι λέγω τὰ πολλά; 96, 2, ἔλεγε πολλὰ βλασφῆμους. 115, 4, ἔλεξε ταῦτα. 117, 5, ταῦθ' ὁμοῦ λέγοντος. 15, 6, ὁ δ' ἐξ Ἀθηνῶν ἔλεγεν ὡς κρείσσων Θησεὺς γένοιτο καὶ τύχης λέλογχεν. 18, 1, βορέη λέγοντι ἡλίω τε ἔριν γενέσθαι. 49, 5, μὴ αἰτίη λέγωμαι. 137, 6, περιόντες ἐλέγοντ' ὄψα. [18, 15, λέγει δ' ὁ μῦθος. 57, 7, λέγουσιν αὐτοῦ ἐπισταθῆναι ἄμαξαν.]

Δείη. 67, 3, λείην εἶχον.

Δείμαξ. 142, 2, χλωρὴν λείμακος ποίην (conj.).

Δεῖπω. 12, 14, ὑπαιθρον ὕλην λείπει. 131, 5, λείπουσα τὰς κάτων Θήβας. 72, 12, νοὺς σοι λείπει. 124, 14, πόσσον εἰς ἔω λείπει. 5, 3, τούτων ὁ λειφθεῖς. 69, 3, δρόμω ἐλείφθη.

Δεόντειος. 97, 5, ἐπὶ θύρας λεοντείους.

Λεπτός. 4, 3, τῶν ἰχθύων ὁ λεπτός. 6, 2, λεπτῷ καλάμῳ. 31, 13, λεπτὰ τοίχων κάρφη. 36, 7, λεπτός τ' ἔων καὶ βληχρός. 47, 4, λεπτῶν βράβδων. 13, 1, λεπτὰς παγίδας. 108, 9, κρέμνα λεπτὰ. 10, 4, λεπτὴν πορφύρην. 139, 2, λεπτὸν φᾶρος.

Λεπτύνω. 103, 5, φωνὴν λεπτύνων.

Λευκανθίζω. 22, 9, τρίχας λευκανθίζουσας. 45, 3, αἶγας χιόνι λευκανθίζουσας.

Λευκός. 22, 3, λευκαῖς μελαῖνας μιγάδας ἐκλόρει χαίτας. 85, 16, ἄλλοι (κύνες) λευκοί. 137, 7, Ἄττων λευκόν. Β. 13, λευκῇ ῥήσει.

Λευκόω. 100, 5, τράχηλος πῶς ἐλευκώθη.

Λέων. 1, 4; 1, 10; 44, 2; 67, 1; 67, 2; 67, 4; 82, 2; 90, 1; 95, 1; 95, 14; 95, 39; 95, 68; 95, 84; 95, 89; 95, 95; 97, 1; 97, 10; 98, 1; 99, 2; 101, 7; 102, 1; 103, 1; 105, 2; 105, 5; 107, 1. [106, 1; 106, 15; 106, 19.]

Λέοντα. 91, 1; 91, 5; 92, 1; 92,

7; 92, 10; 95, 29; 101, 2; 107, 14. [107, 18.]

Λέοντας. [98, 20.]

Λέοντι. 23, 7; 98, 5; 99, 1.

Λέοντος. 1, 10; 82, 1; 92, 5; 103, 7. [95, 101.]

Λέοντων. 101, 8. [98, 20.]

Λέουσιν. 101, 4.

Λήθη. 75, 13, τῆς Λήθης πίνοντες.

Λήιον. 11, 6, ἦν δὲ λήϊων ὥρη. 88, 3, λήϊου κόμη θρέψας.

Ληστής. 128, 14.

Λιβάς. 24, 6, λιβάδα πᾶσαν ἀναίνει.

Λιβύσσα. 142, 1, Λιβύσσα γέρανος.

Λιβυστίνος. Β. 5, εἶπε καὶ Λιβυστίνος.

Λίην. 21, 4, λίην γέρων. 36, 6, λίην λεπτός. 95, 76, λίην ἀπιστον. 101, 1, πιμελὴς λίην. [29, 5, μὴ λίαν ἐπαίρου. 41, 4, λίαν ὑπερέχοντα. 116, 4, καλὸν λίαν.]

Λίθος. 3, 4, μακρόθεν λίθω πλήξας. 3, 8, τὸν λίθον ρίψας. 26, 8, λίθοις βάλλων. 33, 17, λίθων πλήρη σφενδόνην. 48, 2, λίθων σωρός. 98, 16, ῥοπάλῳ ἢ λίθῳ.

Λιθουργός. 30, 5; 30, 7.

Λιμνάς. 115, 1. λιμνάσιν αἰθνίαις. [24, 3, λιμνάδας χορούς.]

Λίμνη. 25, 2, λίμνης ὕδωρ; 43, 2, id. 25, 5, λίμνης ἐγγύς.

Λιμός. 46, 8, λιμῷ κατεσκήκει. 95, 46, λιμός αὐτὸν εἶχε.

Λιμώττω. 45, 8, μακρὰ λιμώττειν. 136, 3, ἐκέτευε λιμώττων.

Λίνον. 11, 3, καὶ λίνον τι προσδήσας.

Λιπαρός. 103, 10, γῆρας λιπαρόν.

Λίπος. 60, 2, τῷ λίπει πνιγόμενος. 100, 3, κύων λίπους πλήρης.

Λίσσομαι. 107, 7, ἀλλά, λίσσομαι, φεῖδου.

Λιτός. 108, 31, λιτῆς βώλον.

Λίχνος. [60, 5, λίχνος μῦς.]

Λόγος. 15, 12, ἴσην λόγοις ἀμιλλαν. 44, 4, λόγοις ὑπόλοιπος. 50, 11, τῷ λόγῳ πιστεύσας. 53, 3, λόγους τρεῖς ἀληθινοὺς. 95, 9, λόγοισι θηρευθεῖσα. 95, 13, χρηστῶν λόγων. 95, 37, λόγοις ποιητοῖσι. Α. 7, λόγους ἴδει. Β. 6, λόγους εἶπε Κυβίσσης. [12, 26, λόγος σοφός. 40, 5; 56, 8.]

Λοιβή. [23, 6, ἄρνα λοιβὴν παρασχεῖν.]

Λοιδορέω. 96, 4, ὁ τόπος μ' ἐλοιδόρησε.

Λοιπός. 134, 4, τὰ λοιπὰ μέρεα. Α. 6, τὰ λοιπὰ τῶν ζώων. 95, 80, τὸ λοιπὸν ἴσθι γενναίη. 124, 7, τὸ λοιπὸν τί ποιήσεις; 75, 7, καὶ τὸ λοιπὸν οὐκέτ' εἰσπεῖ. 26, 6, κατεφρόνησαν λοιπὸν. 76, 4, ἦν δὲ λοιπὸν εἰρήνη. 134, 9, τὸ μὴ φρονοῦν λοιπὸν ἦρχε τῶν

πρώτων. [63, 12, πρὸς ταῦτα λοιπὸν οἶδας.]
Λοξός. 109, 1, λοξὰ βαίνειν.
Λοφάω. 88, 4, παῖδας λοφῶντας.
Λοφηφόρος. 88, 8, τῶν λοφηφόρων παιδῶν.
Λόχμη. 95, 88, λόχμης εἰς μυχόν.
Λόχος. 31, 10, διείλον εἰς λόχους.
Λύγιδινος. 30, 1, λύγιδινον Ἑρμείην.
Λύκαινα. 16, 3.
Λύκειος. 94, 8, λυκείου φάρυγος.
Λύκος. 16, 6, λύκος χανῶν ὄντως.
 101, 7, ἐν λύκοις λέων φαίνει. 128, 14, λύκων διωκτῆρῳ. 16, 2; 16, 3; 53, 1; 85, 1; 89, 1; 89, 11; 93, 1; 94, 1; 95, 77; 96, 1; 100, 1; 100, 8; 101, 8; 102, 8; 105, 1; 105, 3; 105, 5; 113, 2; 122, 2; 122, 3; 122, 14; 130, 3; 132, 1; 132, 4; 132, 10.
Λυμαίνομαι. 51, 5, μή με λυμαίνου.
Λυπέω. 43, 4, χηλῆς ἔνεκα ἐλυπήθη.
Λύπη. 12, 24, λύπην ἀναξάινει. 19, 7, βουκολοῦσα τὴν λύπην. 24, 5, φροντῖδων καὶ λύπης. 95, 46, αὐτὸν εἶχε λύπη. 140, 1, βουκόλημα τῆς λύπης. [12, 27, λύπη δ' ὅταν συνοικῇσθ. 23, 11, ἐκφορομένης λύπης.]
Λυσσάω. 90, 1, λέων ἐλύσσα.
Λύχνος. 10, 7, τὴν Ἀφροδίτην λύχνους ἐτίμα. 114, 1, μεθῶν ἐλαίῳ λύχνος. 114, 6, φαίνει, λύχνε.
Λύω. 7, 11, πάντα τὸν γόμον λύων. 55, 3, λύειν ἐμελλεν αὐτούς. 107, 14, ἔλυσε τὸν λέοντα. 32, 9, δαίτ' ἔλυτο. 89, 11, κὰν αἰτῆρην λύσης. See also note ad fab. 58, 11.
Μαγειρεῖον. 79, 1, κρέας ἐκ μαγειρείου. 97, 12, ὅμοιον θύμα τῷ μαγειρεῖν.
Μαγειρεύω. 122, 16, μαθὼν οὐδὲν ἢ μαγειρεῖν.
Μάγειρος. 21, 10; 42, 5. 51, 8, μαγείρους. 21, 1.
Μαίνομαι. 90, 3, τί μεμνηῶς οὐχὶ ποιήσει;
Μακάριος. [103, 20, μακάριος ὅστις.]
Μακρόθεν. 3, 4, μακρόθεν πλήξας. 104, 3, πρὸς ἄλλων μακρόθεν. 103, 14, μακρόθεν με σκέπτῃ.
Μακρός. 23, 1, μακρὴν ὕλην. 43, 10, μακρὸν πεδίον. 92, 2, μακρῆς πείκῃς. 15, 4, μακρῇ ῥῆσις. 12, 1, ἀγροῦ μακρὸν ἐξεπωτήθη. 75, 6, τὴν αὐρίον οὐ μακρὸν ὑπερβήσῃ. 45, 8, μακρὰ λιμώπτειν. 68, 1, μακρὰ τοξεύων. [52, 6, μακρὸν οἰμῶζειν.]
Μαλάσσω. 28, 6, χηλῇ μαλαχθέν. [133, 4.]

Μαλθακός. 36, 11, μαλθακῇ γνώμῃ. 95, 11, μαλθακῆς ποίης.
Μάλιστα. [44, 7, ὅταν μάλιστα ζῆν θέλῃς.]
Μᾶλλον. 14, 3, μᾶλλον ἡρούμην. 18, 6, ὁ δ' οὐ μεθῆκε μᾶλλον. 27, 7, βλάπτουσα μᾶλλον ἢ ὠφελούσα. 64, 10, μᾶλλον αἰρήσῃ. 95, 74, σὺ δ' οὐχ ὑπέστῃς . . . βιῇ δ' ἀποσπασθεῖσα μᾶλλον ἐτρώθῃς. 112, 9, μᾶλλον ἰσχύει. 122, 5, μᾶλλον ἢ γούψ. [8, 2, ἀναβαίνειν μᾶλλον ἢ κάτω βαίνειν. 18, 16, πειθοῦ μᾶλλον ἢ βιῇ. 35, 8, ἐχθρὸς μᾶλλον ἢ φίλος. 64, 11, τῶν ἐλαττόνων μᾶλλον. 134, 17, μᾶλλον οἶν.]
Μαλλός. 51, 4, τὸν μαλλὸν ἐψάλλειν. 93, 7, μαλλὸν ὀρθώσας.
Μάνδρη. 113, 1, μάνδρης ἔσω.
Μανθάνω. 122, 16, μαθὼν οὐδὲν. 124, 14, πόθεν μαθήσῃ; A. 14, μάθοις ἂν οὕτω ταῦτ' ἐχοντα. B. 12, μαθόντες οὐδέν. [33, 24, λαλεῖν μαθόντων.]
Μάρτυς. 50, 16, ὦν μάρτυς εἰστήκειν.
Μάταιος. 35, 5, ὡς μάταιον ἐκβάλλει. 95, 45, πόντος μάταιος ἐξανηλώθη. 6, 17, ὁ μὴ τηρήσας . . . μάταιός ἐστι.
Μάτην. 2, 13, μάτην ἤκω. 6, 9, μὴ μάτην μ' ἀποκτείνης. 9, 5, καὶ μάτην ἡθλει. 20, 8, μάτην εὗξῃ. 75, 21, μάτην διεβλήθης. 95, 99, μὴ μάτην ζῆται.
Μάχαιρα. 97, 8.
Μάχη. 5, 1, ἀλεκτορίσκων ἦν μάχη. 10, 5, πᾶσαν μάχην συνήπτειν. 31, 8, εἰς μάχην γενναίους. 76, 3, ἐν μάχαις. 85, 3, μάχης ἐπιστήμων. [85, 5, τὴν μάχην ἐνεδρεῖσαι.]
Μάχομαι. 1, 5, αὐτῷ μάχεσθαι. 36, 10, μαχομένη ταῖς προαῖς. 39, 4, τυράννων μαχομένων. 93, 4, δι' οὗς μάχονται. [36, 14; 39, 6.]
Μέγας. 4, 6, τῶν ἰχθύων ὁ μέγας. 6, 11, ἐπὶ μέγας γένωμαι. 75, 14, χῶ μέγας Ἠλούτων. 100, 3, μέγας ὁ κύων ἐγένετο. 112, 9, οὐχ ὁ μέγας αἰὶ δυνατός. 45, 6, μείζονας τε καὶ κρείσσους. 51, 2, τὸν πόκον λαβεῖν μείζω. 66, 6, πῆρην, ἥτις ἦν μείζων. 79, 3, ἰδοῦσα τὴν σκίην μείζω. 15, 6, μέγιστον ἀνδρῶν. 47, 12, κὰν μέγιστον ἰσχύῃ. [4, 7, τὸν μέγαν τῇ δόξῃ. 47, 15, μέγ' ἀγαθόν. 85, 19, μέγιστον ἀγαθόν.]
Μεθῆμι. 18, 6, ὁ δ' οὐ μεθῆκε. 99, 4, μεθίεναι πῖστον.
Μεθίστημι. 76, 18, ἀφ' ἔππων εἰς δνους μεταστήσας. 88, 10, ποῦ σφέας μεταστήσει;
Μεθύσκω. 89, 9, θηλὴ μεθύσκει με.
Μεθύω. 114, 1, μεθῶν ἐλαίῳ λύχνος.

[Μειδάω.] 94, 6, κάρχαρον τι μειδήσας.

[106, 29, ὡς λέων μειδήσας.]

Μειλίχως. [106, 10, μειλίχως συνεζήκει.]

Μελάθρων. 64, 5, στέγη μελάθρων εἰμί. [116, 6, κάτω μελάθρων ἦλθε.]

Μέλας. 19, 1, μελαίνης ἀμπέλου. 22, 3, μελαίνας χαίτας. 22, 10, id. 25, 2, μέλαν ἔθωρ. 33, 4, μέλαν κολοῖων ἔθνος. 85, 14, οἱ μὲν ἡμῶν (κυνῶν) μέλανε. 108, 7, μελαίνη βώλψ.

Μέλειος. 129, 24, ὁ μέλειος.

Μέλι. 108, 18, στάμνοι μέλιτος.

Μελίλωστος. 95, 9, λόγοισι μελιγλώσσοις.

Μελισταγῆς. Α. 18, μελισταγῆς κηρίου.

Μέλλω, c. inf. praes.—37, 5, ἐμελλον θύειν. 55, 4, λύειν ἐμελλον. 75, 18, γράφειν ἐμελλον. 82, 8, ἐμελλε κατασχύνειν. 93, 6, πέμπειν ἐμελλον. 95, 25, μέλλεις ἀνάσσειν. 95, 69, μέλλον ἐγείρειν. 108, 25, ψαύειν ἐμελλον. 110, 1, μέλλον ὀδεύειν. 113, 1, ἐμελλε συγκλείειν. 122, 4, μέλλω ἀποπνεύει. [81, 6.]

C. inf. fut.—6, 14, ἐμελλε θωπεύσειν. 47, 3, ἐμελλε τελευτήσκειν. 95, 71, ἐμελλε δώσειν. 107, 1, ἐμελλε δειπνήσκειν. 124, 2, μέλλοντι δειπνήσειν. [84, 10.]

Doubtful.—32, 6, γαμῖν ἐμελλε. 85, 4, ἐμελλον, ἐβράδυνεν. 95, 38, τὸ μέλλον οὐκ ᾔδει. [95, 100, ποίην ἐμελλε καρδίην ἔχειν.]

Μέλος. 12, 5, ἐκ τοῦ μέλους.

Μέλω. 84, 5, οὐ μέλει μοι.

Μελωδός. 124, 10, τίνος μελωδοῦ τὸν ἦχον.

Μεμπτός. [Α. 5.]

Μέμφομαι. 38, 4, πῶς ἂν μεμφοίμην τὸν πέλεκυν. 97, 10, ἐμέμφεθ' ὁ λέων. [106, 30, ταῦτα μὴδ' ἐμοὶ μέμφου.]

Μέντοι. 37, 10, εἰς ταῦτα μέντοι.

Μένω. 1, 5, μέινον, εἶπε. 1, 13, μένεν κελευούσης. 16, 4, ἐμεινεν ὡς δειπνήσων. 45, 10, αἱ δ' οὐκ ἐμειναν. 58, 7, μόνη δ' ἐμεινεν ἑλπίς. 84, 5, ἐὰν μείνης. 86, 8, μέινον, εἶπε. 91, 8, χωρὶς ἀπὸδου μέινας. 99, 5, σοὶ μὴ μένONTI πιστεύω. 129, 5 (conj.)

Μερίλω. 67, 4, ὁ λέων μερλίει. 74, 9, μερίσαντες αὐτῷ τῶν ἐτών.

Μερίμνα. 106, 23, μερίμνη καρδίην διαζαίνει.

Μέρος. 57, 4, μέρος τι νέμω ἐκάστω. 32, 5, ἐν μέρει. 134, 3, μέρη. 134, 4, τὰ λοιπὰ μέρεια.

Μεσιτεῖη. 93, 8, καινῆς μεσιτεῖης.

Μεσιτεύω. 39, 2, καρκίνος μεσιτεύων.

Μεσόγεωσ. 111, 8, εἰς τὴν μεσόγεωσιν.

Μέσος. 41, 1, ἐκ μέσου νώτου. 71, 8, ὦν ἐγὼ μέση κείμεναι. 74, 12, εἰς μέσους ἦκων. 95, 42, εἰς μέσας ὕλας. 105, 1, ἐκ μέσης ποιμήνης. 128, 8, ἡμῖν ἐν μέσοις. 128, 11, ἐν μέσοις ἐπωλεύμην. 129, 13, εἰς μέσον αὐλῆς. 129, 15, εἰς μέσον βάλλωμην. Α. 8, ἐν μέσαις ὕλαις. 129, 19, ἐν μέσοις. 22, 1, τὴν μέσην ἔχωρ ὥρην. 63, 6, ἐν μέσαις ὥραις.

Μεσός. [116, 1, νυκτὸς μεσοῦσης.]

Μεστός. 108, 30, ταῦτα μεστὰ κινδύνων.

Μετά. C. gen.—13, 12, ἀπολῇ μετ' αὐτῶν μεθ' ὧν ἦλκας. 44, 1, μετ' ἀλλήλων. 110, 3, μετ' ἐμοῦ ἦξει. 113, 2, μετ' αὐτῶν λύκον συγκλείει. [106, 10, μεθ' ἧς συνεζήκει.]

Μετά. C. acc.—74, 12, ὁ βοῦς μετ' αὐτόν. 95, 16, τίς μετ' αὐτόν τυραννήσει; 12, 8, μετὰ Θράκην. 12, 22, μετὰ τὰς Ἀθήνας. [Α. 4, μεθ' ἣν γενέσθαι φασὶ θεῶν ἡρώων. 70, 7, μετ' αὐτὴν πόλεμος ἦξει.]

Μεταλαμβάνω. [98, 22, ὦν μεταλαβείν.]

Μεταξύ. 91, 8, πόσον τράγον μεταξὺ καὶ πόσον ταύρου.

Μετάρσιος. 115, 6, ὅστις σε μετάρσιον θῆσω.

Μεταστρέφω. 87, 3, μεταστραφεῖς ἔσταιν.

Μετέχω. 7, 15, οὐ γὰρ μετασχεῖν μικρὸν οὐκ ἐβουλήθη.

Μετρώ. [67, 9, μέτρει σεαντόν.]

Μέτρον. 64, 3, τὸ μέτρον εὐμήκης. 68, 7, ταῦτ' ἔμετρον.

Μέτωπον. 31, 14, κάρφη μετώποις ἀρμόσαντες. 95, 58, ἀναιδείης ὄφρην καὶ μέτωπον. 122, 13, μέτωπα ἀλοιήσας. 130, 9, μέτωπα ἐπλήρη.

Μέχρι(s). 15, 3, ὁ μῦθος ἦλθε μέχρις ἡρώων. 89, 9, μέχρι νῦν.

Μῆ, with imperative.—28, 8, παῖε, μὴ πρίου. 34, 10, μὴ φείδου. 48, 8, πλεόν με μὴ τίμα. 51, 5, μὴ με λυμαίνου. 71, 6, μὴ με βλασφήμει. 75, 2, μὴ δέδιχθι. 78, 2, μὴ κλαῖε. 83, 4, τὸ τρέφον με μὴ πῶλει. 92, 9, μὴ μοι χαρίζου. 95, 99, μὴ μάτην ζῆται. 132, 8, μὴ μου κήδου. [5, 10, μὴ ποτ' ἴσθι καυχώμην. 14, 5, μὴ ὀργνέλω. 29, 5, μὴ λίαν ἐπαίρου. 59, 17, μὴ ἔα. 138, 4, μὴ σοφίζου.]

With subj. with imperative force.—1, 5, μὴ σπεισῶς. 3, 5, μὴ με μηνύσῃς. 6, 9, μὴ μάτην μ' ἀποκτείνῃς. 7, 7, μὴ μ' ἐνοχλήσῃς. 10, 11, μὴ μοι χάριν σχῆς. 12, 21, μὴ μ' ὀργάδῃς.

χωρίσσης. 48, 6, μὴ πολυχμῆσης. 50, 5, μὴ με μηνύσης. 92, 10, τὸν λέοντα μὴ δειξῆς. 96, 4, μὴ σὺ καυχῆση. [72, 18, μὴ με συκοφαντήσης.]

In negative wishes.—53, 5, εἴθε μὴ συννητήκεις. 53, 7, εἴθε μὴ σὺγ' εἰς ὥρας ἴκοιο, μηδὲ μοι πάλιν συναντήσῃς. 101, 5, μὴ φρενωθῇην. [70, 5, μὴ ἔθνη . . . ὕβρις ἐπέλθοι.]

With deliberative subj.—24, 7, τί μὴ πάθωμεν; 98, 9, τίς δ' ἰδοῦσα μὴ κλαύσῃ;

In conditional sentences.—60, 6, εἰ μὴ παραίτησθαι. 72, 16, παρείχεσθαι νίκην, εἰ μὴ χελιδὼν αὐτὸν ἤλεγξεν. 128, 11, εἰ μὴ παρήμην οὐκ ἂν ἔσχετε. 7, 6, εἰ δὲ μὴ, θνήσκω. 141, 1, εἰ μὴ τίκτητε οὐκ ἂν εἶχεν (corrupt). [85, 5, εἰ μὴ προσέει.]

After verbs of fearing.—82, 7, δέδοικα μὴ μοι τὴν δορὴν κνίσθαι.

Signifying from fear that, lest:—

(1) After imperatives.—16, 2, παῦσαι, μὴ σε τῷ λύκῳ ῥίψω. 132, 7, ἔξελθε μὴ τις συλλαβῇ σε καὶ θύσῃ. 49, 4, οὐκ ἐγερθήσῃ μὴ αἰτίη ἐγὼ λέγωμαι;

(2) 95, 29, σπεῦδω μὴ πάλαι με ζητήσῃ. 131, 3, στολὴν κατέλειπον μὴ μὴ πάθοι τι ῥιγώσας. [134, 18, ἐγὼ προσέξω μὴ ποτε δόξῃς.]

After verbs of asking.—2, 3, ἀνεζήτηται μὴ τις τήνδ' ἔκλεψεν. 2, 16, ζητεῖ μὴ τις οἶδεν. 50, 8, ἐπηρώτα μὴ τῇδ' ἀλώπηξ καταδέσκειν ἢ φεύγει. 95, 54, ἐπηρώτα μὴ ποῦ τις φεύγει.

After relatives.—38, 5, πῶς ἂν μεμφομένην τὸν πέλεκυν ὅς μου μὴ προσήκει τῇ ῥίζῃ; 120, 8, πῶς ἄλλον ἰήσῃ ὅς σαντὸν μὴ σώσει;

With participle.—(1) 6, 16, ὁ μὴ τὰ μικρὰ τηρήσας. 67, 8, ἡ τρίτη αὕτη κακὸν τι δώσει μὴ θέλοντί σοι φεύγειν. 99, 5, πῶς γὰρ φίλῳ σοι μὴ μένοντι πιστεύω; 80, 4, ἐμοὶ γένοιτο βαίνειν μὴ καταγέλαστον.

(2) Late usage.—37, 10, εἰς ταῦτα μὴ πονῶν ἐτηρήθης. 46, 8, ὁ τάλας κατεσκληθείη μὴ πῶ κορώνην δευτέρην ἀναπλήσας. 108, 32, τὰ κρίμνα μὴ φοβοῦμενος τρώγω.

Other usages.—26, 6, ὥστε μὴ φεύγειν. 59, 9, ἔψεγε τὸ τοῦ ταύρου τὰ κέρατα μὴ κάτω κείσθαι. 99, 4, ἐπ' ἐνεχυρῷ δώσεις . . . μὴ μεθίεναι. 14, 2, σῶμ' ἔφασκε μὴ σύρειν. 109, 1, μὴ λοῖζά βαίνειν ἔλεγε καρκίνῳ μήτηρ . . . κῶλα μὴ σύρειν. 124, 6, ἰκέτευε μὴ κτείνειν. 134, 9, τὸ μὴ φρονοῦν. [5, 12, τὸ μὴ καλῶς πράττειν. 21, 12,

ὁρᾶν μὴ ἐξεύρη. 23, 10, τοῦτ' εἰκοε γινώσκων . . . μὴ πέμπειν. 36, 14, μῦθος ἐμφαίνει μὴ δεῖν. 94, 10, ἀρκέσει σοι μὴ πᾶσχειν.]

Μηδέ. 95, 81, μηδ' ἐπτόησο. 98, 11, μηδ' ἄγριος θῆρ γίνου. 106, 30, μηδ' ἐμοὶ μέμφου. 1, 6, μηδ' ἐπελπίσης. 48, 7, μηδέ μοι προσουρήσης. 53, 8, μηδέ μοι συναντήσῃς. 68, 9, νίκην ἔλαβε μηδὲ τοξεύσας. 48, 4, βούλομαι, μηδ' οὐτῶν παρελθεῖν. 53, 2, ζωγρεῖν ἐδεῖτο μηδὲ ἀποκτείνειν. 59, 11, ἔψεγε μὴ σχεῖν θυρωτὰ μηδ' ἀνοικτά. 93, 10, δι' οὓς νέμεσθαι μηδὲ νῦν ἔξεστι. [11, 10; 43, 18; 67, 10; 82, 9; 107, 17.]

Μηδεῖς. 36, 9, μηδὲν ἐκπλήσσου. [13, 14, κἂν μηδὲν καταβλάψῃς. 43, 17, μηδὲν ὑπολάβῃς. 67, 9, μηδὲν σύναπτε. 96, 6, μηδεῖς γαυρούσθω. 116, 11, μηδὲν ἐκπλήσσου.]

Late usage.—97, 8, ὡς εἶδεν . . . πρὸς τῇ θύρῃ δὲ μηδὲν κτε. 117, 4, πολλοὺς μηδὲν αἰτίους. A. 12, γῆς μηδὲν αἰτούσης.

Μηκέτι. 25, 1, γνῶμη λαγῶνους εἶχε μηκέτι ζῶειν.

Μήκος. 41, 2, δράκοντι μήκος ἐξισουμένην.

Μηκύνω. 85, 12, τί μηκύνω;

Μῆλον. 128, 4, μῆλ' ἀ σοι περισσεύει.

Μῆν. 125, 5, καὶ μῆν πίθηκος ἔστερπεν.

Μήνυτρον. 2, 12, μήνυτρα σύλων.

Μηνύω. 3, 7, μὴ με μηνύσης. 12, 18, σεαυτὸν μηνύσον. 50, 5, μὴ με μηνύσης. 88, 9, τῷ πατρὶ μηνύεις. [38, 8, 96, 5, ὁ μῦθος μηνύει.]

Μήποτε. 71, 3, εἴθε μήποτ' ἐπλεύσθης.

Μήτηρ. 6, 8; 28, 2; 32, 2; 38, 6; 56, 3; 62, 3; 109, 1; 118, 4; 135, 9.

μήτηρ. 28, 4; 78, 2. 109, 3, μήτηρ ἡ διδάσκαλος.

μητρῷ. 28, 8; 78, 1; 97, 2.

μητρός. 34, 7.

Μήτηρ. [v. l. μήτηρ. 80, 4.]

Μητρώος. 89, 9, θηλὴ μητρώη.

Μιγάς. 22, 3, λευκαῖς μελαίνας μιγάδας χαίτας.

Μικρέμπορος. 111, 1.

Μικρός. 6, 3, μικρὸν ἰχθύν. 6, 16, τὰ μικρὰ τηρήσας. 7, 5, οὐ μικρὸν μετασχεῖν. 57, 5, νέμων ἐκάστω μικρὸν. 82, 10, κἂν μικρὸν ᾤ. 89, 4, μικρὸς ὢν. 91, 6, ἀνέξομαι σοι μικρὰ τῆς ἐπηρεῖς. 95, 34, τὰ μικρὰ πείθει. 107, 8, μικρὸς ὢν τίσω. 112, 10, τὸ μικρὸν εἶναι ἰσχύει. 131, 7, μικρὰ τιτυβίζουσας. 1, 9, μικρὸν διαστάς. 84, 2. 108, 24, μικρὸν ἐπισχών. [4, 7, τὸ μικρὸν εἶναι.]

Μιμέομαι. 28, 10, ποιότητα μιμήση.
[73, 3, μιμούμενος τὸν ἔππον. 41, 4,
ἀν ὑπερέχοντα μιμήση.]

Μισέω. 111, 16, τοὺς ἄλλας μεμισήκει.
[13, 13, μισηθήση.]

Μισθός. 2, 16, ζητεῖ μισθοῦ μή κτε.
76, 5, μισθὸν εἶχεν. 88, 15, μισθὸν
δῶσειν. 94, 2, id. 94, 5 τὸν μισθὸν
ῆται. 94, 7, σοὶ μισθὸς ἀρκεῖ. 107,
15, ἐπάξιον δὸς μισθόν. 115, 5, πόσον
μισθὸν δώσεις; [76, 8, μισθῷ φόρτον
ἔφερεν. 94, 9, μισθὸν ἀγαθόν.]

Μνήμη. 64, 7, ἣν λάβης μνήμην. 95,
26, γένοιτο τῆς ἀλώπεκος μνήμη. Α. 17.

Μνηστεύω. 98, 2, παῖδα παρὰ πατρός
ἐμνήστευε.

Μοῖρα. 67, 4, τίθησι τρεῖς μοῖρας.
103, 16, ἐγγύς ὄντα τῆς μοίρης. 118,
9, οἶμοι τῆς μοίρης. 12, 25, τῆς κακῆς
μοίρης. [106, 12, κρεῶν διανέμων μοῖρας.
106, 16, ἔφερε μοῖραν οὐκ ἴσην.]

Μόλις. 75, 10, μόλις βαίνων.

Μολοσσός. 85, 10, οἱ δ' ἐκ Μολοσσῶν
(κυνῶν).

Μονήρης. 132, 1, οἷς μονήρης.

Μόνος. 20, 4, ὃν μόνον θέω ἐτίμα.
24, 6, μόνος νῦν αὐταίνει. 58, 7, μόνῃ
ἔμεινεν ἑλπίς. 58, 9, ἑλπίς μόνῃ
σύνεστιν. 72, 13, μόνος ἑκοσμήθη.
95, 83, σοὶ μόνῃ δουλεύειν. 95, 96,
μόνην ἀπ' ἄλλων καρδίην. 74, 16,
τὸν διδόντα . . . μόνον σάλει. 121,
3, μόνον σώζου. [31, 20, μόνου ἐάλ-
ωσαν.]

Μόρος. 107, 2, ἐγγύς ὦν μόρου.

Μορφή. 32, 3, μορφῇ ἀμείψαι.

Μόσχος. 37, 7, ὁ μόσχος ἀδμής.

Μοῦνος. 131, 2, κατέλιπε μὴν μούνην.
25, 4, μούνον εἰδότες φεύγειν. 126,
2, τὴν Ἀθηθὴν μούνην. [106, 24, οὐ
τὰ νῦν μούνον . . . τὰ δ' ἔπειτα. 106,
28, γεύσομαι κρεῶν μούνην.]

Μούσα. 15, 12, ἀγρὴ μούση. Α. 16,
μύθους τῆς ἑλευθέρας μούσης. Β. 6,
νέη μούση. Β. 10, σοφωτέρης μούσης.
[8, 3, οὐκ ἄτερ μούσης.]

Μοχθέω. 74, 13, μοχθεῖ φίλεργός τ'
ἔστι. 111, 10, μοχθήσας.

Μόχθος. 37, 3, μόχθον οἶον ὀτλεύεις.

Μυελός. 95, 90, μυελὸν δαστέων πίνων.

Μύζω. 6, 13, μύζω καὶ ἀσπαίρων.

Μυθιάζομαι. Β. 13, λευκῇ μυθιάζομαι

ρήσει.

Μυθιαμβος. Β. 8.

Μῦθος. 15, 3, ῥέων ὁ μῦθος ἤλθε. 103,
15, ποικίλοις μύθοις. 107, 3, τοιοῖσδε
μύθοις. 128, 1, οἷς εἶπε μύθος πρὸς
νομῆα. Α. 16, μύθους τῆς ἑλευθέρας
μούσης. Β. 1, μῦθος Σῦρων εὔρεμα.
77, 3, μύθῳ ὄρνι ἠπάτησε. [18, 15;

22, 14; 34, 14; 36, 13; 38, 8; 59,
16; 96, 5; 107, 16; 119, 11.]

Μύλη. [29, 2, ζευχθεὶς ὑπὸ μύλην.]

Μυοκτόνος. 135, 9, ἡ μυοκτόνος μήτηρ.

Μύρμηξ. 136, 2; 136, 7.

μῦρμηκος. 108, 8.

μυρμήκων. 117, 6; 117, 11.

Μῦς. 31, 12; 32, 7; 60, 1; 82, 2;
107, 12; 107, 18; 108, 27; 112, 1;
112, 6; 112, 8.

μῦν. 31, 22; 82, 5; 82, 6; 107,
1; 108, 14; 112, 2.

μύας. 31, 16.

μύες. 31, 1; 31, 3.

μυός. 107, 6.

μῦς. 27, 4. [60, 5.]

μυῶν. 108, 1.

Μυχός. 95, 88, λόχμης εἰς μυχόν. 108,
22, εἰς μυχὸν τρώγλης. 112, 2, id.
136, 1, ἐκ μυχοῦ. [31, 20, μυχῶν
πρόσθεν.]

Μῶμος. 59, 6, ἥρεθ' οὗτοις κριτῆς ὁ
Μῶμος. [59, 18, ἀρεστὸν οὐδὲν τῷ

Μῶμῳ.]

Μωρός. 93, 5, μωρῇ ποίμνη.

Ναῖω. 126, 4, τὴν ἐρημὴν ναεῖς.

Νάπη. 1, 11, εἰς νάπας ἐρημαίας. 3,
6, Πανός, δὲ νάπας ἐποπτεύει.

Ναρκάω. 46, 1, γυῖα κοῦφα ναρκάσας.

Ναῦς. 71, 1, νῆα ναυτῶν πλήρη. 117,
1, νεὺς βυθισθείσης. Α. 10, ἐλάλει νηλ.

Ναύτης. Α. 10, νηλ καὶ ναύτη.

Ναυτίλος. 71, 1, νῆα καυτίλων πλήρη.

Νέβρειος. 95, 92, καρδίην νεβρέην.

Νεβρός. 90, 1.

Νεήνις. 22, 6.

Νεηνίσκος. 107, 10, θηραγρεύται νεην-
ίσκοις.

Νεκρός. 7, 9, πεσὼν ἔκειτο νεκρός. 14,
4, εἰ νεκρὸν εἶλκε. 14, 2, νεκρὸν
σῶμα. 30, 10, με νεκρὸν ἢ θεόν συ
ποιήσεις. [14, 5, νεκρὸν με.]

Νέμεσις. 43, 6, παρὴν δὲ νέμεσις
[11, 11, ἔστιν τις ὀργῆς νέμεσις].

Νέμω. 57, 5, νέμων ἐκάστῳ μικρὸν.
33, 15, ἐνέμουντο τὴν χώραν. 44, 1,
ἐνέμουντο ταῦροι μετ' ἀλλήλων. 93,
10, νέμεσθαι ἀκινδύνως.

Νεόδρομος. [106, 15, νεοδρόμῳ λαβὼν
θῆρη.]

Νεόν. 33, 2, πυρὸν εἰς νεὸν ῥίψας.

Νέος. 22, 2, νέος οὐκ ἦν. 22, 5, γυν-
αικῶν δύο, νέος τε καὶ γραιὺς. 22, 6,
νεὸν ἐραστήν. 22, 11, ἡ νέη τε χῆ
γραιῖ. 37, 11, ὁ νέος παρέρπει τὸν
γέροντα. 131, 1, νέος οὐσίην ἀνα-
λώσας. Β. 6, νέη μούση.

Νεόσμηκτος. 97, 7, μαχαίρας βουδόρους
νεοσμήκτους.

Νεοσσεύω. 88, 1, ἐν χλῇ νεοσσεύων.
Νεοσσός. 118, 4, νεοσσῶν ἐπτά μήτηρ.
Νευρή. [68, 6, τόσιοι νευρήν.]
Νεύω. 50, 9, τῷ δακτύλῳ νεύων.
Νέφος. 64, 4, νεφῶν συνοικος. 115, 9, ἐκρύβη νέφειν. 115, 12, χρεῖη νεφῶν.
Νεωστί. 4, 1, ἦν νεωστί βεβλήκει. 26, 2, ἐσπαρμένῃ νεωστί.
Νή. 53, 4, νῆ τὸν ἵλανα.
Νηδύς. 107, 5, νηδὺν πιαίνειν.
Νήπιος. 16, 1, ἠπέλιψε νηπίῳ τίτθι. 88, 17, παισὶ νηπίοις. [72, 21.]
Νίζω. 2, 10, τοὺς πόδας ἐνίζων.
Νικάω. 15, 10, λέγων ἐνίκα. 15, 13, πέπαστο, νικάς. 31, 3, γαλαῖ ἐνίκων. 44, 3, οὐκ ἔδοξε νικήσειν. 36, 10, μαχομένη πνοαὶς ἐνίκηθη. 131, 11, σμικρὰ πάξας τὴν στολὴν ἐνίκηθη. 134, 8, τὸ φρονοῦν ἐνίκηθη.
Νίκη. 1, 6, μηδ' ἐπελίσσε νίκη. 56, 6, Ζεὺς οἶδε τὴν νίκην. 68, 9, τόξου νίκην ἔλαβε. 72, 15, παρῆχε τὴν νίκην. [31, 21, νίκη δ' ἐπ' αὐτοῖς εἰσ-
 τήκει.]
Νίνος. B. 3, ἐπὶ Νίνου.
Νιφετός. 131, 12, νιφετὸς ἐπήλθε.
Νίφω. 41, 5, ἐνιφεν ὁ Ζεὺς.
Νοέω. [107, 16, εὖ νοοῦναι ἀνθρώποις.]
Νομαίος. 23, 4, Ἑρμῇ νομαίῳ.
Νομεύς. 128, 1, εἶπε πρὸς νομῆα.
Νομή. 37, 6, ὁ βοὺς εἰς νομάς ἀπεξεύχθη.
Νομίζω. 16, 4, τὴν γραυὴν ἀληθεύειν νομίσας. 18, 5, νομίζων συλῆσειν.
Νόμος. 118, 10, νόμοι καὶ θέμιστες ἀνθρώπων. [106, 7, ἐφίλει νόμφ ξείνων.]
Νοσέω. 75, 16, τοὺς νοσοῦντας. 78, 1, κόραξ νοσήσας. 95, 1, λέων νοσήσας.
Νοσηλεύω. 13, 8, τιθῆναι πατέρα καὶ νοσηλεύω.
Νόσος. 46, 8, νόσῳ κατεσκήκει. 75, 8, ἐκ νόσου ἀνασφίλας. 78, 3, νόσου ἀνασφίλαι. 103, 3, νόσῳ κάμνων.
Νουθετέω. [119, 12, νουθετεῖν πρὸς ἀλλήλους.]
Νοῦς. 77, 12, νοῦς σοι λείπει. 95, 36, ὁ νοῦς ἐχαιρῶνθη. [87, 6, ἀμφίβολος νοῦς. 136, 10, προσέχειν νοῦν τέρψειν.]
Νύκτωρ. 49, 1, ἐκάθευδε νύκτωρ.
Νύμφη. 23, 3, ταῖς ὀρεινόμοις νύμφαις. 92, 4, ὦ πρὸς σε νυμφῶν. 32, 8, ἐπέδωκεν ἡ νύμφη.
Νύμφιος. 98, 11, νύμφιος γίνου.
Νῦν. 6, 9, νῦν οὖν ἔφες με. 9, 9, ἀναυα νῦν ὀρχεῖσθε. 25, 9, ἂψ νῦν ἔωμεν. 88, 7, νῦν ὥρῃ . . . καλεῖν. 88, 18, νῦν ἐστὶν ὥρῃ. 88, 11, οὐπω καιρὸς ἐστὶν ἀλλύειν. 15, 6, μεγίστων ἀνδρῶν νῦν τε καὶ θεῶν. 24, 6,

μόνος νῦν αἰαίνει. 30, 9, τὰμὰ νῦν ταλαντεύη. 93, 10, νέμεσθαι μηδὲ νῦν. 95, 7, νῦν οὐκ ἰσχύω. 95, 61, νῦν μὲν οὔτι χαίρησις. 95, 75, καὶ νῦν ἐκείνος θυμοῦται. 101, 6, τοσοῦτον ὥς σὺ νῦν. 126, 9, ὁ νῦν βίος. 131, 18, κάμὲ νῦν διεψεύσω. 89, 9, μέχρη νῦν. A. 17. [106, 24, τὰ νῦν παρόντα. 126, 7, νῦν δ' ἐξελήλυθε.]
Νύξ. 63, 6, νυκτὸς ἐν μέσαις ὥραις. [116, 1, νυκτὸς μεσοῦσης.]
Νωθεῖν. 95, 69, ἐγείρειν τῆς πάροιθε νωθεῖης.
Νωθής. 95, 18, ἄρκος νωθής. 115, 1, νωθῆς χελῶν.
Νωθρός. 16, 7, νωθραῖς ἐλπῖσιν. 95, 2, νωθρὰ γυνία.
Νῶτον. 12, 16, τί σε δροσίζει νῶτον στίβη. 18, 8, πέτρης νῶτον ἐξοχῇ κλίνας. 41, 1, ἐκ μέσου νῶτον. 76, 10, σάγην νῶτοις ἔφερον. 95, 59, φρίξ ἐπέσχε νῶτα. 111, 20, βαστάσας νῶτοις. 115, 10, οὐλον δοτρακον νῶτων. 125, 4, τὸ νῶτον ἠλγῆκει. 129, 18, νῶτοις ἐπεμβάς.

Νύμφιος. 106, 7, ἐφίλει νόμφ ξείνων.
Ξενία. 74, 8, ξενίης ἀμοιβήν.
Ξένος. 11, 2, ξένῃ αἰκή. 74, 17, ξένοισιν οὐ χαίρει. [106, 27, εἰ τις ξένος πελάζει.]
Ξηρός. 88, 6, ξηρὸν θέρος.
Ξανός. 138, 1.
Ξουθός. 118, 1, ξουθὴ χελιδῶν.
Ξύλινος. 119, 1, ξύλινον Ἑρμῆν.
Ξύλον. 125, 3, τῷ ξύλῳ παῖων.
ΰω. 6, 1, πᾶσαν ἥονα ξύνω.

‘Ο, ἡ, τό. Relative.—61, 6, τὰ δ’ εἶχον ἀντέδωκαν.

‘Ογκος. 28, 7, εἰ τοιοῦτον ἦν ὄγκω. 34, 6, γαστρὸς ὄγκον ἀλγῆσας.

‘Ογκώω. 86, 3, γαστῆρ ὠγκώθη. 111, 19, ὁ φόρτος ὠγκώθη.

‘Οδε, ἦδε, τόδε. 2, 3, μὴ τις παρόντων τήνδ’ ἔκλεψεν. 6, 8, πρὸς τῇδε πέτρῃ. 65, 5, ταῖς ταῖς καταχρύσοις (πτέρων). 107, 5, νηδὺν σαρκὶ τῇδε παινεῖν. 107, 8, χάριν σοι τήνδε τίσω. 122, 14, τάδε πάσχω. 126, 5, ἡ δ’ εὐθὺς πρὸς τὰδ’ εἶπεν. 131, 9, ἰδοὺ, χελιδῶν ἦδε. B. 16, τήνδε βίβλον αἰείδω. 50, 3, τῇδε φεύγει. 130, 5, ἦκε τῇδε. [116, 2, γυνὴ ἀκούει τοῦδε. 116, 14, τῇδ’ ἐραθύμει.]

‘Οδεύω. 15, 2, κοινῶς ὀδεύων. 100, 1, μέλλων ὀδεύειν.

‘Οδηγέω. 11, 5, εἰς ἀρούρας ὠδήγει. 95, 55, δεικνύων ἀν ὠδήγει.

Ῥοδοιπορέω. 18, 3, ἀνδρὸς ὀδοιποροῦν-
τος. 126, 1, ὀδοιπορῶν ἀνθρωπος.

Ῥόδός. 8, 4, ἡ ὁρθὴ τῶν ὁδῶν. 48, 1,
ἐν ὁδῷ τις Ἑρμῆς. 80, 3, ἐν ὁδῷ
βαίνειν. 111, 4, τῆς δ' ὁδοῦ προκοπ-
τοῦσης.

Ῥοδός. 17, 6, οὐδεὶς ὁδόντας εἶχε. 98,
8, ἡλικους φέρει δὸδόντας. 98, 13,
ἐξεῖλε τοὺς ὁδόντας. 107, 13, ὁδοῦσι
βρόχον κείρας. 122, 10, ὁδοῦσιν ἀκ-
ροῖς. B. 14, τῶν ἰάμβων τοὺς ὁδόντας.

Ῥοθνεῖος. 66, 5, ὀθνεῖων κακῶν.

Ῥοθύνεκα. 25, 3, πεσεῖν εἰς ὕδωρ
ὀθοῦνέκ' εἰσὶν κτε.

Οἶδα. 2, 16, μή τις οἶδεν ἀνθρώπων.
13, 10, οὐκ οἶδα. 17, 5, πολλοὺς οἶδα
θυλάκους ἰδὼν ἤδει. 56, 6, Ζεὺς οἶδε
τὴν νίκην. 95, 14, ὁ λέων, οἶδας,
ἐστὶ γαίτων, see note. 120, 5, οἶων
τάχ' οὐδεὶς οἶδεν. 124, 19, οἶδα
χρησίμῳ σ' ὥραις. 137, 7, τίς οὐκ
οἶδεν Ἀττίν; 2, 14, ὁ θεὸς ἂν εἶδεῖν.
25, 4, μοῦνον εἰδότες φεύγειν. 58, 3,
εἰδέναι σπεύδων. 95, 38, τὸ μέλλον
οὐκ ᾔδει. 119, 10, εὐσέβειαν οὐκ ᾔδειν.
A. 7, καὶ λόγους ᾔδει. 48, 8, χάριν
εἰσομαί σοι. [63, 12, αὐτὸς οἶδας ἂν
θίσης.]

Οἶκαδε. 105, 2, ἐκόμειζεν οἶκαδε.

Οἶκεῖος. [38, 10, ὑπ' οἶκειων. 72, 19,
κόσμον οἶκεῖον.]

Οἶκω. 12, 15, ὁμώροφόν μοι δῶμα οἶκει.
59, 6, ἐν θεοῖς ᾔκει. 95, 1, δρυμὸν
οἰκούσης. 120, 6, Ὀλυμπον οἶκεῖ.

Οἰκίη. 17, 1, θρνεῖς οἰκίης. 59, 13,
ἐψέγε τὸ τῆς οἰκίης. 74, 2, οἰκίην ἐς
ἀνθρώπου.

Οἰκοδέσποινα. 10, 5.

Οἶκοι. 66, 8, τὰς οἶκοι συμφοράς.

Οἶκος. 5, 4, ἐς οἶκου γωνίην. 12, 11,
πρὸς οἶκον ἀνθρώπων. 34, 6, ἀπὴλθ' ἔς οἶκους. 58, 5, πρὸς θεῶν οἶκους.
63, 1, κατ' οἶκους. 72, 2, ἐν θεῶν
οἶκοις. 108, 15, εἰς οἶκον ἐλθεῖν. 118,
3, γέροντος οἶκος. 135, 1, ἐντρέχειν
οἶκῳ. 12, 23, οἶκος πας ἀπὴμιεις ἀν-
θρώπων. 27, 6, πάντα οἶκον ἡρήμους.
95, 97, πάντα οἶκον ἡρέυνα. 51, 1,
ἐν τῷ ποτ' οἶκῳ. 59, 4, ποιεῖ Παλλὰς
οἶκον. 45, 12, ἦλθεν εἰς οἶκους. [95,
101, ἦλθεν εἰς οἶκους.]

Οἰκόσιτος. 108, 4.

Οἰκότριψ. 107, 2.

Οἶμοι. 7, 14, οἶμοι τῆς κακῆς γνώμης.
95, 78; 118, 9. 122, 4, οἶμοι, λύκος
εἶπεν.

Οἶμος. [116, 8, αὐτὸς ἦλθεν εἰς οἶμον.]

Οἰμῶζω. 129, 10, περισσὸν οἰμῶζας.
[52, 6, μακρὸν οἰμῶζων.]

Οἰνάς. 34, 2, ἄλλω οἰνάσιν κατεστρώκει.

Οἶνος. 34, 3, πίθους οἶνου. 63, 3,
καταβρέχων οἶνῳ.

Οἶομαι. 19, 8, ὥς ᾤμην. 97, 12, ᾤμην
ὅμοιον (οἰν).

Οἶος. 5, 2, θυμὸν οἶον ἀνθρώποις. 18,
4, οἶος ἐκ Θράκης. 95, 82, πρόβατον
οἶον ἐκ ποίμνης. 117, 5, οἶα συμβαίνει.
117, 11, δικαστὰς οἶος εἰ σύ. 120, 5,
φαρμάκων οἶων τάχ' οὐδεὶς οἶδεν. 129,
22, ἐτλην οἶα χρή με. 29, 3, ἐκ δρόμων
οἶων καμπτήρας οἶους γυρεύω. 37, 3,
μόχθον οἶον ὀπλεῖς.

Οἶς. 128, 1, οἶς. 132, 1, οἶν. 132, 5.

Οἰστός. 1, 9.

Οἶχομαι. 97, 9, ὥχετ' εἰς ὅρος.

Ῥοκλαδιστὶ. 25, 7, ὀκλαδιστὶ πηδών-
των.

Ῥοκλάζω. 76, 16, ὀκλάσας ἐπιπτεν.
112, 4, ὀκλάσας ἐκοιμήθη.

Ῥολβος. 74, 13, ὄλβον ἀθροίσας.

Ῥολεθρος. 33, 5, ψάρες ὀλεθρος σπερ-
μάτων. 122, 3, δέσας ὀλεθρον.

Ῥολίγος. 126, 6, παρ' ὀλίγοις ἀνθρώ-
ποις.

Ῥολισθάνω. 115, 5, ὥλισθεν εἰς Ῥεῖθρον.

Ῥολκή. 51, 6, πόσσην ὀλκήν αἷμα προσ-
θήσει.

Ῥολος. 111, 12, καὶ πάλιν δ' ὅλους
τήξας.

Ῥολυμπος. 120, 6, Ὀλυμπον οἶκεῖ.

Ῥομίλειω. 7, 4, ἐλθὼν πρὸς τὸν ἵππον
ὠμίλει. 15, 2, ὠμίλει. A. 11, πρὸς
γεωργὸν ὠμίλει. 101, 4, τοῖς λέουσιν
ὠμίλει. 131, 10, τοῖς κύβοισιν ὠμίλει.
[13, 13, κακοῖς ὀμιλῶν.]

Ῥομιλος. 25, 6, βατράχων ὀμιλον. 106,
6, θηρῶν ὀμιλος.

Ῥομμα. 59, 9, τῶν ὀμμάτων. 134, 5,
χωρὶς ὀμμάτων.

Ῥομνυμι. 50, 6, ὁ δ' οὐ προδώσειν ὤμνυ.
95, 82, ὀμνυμί σοι φύλλα πάντα . . .
ὥς οὐδὲν ἐχθρὸν οἶδεν.

Ῥομοῖος. 24, 8, ὅμοιον αὐτῷ παιδίον.
95, 23, κέρας δένδροις ὀμοιον. 97, 12,
ὅμοιον θῆμα τῷ μαγειρείῳ. B. 11,
γρίφοις ὀμοίως ποιήσεις. 85, 18, ὀμοία
πάντ' ἔχοντες ἀλλήλοις. 72, 18, τὰ δ'
ἄλλ' ὀμοίως.

Ῥομοῦ. 13, 14, ὀμοῦ αὐτοῖς ἡλώκει. 43,
8, ἀνδρας ὀμοῦ σαφῆναι καὶ σκύλαξιν.
44, 3, ὀμοῦ ὄντας. 95, 46, ὀμοῦ αὐτὸν
λῆμὸς εἶχε καὶ λύπη. 117, 5, καὶ
ταῦθ' ὀμοῦ λέγοντος.

Ῥομοφρονέω. 47, 11, ἦν ὀμοφρονήτης.

Ῥομφαξ. 19, 8, ὀμφαξ ὁ βότρυς.

Ῥομώροφος. 12, 15, ὀμώροφόν μοι δῶμα (?).

Ῥομωσ. 124, 20, ὥμως δεῖ σχεῖν τι.

Ῥοναγρος. 67, 1.

Ῥονείη. 7, 13, τὴν ὀνειήν ἐκείρας.

Ῥονεῖος. 129, 12, φάτης ὀνειήν.

- Ὀνειρεῖος.** 30, 8, ἐν πύλαις *δνειρελαῖς*.
Ὀνθος. [40, 2.]
Ὀνίνημι. [45, 14, οὐκ ὤνατο, *vide* ὠνάω.]
Ὀνος. 7, 3; 55, 1; 55, 4; 62, 6; 66, 2; 76, 18; 76, 19; 111, 1; 111, 4; 111, 8; 111, 17; 122, 1; 125, 1; 125, 4; 129, 1; 129, 5; 137, 2; 137, 13; 138, 1. [133, 1.]
Ὀντως. 15, 9, τύχης θείης *δντως*. λέλογχεν. 16, 6, λύκος *χανῶν δντως*. 88, 18, ὥρη νῦν ἐστὶν *δντως*.
Ὀνυξ. 77, 6, *δνυξ* κατισχύεις. 95, 40, *δνυξ*εν οὐατ' ἐσπάραξεν. 98, 7, ἡλίκους *δνυχας* φέρεας.
Ὀξύω. 76, 13, σίδηρον *δξύουν*.
Ὀξύς. 6, 15, *δξύ* σχολίνω. 40, 1, πόταμον *δξύν* *δντα* τῷ *ρείθρω*. 77, 4, *δξύ* γλήνη. 17, 4, *δξύ* φωνήσας. [73, 1, *δξύην* κλαγγήν. 133, 1.]
Ὀξύφωνος. 12, 3, ἀηδὸν' *δξύφωνον*. 12, 19, *id.*
Ὀπή. 31, 19, τῆς ὀπῆς ἔσω. 112, 5, παρὰ τὴν ὀπὴν.
Ὀπισθε(ν). 50, 1, τῆς δ' ὀπισθε φευγούσης κυνηγὸς ἐτρόχαξεν. 66, 6, τὴν ὀπισθεν πῆρην. 134, 10, οὐρὴ δ' ὀπισθεν ἡγεμῶν καθεστῆκει.
Ὀπίσω. [79, 6, ὀπίσω.]
Ὀπλίτης. 76, 17, ἐντασσε πεζοῖς σαυτὸν ὀπλίταις. B. 8, ἵππον ὀπλίτην.
Ὀποῖος. 95, 23, κέρασ οὐχ ὅποια τῶν ταύρων. 128, 9, κύνα τρέφων ὅποια σαυτὸν. 129, 14, σάλινω ὅποια καὶ θέλων περισκαίρειν.
Ὀπου. 12, 13, κατοικήσεις ὅπου. 91, 3, σπήλυγγα ὅπου. 118, 3, ἐν τοίχῳ ὅπου. 118, 10, ὅπου εἰσὶν . . . ἐνθεν φεύγω. 1, 15, ὅπου οὕτω πικρὸν ἀγχελον πέμπει, πῶς κτε; 112, 9, ἔσθ' ὅπου τὸ μικρὸν ἰσχύει. [116, 9, ζητῶν ὅπου' στί.]
Ὀπως. 127, 5, ἐρευνήσας ὅπως ἀναπράξει. 136, 4, δοῦναι τῆς τροφῆς ὅπως ζήσῃ. 140, 1, ὅπως ἔχῃ . . . ἐνέθηκε κτε. [42, 7, ἐρωτᾶν ὅπως ἐδέλπνησεν.]
Ὀράω. 25, 10, ὁρᾷ ἄλλους. 81, 1, ἣν ὁρᾷ στήλην. 85, 8, τῶν πολεμίων ὦν ὁρᾷ. 132, 6, ὁρᾷ τὸν βωμόν. 131, 17, εἶθε μοι τότ' οὐκ ὤφθης. [21, 12, ὁρᾶν ὀφείλει μή ἐξεύρη. 12, 27, εὐθενῶν ὀφθῇ], see εἶδον.
Ὀργάς. 12, 21, ὀρεινῆς ὀργάδος.
Ὀργή. [11, 11, ὀργῆς νέμεσις.]
Ὀρεινός. 12, 21, ὀρεινῆς ὀργάδος.
Ὀρεινός. 23, 3, ταῖς ὀρεινόμεναις νύμφαις.
Ὀρεΐφοιτος. 91, 2, ποιμένων ὀρεΐφοίτων. 95, 25, θηρίων ὀρεΐφοίτων.
Ὀρθίος. 64, 4, ὀρθίῃ φύω.
Ὀρθός. 109, 4, ὀρθὸν ἀπέλθε. [8, 4, ἡ ὀρθὴ τῶν ὁδῶν. 96, 5, ὀρθῶς μηνύει.]
Ὀρθώω. 93, 7, φρεκὶ μαλλὸν ὀρθώσας.
Ὀρθρος. 30, 6, εἰς τὸν ὀρθρον. [88, 2, πρὸς ὀρθρον ἀντάδων.]
Ὀρίτροφος. [106, 3.]
Ὀρκος. 50, 17, τὸν Ὀρκον οὐ φεύξῃ. 93, 2, ὀρκους φέροντες.
Ὀρκώω. 2, 5, πάντας ὀρκώσω.
Ὀρμάω. 1, 11, ὥρμησε φεύγειν. 124, 4, ὥρμησε . . . θύσω. 19, 3, ὥρμηθη θιγεῖν. 135, 5, πρὸς αὐτὸν ὥρμηθη.
Ὀρμητή. 6, 3, ὀρμητὴς ἀφ' ἱππέως.
Ὀρνεον only in gen. pl., see ὄρνις. 33, 11; 124, 9. [72, 21.]
Ὀρνιθοθήρης. 124, 1.
Ὀρνις. 77, 7; 121, 1.
ὄρνεις, acc.—17, 1; 27, 6.
ὄρνιθος. 123, 1.
ὄρνιθων. 72, 7; 124, 18.
ὄρνιν. 77, 3.
Ὀρος. 1, 1; 97, 10; 115, 9.
ὄρεσιν. 128, 6.
ὄρέων. 92, 2.
ὄρους. 36, 1; 61, 1; 87, 1.
ὄρων. 45, 10.
Ὀρυνκτός. 120, 2, ὀρυνκτοῖς εὐρίπτοις.
Ὀρύσσω. 108, 13, παρεῖς ἀσφάλαιεν ὀρύσσειν τὴν χώραν. 112, 3, ὄρυσσε τοῖς κέρασι τοὺς τοίχους.
Ὀρφανός. [34, 12, ὀρφανοῦ οὐσίαν.]
Ὀρχέομαι. 9, 9, ἀναυλα ὀρχεῖσθε. 80, 2, ὀρχεῖσθαι ὑπ' αὐλοῖς. 136, 8, χειμῶνος ὀρχοῦ.
Ὅς, ἥ, ὅ. 2, 12, μήνυτρα σύλῳν ὦν ὁ θεὸς ἐσυλήθη. 2, 15, ὁ θεὸς δς οὐχὶ γινώσκει. 3, 6, Πανός, δς ἐσποπτεῖν. 4, 1, σαγήνην, ἣν βεβλήκει. 5, 2, ἀλεκτορίσκων οἷς θυμὸν εἶναι φασι. 10, 12, τοῦτω χολοῦμαι ὧ καλῇ φαίνην. 13, 12, μετ' αὐτῶν μεθ' ὦν ἦλως. 20, 4, τῷ Ἡρακλεῖ δν ἐτίμα. 22, 9, τρίχας ἅς ἠύρισκε. 27, 4, κακὴν χάριν τίνεις ὦν σ' ὠφέλουν. 28, 5, τετράπουον ὑφ' οὗ κεῖται. 32, 4, γυναικὸς ἧς τίς οὐκ ἔχειν ἦρα; 38, 6, σφῆρας ὦν ἐγὼ μήτηρ. 43, 6, νέμεσις ἡ τὰ γαῦρα πημαίνει. 43, 14, οἱ πόδες οἷς ἐπηδούμην. 43, 15, τὰ κέρατα οἷς ἐγαυρούμην. 45, 6, αἶγας πλείους ὦν αὐτὸς ἦγε. 46, 3, χλόη ἐξ ἧς χιλὸν εἶχε. 46, 10, κατεσκληκεῖ δς ἂν γεγηράκει. 50, 4, ταῦταις αἷς ἐκρυψεν αἰγείροις. 51, 8, μάγειρος δς με συντόμως θύσει. 51, 10, κουρεῖς δς κερεῖ με. 57, 13, γόητες ὦν ἐπὶ γλώσσης οὐδὲν κάθηται βῆμα. 58, 7, ἐλπῖς, ἣν κατελῆφε. 61, 10, ἃ πρὶν εἶχε ζητήσῃ. 71, 8, ἀνέμοι ὦν ἐγὼ μέση κεῖμαι. 74, 9,

των ἐτῶν ἀφ' ὧν ἔξω. 79, 5, οὐτ' ἐκείνην εὖρεν οὐθ' ὁ βεβλήκει. 81, 1, ἣν ὀρᾷ στήλην. 85, 6, ἀκούσαθ' οὐ χάριν διατρίβω. 85, 8, πολέμιων ὧν ὁρᾷ γένος. 85, 12, ὅς γάρ φίλοις πέποιθεν οὐκ ἄγαν σπεύδει. 89, 6, τὴν ἄρουραν ἣν ἔχω. 89, 8, πηγὴν ἣν πίνω. 90, 4, οὗτος δς ἦν φορητός. 92, 9, πλείον οὐ χρήσω. 93, 4, τοὺς κύνας δι' οὓς μάχονται. 93, 10, ὑμῖν δι' οὓς νέμεσθαι οὐκ ἔξεστι. 95, 3, ἀλὼπεχ' ἢ προσωμίλει. 95, 94, τοῦτο ὧν ἐκεκμήκει. 100, 7, κλοιῷ δν περιτέθεικε. 100, 10, τῇ τρυφῇ ταύτη δι' ἣν τρίψει. 103, 19, θηρίων ἔχνη ὧν ἐξιδόντων οὐκ ἔχεις ὁ μοι δείξεις. 108, 32, βῶλου ὑφ' ἣν . . τρώγω. 120, 6, ὁ Παιτῶν δς "Ὀλυμπον οἰκεῖ. 124, 5, πέριδικα δν ἡμερώσας εἶχε. 134, 5, ὁμμάτων ἣ ῥινὸς οἷς βαίνει. 136, 2, σίτον δν σεσπαρέυκει. A. 2, γενεὴν ἣν καλοῦσι χρυσεῖην. A. 17. B. 3, ἀνθρώπων οἱ πρὶν ποτ' ἦσαν. 24, 6, δς γὰρ μόνος . . αὐάνει, τί μὴ πάθωμεν ἂν γεννήσῃ; 7, 14, οὐ γὰρ μετασχεῖν οὐκ ἐβουλήθη, τοῦτ' αὐτό κτε. 2, 4, οὐκ ἔχων ὁ ποιήσει. 103, 19, οὐκ ἔχεις ὁ μοι δείξεις. 112, 7, οὐκ ἔχων ὁ ποιήσει. 116, 10, πῶς γάρ, δς γύναικει πιστεύω; 119, 8, σκαῖός τις ἐσσι. . . δς οὐδὲν ὠφέλεις ἡμας. 50, 16, πῶς οὐκ ἂν δν γε μάρτυς εἰσθήκει. 38, 5, πῶς ἂν μεμφοίμην τὸν πέλεκυν ὅς μου μὴ προσήκει τῇ ῥίξῃ; 120, 8, καὶ πῶς ἄλλον εἴσῃ δς σαυτὸν μὴ σώσεις; 93, 3, ὅρκους φέροντες ἐφ' ᾧ λάβωσι τοὺς κύνας.

Latin usage.—14, 3, ἄρκος . . . πρὸς ἣν ἀλώπηξ εἶπε. 24, 4, οὓς εἶπε παύσας φρύνος. 47, 2, οἷς ἐπισκήπτων ἐκέλευε. 105, 2, ᾧ λέων συναντήσας. 119, 6, δν συλλέγων.

[A. 4, μεθ' ἣν γενέσθαι φασί. 11, 11; 12, 28; 24, 10; 35, 8; 40, 6; 45, 14; 47, 16; 87, 7; 98, 22. 42, 8, πῶς γὰρ ἂν κρείττον δς . . γινώσκω. 65, 3, ταῦταις ὧν σὺ τὴν χρόνῃ σκώπτεις. 106, 10, κερδῶ, μεθ' ἣς συνεζήκει. 106, 13, συσσίτοισιν, δς εἰ τις ἦλθεν. 140, 3.]

"Ὅς, demonstrative.—30, 2, ἄνδρες, δς μέν . . . ὁ δέ. 35, 3, δν μὲν αὐτῶν . . . τὸν δέ.

"Ὅσος. 49, 7, πάντα ὅσ' ἂν πίπτη. 129, 7, ὅσων χρήτη. [106, 3, ὅσων φυὴν ἔγνω.]

"Ὅσπερ. 55, 6, ὅσπερ εἰώθει. [9, 12, ὅπερ βούλει. 106, 13, ὅπερ εἶλεν ὁ λέων.]

"Ὅσπριον. 108, 17, ὁσπρίων σωρός. 137, 8, ὁσπρίων τε καὶ σίτων.

"Ὅστε. 63, 9, κακῶν πάντων ἅτε σύν-εστιν ἀνθρώποις.

"Ὅστεον. 94, 1, ὁστούν. 95, 90, μν-ελὸν ὁστέων πίνω.

"Ὅστις. 66, 6, τὴν ὁπισθεν ἥτις ἦν μείζων. 92, 5, λέοντος, ὅστις ὧδε φωνεῖ. 115, 6, πόσον αἰετῷ δώσεις ὅστις . . . θήσω; 137, 3, ὄνος δισδαίμων ὅστις φέρη. [22, 15; 84, 7; 95, 100. 102, 11, τὴν ἡμέρην ἥτις . . . θήσει. 103, 20.]

"Ὅστρακον. 115, 10, οὐλον ὁστρακον. 127, 1, γράφοντ' ἐν ὁστράκοισιν. 127, 6, ὁστράκων κεχυμένων.

"Ὅταν. 20, 8, τοῖς θεοῖς εὖχου ὅταν τι ποιῆς καὶ τὸς, ἡ μάτην εὖξῃ. 54, 3, ὅταν ταῦτ' ἴδω. 54, 4, ὅταν δέ τὴν σὺν ὄψιν ἴδω. 124, 8, ὅταν κυνηγῇς. [9, 12; 12, 27; 34, 12; 43, 16; 98, 22.]

"Ὅτε. 84, 6, οὐδ' ὅτ' ἦλθες ἐγνώσκεις. 88, 19, ὅτ' αὐτὸς αὐτῷ πιστεύει. 124, 18, ὅτε δροσώδης ἐστίν. [86, 10, γαστέρα ἡλίκην ὅτ' εἰσῆεις.]

"Ὅτι. 31, 5, ἐδόκουν ὑπάρχειν αἰτήν ταύτην ὅτι στρατηγούς οὐκ ἔχοιεν. 75, 16, δεινὰ ἡπέλιπον ὅτι τοὺς νοσοῦντας οὐκ ἔδωκ. 75, 19, ἀπώμασα ὅτι σὺ ἱατρὸς οὐκ εἶ. [71, 11.]

"Ὅτλεύω. 37, 3, μόχθον οἶον ὁτλεύεις.

Ὀὐ in litotes.—1, 12, οὐκ ἀπώθεν. 35, 2, οὐκ ἴση. 51, 3, οὐ πόρρω. 69, 2, οὐκ ἄπειρος. 74, 17, ξενισοῖν οὐ χαίρει. 88, 12, οὐκ ἄγαν. 89, 11, οὐκ ἀδειπνος. 103, 4, οὐκ ἀληθῶς. 108, 31, οὐκ ἀφέξομαι. 130, 1, οὐκ ἀπώθεν. 139, 2, οὐκ εὐμοιρος. [8, 3, οὐκ ἄτερ μούσης. 106, 16, οὐκ ἴσην μοῖραν.]

Interrogative.—7, 7, οὐ προάξεις; 49, 3, οὗτος, οὐκ ἐγερθήσῃ; 117, 10, οὐκ ἀνέξῃ;

With verbs—the participles being in larger figures.—1, 14; 2, 4; 6, 7; 6, 14; 7, 15; 13, 5; 13, 10; 15, 11; 18, 6; 19, 6; 21, 9; 22, 2; 28, 2; 30, 5; 31, 5; 31, 18; 32, 4; 33, 17; 36, 7; 44, 3; 45, 10; 46, 10; 47, 8; 50, 6; 50, 9; 50, 11; 50, 16; 50, 17; 51, 9; 68, 2; 68, 8; 75, 16; 75, 21; 77, 7; 78, 5; 81, 4; 84, 5; 88, 19; 89, 2; 91, 5; 95, 38; 95, 73; 95, 98; 97, 4; 98, 5; 101, 3; 104, 7; 103, 14; 103, 19; 112, 7; 112, 9; 114, 7; 119, 10; 121, 4; 122, 9; 124, 3; 127, 9; 128, 12; 129, 23; 131, 17; 132, 4; 134, 8; 136, 6; 137, 7; 137, 8; B. 14. [9, 11; 19, 9; 45, 14; 75, 6; 75, 7; 94, 9; 98, 22; 116, 9; 141, 2.]

With nouns.—6, 4; 19, 8; 33, 14;

34, 10; 46, 8; 85, 13; 89, 5; 95, 23; 106, 24.
Οδ. 50, 10, τὸν τόπον ἐδείκνυ' οὐ παν-
οὔργος ἐκρύφθη.
Οὐδείς. 16, 9, πῶς οὐδὲν ἄρας ἤλθες;
17, 6, οὐδεὶς δόδοντας εἶχε. 57, 14,
οὐδὲν κάθηται ῥῆμα. 62, 4, οὐδὲν ἤτ-
τῶν. 71, 7, οὐδὲν αἰτία τούτων. 95,
84, οὐδὲν ἐχθρόν. 98, 3, οὐδὲν τι
δύσκειν. 119, 8, οὐδὲν ὠφέλεις.
120, 5, οἷον τάχ' οὐδεὶς οὐδέν. 122,
16, οὐδὲν ἢ μαγειρεῖν. 124, 3,
κλωβὸς εἶχεν οὐδέν. 128, 5, πλέον
οὐδέν. 134, 4, οὐδὲν ἡγήσθη. B. 12,
μαθόντες οὐδέν. [19, 10; 38, 9; 41,
3; 59, 18; 83, 6; 84, 7; 119, 13.]
Οὐδέ. 1, 14, οὐ με πλανήσεις οὐδ' ἐνεδ-
ρεύσεις. 11, 9, οὐδ' εἶδεν τὴν ἄλωνα
Δημήτηρ. 15, 4, μακρὴ ῥῆσις οὐδ'
ἀναγκαῖα. 46, 7, οὐδ' ἐπῆεν (conj.).
47, 11, οὐδ' ἂν εἰς δύναται. 54, 14,
οὐδ' ἀνὴρ φαίνει. 57, 10, οὐδ' ἀφῆκαν.
63, 7, οὐδ' ἂν εἰς τις ἥρων. 65, 6,
οὐδ' ἄνω φαίνει. 68, 2, οὐδὲ τοξεύσει.
89, 7, οὐδ' ἐβόσκηθην. 89, 8, οὐδ' ἄρα
πηγὴν ἐκπέπωκας. 90, 4, οὐδὲ σω-
φρονῶν. 98, 3, οὐδὲν τι δύσκειν οὐδ'
ὑπουλον. 104, 7, οὐ κόσμον ἀρετῆς οὐδ'
ἐπεικέλης. 102, 2, οὐδ' ὠμὸς οὐδὲ
πάντα τῇ βίῃ χαίρων. 106, 28, οὐδ'
ἐλῶν γεύσομαι κρεῶν. 107, 6, οὐδ'
ἄκρον χελῶν. 120, 5, οὐδ' ὁ πατήρ.
134, 2, οὐδ' ἐφέπειθ' ἐρπούσθ. [9, 11;
42, 8; 45, 14; 50, 19; 75, 6. 86,
9, οὐδ' ἐξελεύσθ πρότερον.]
Οὐδέπω. 22, 2, οὐδέπω πρεσβύτης. 43,
9, διψᾷ οὐδέπω παύσας.
Οὐκέτι. 25, 9, οὐκέτι χρεῶν θνήσκειν.
26, 7, οὐκέθ' ὥς πρὶν εἰώθει. 26, 11,
οὐκέτ' ἐκφοβεῖν ἔοικεν. 75, 8, οὐκέτ'
εἰσῆει. 76, 5, μισθὸν οὐκέτ' εἶχεν.
76, 10, οὐκέθ' ἱππεύων. 76, 16, οὐκέτ'
ἰσχύων. 86, 6, οὐκέτ' εἶχεν ἐκδύναϊ.
95, 7, διώκειν οὐκέτ' ἰσχύω. 103, 1,
οὐκέτι σθένων βαίνειν. 134, 1, οὐκέτ'
ἤξιον.
Οὐκουν. 89, 6, οὐκουν σὺ τὴν ἄρουραν
ἦν ἔχω κείρεις;
Οὐλος. 115, 10, οὐλον δσπρακον.
Οὐν. 6, 9, νῦν οὐν ἄφες με. 7, 10,
τὸν ἵππον οὐν στήσας. 22, 8, τῶν οὐν
τριχῶν ἔπιλλον. 31, 17, ἄλλοι μὲν οὐν
συνθέοντες ἦσαν. 85, 16, πῶς ἂν οὐν
δυνήθην; 87, 5, τί οὐν σάινεις;
95, 16, τίς οὐν τυραννήσει; 136, 5,
τί οὐν ἐποίεις; 95, 26 (conj.) [59,
16; 134, 17.]
Οὐπερ. 111, 11, διέβαινε τὸν ῥοῦν οὐπερ
ἦν πεσὼν πρῶν.
Οὕτω. 88, 11, οὕτω καιρὸς ἐστί (see

note). 89, 7, οὕτω τι χλωρὸν ἔφαγον.
118, 5, οὕτω ἐπανθούτων.
Οὐρανός. 72, 1, οὐρανοῖο πορφυρῇ κῆρυξ.
Οὐρείος. 110, 3, κέρκον οὐρεῖν (conj.)
Οὐρεῖς. 129, 23, παρ' οὐρήσεσιν.
Οὐρή. 134, 1, οὐρή ποτ' ὄφειος. 134,
10.
Οὐς. 95, 70, ἔψαυσεν ὠτός. 95, 40,
οὐατ' ἐσπάραξεν.
Οὐσίη. 131, 1, οὐσίην ἀναλώσας. [34,
12.]
Οὔτε. 73, 3, οὔτε τὴν κρείσσω οὔτε τὴν
πρώτην. 79, 5, οὐτ' ἐκείνην εὖρεν οὐθ'
ὁ βεβλήκει. 84, 5, οὐτ' ἂν μείνης οὐτ'
ἦν ἀπέλθης οὐθ' ὅτ' ἤλθες ἐγνώκειν.
[87, 7, οὐτ' ἀπιστεῖν ἔχομεν οὔτε πισ-
τεῖν.]
Οὔτος, substantival.—1, 4, λέων δὲ τοῦ-
τον προῦκαλεῖτο. 1, 12, τούτου δ'
ἀλώπηξ οὐκ ἄνωθεν εἰστήκει. 5, 3,
τούτων ὁ λειψθεῖς. 7, 1, τούτον εἰώθει
παρῆλκεν. 10, 12, τούτῳ χολοῦμαι.
13, 3, τούτον πελαργὸς ἰκέτευε. 21, 6,
οὔτοι ἡμᾶς σφάζουσι. 42, 2, ὁ κύων δὲ
τούτου. 44, 2, τούτους συλλαβεῖν.
48, 2; 56, 7; 59, 1; 59, 5; 66, 2;
71, 9; 75, 1; 86, 13; 90, 3; 103, 9;
111, 3; 113, 4; 118, 6; 119, 2; 136,
3; 137, 5; A. 8. [12, 28; 34, 14,
39, 2, τούτοις μεστεύων. 87, 6.]
Fem.—1, 13; 31, 4; 47, 5; 65, 2;
70, 3; 70, 4; 85, 4; 95, 4; 130, 3;
131, 4; 131, 7. [34, 13; 116, 8.]
Neut.—2, 13; 7, 16; 10, 6; 13,
10; 17, 4; 24, 5; 34, 8; 37, 10;
43, 13; 48, 6; 54, 3; 61, 8; 63, 8;
71, 7; 75, 8; 84, 2; 95, 27; 104, 7;
115, 4; 117, 5; 125, 6; 132, 9; A.
14. [106, 27; 106, 30.]
Sundry uses.—49, 3, οὔτος, οὐκ
ἐγερθήσθ; 95, 28, ταῦτ' ἤλθον.
98, 10, πρὸς ταῦτα δὴ σκόπησον. [9,
12; 22, 14; 23, 9; 38, 8; 56, 8.
63, 12, πρὸς ταῦτα οἶδας. 72, 20;
96, 5; 128, 10; 138, 3.]
Adjectival.—26, 11, ἀνθρωπος (ἀν-
θρωπος) οὔτος. 50, 4, κρύψον με
ταῦταις αἰς ἐκῶσας αἰγέροις. 67, 7,
ἡ τρίτη δ' αὕτη. 93, 8, καινὴς γε
ταύτης τῆς μεσιτείας. * 95, 94, τοῦτο
κέρδος εἶχεν ὧν ἐκεκμήκει. 100, 9, τῇ
τρυφῇ ταύτη. 108, 30, τὰ πολλὰ ταῦτα.
128, 8, τὴν κύνα ταύτην. 122, 9,
χάριτος οὐ φθονὸν ταύτης. 136, 5, τῷ
θέρει τούτῳ. [102, 10, ταύτην τὴν
ἡμέραν.]
Οὔτω(s). 1, 15, οὔτω πικρόν. 95, 66,
οὔτως ἀγεννής. 100, 2, οὔτως | μέγας.
120, 8, οὔτω χλωρόν. 6, 5, οὔτως
ἰκέτευεν. 19, 7, οὔτω βουκολοῦσα. 47,

- 10, οὕτως εἶπεν ἦν ὁμοφρονήτε. 95, 67, οὕτω τοὺς φίλους ὑποπτέυεις; 124, 6, οὕτως ἰκέτευε. 52, 3, ἔφη δ' οὕτως. 56, 6, ἡ δ' εἶπεν οὕτω, 'Ζεὺς' κτε. 128, 10, ἔφη δ' οὕτως. 95, 60, ἔφη δ' οὕτως. 122, 3, οὕτως εἶπεν. 95, 83, ὁμνυμι γάρ σοι . . . οὕτω γεννοῖτό σοι μόνῃ με δουλεύειν, ὥς οὐδὲν κτε. 48, 4, ἀλείψαι βούλομαι σε μηδ' οὕτω θεὸν παρελθεῖν. A. 14, μάθοις ἂν οὕτω ταυτ' ἔχοντα. [18, 14; 36, 13; 38, 9; 43, 18.]
- Οὐχί.** 2, 15, φῶρας οὐχὶ γινώσκει. 12, 13, γεωργοῖς, οὐχὶ θηρίοις, ἄσεις. 24, 4, οὐχὶ παιάνων τοῦτ' ἔστιν. 82, 6, οὐχὶ τὸν μῦν δέδοικα. 90, 3, τί γὰρ οὐχὶ ποιήσει; 92, 1, κυνηγὸς οὐχὶ τολμῆεις. 102, 1, λέων οὐχὶ θυμῶδης. 95, 61, νῦν μὲν οὐχὶ χαίρήσεις. [106, 13, οὐχὶ τῆς συνηθείης. 24, 10, μέλλουσιν οὐχὶ χαίρήσιν.]
- Ὀφείλω.** [21, 12, ὄραν ὀφείλει μή.]
- Ὀφθαλμός.** 95, 35, ψυχαὶ ἐν ὀφθαλμοῖσιν.
- Ὀφίς.** 118, 6; 134, 1.
- Ὀφλισκάνω.** 50, 15, χάριτάς μοι ὀφλήσεις.
- Ὀφρύς.** 95, 58, ἀναιδείης ὀφρύν ἔχουσα.
- Ὀχθη.** 36, 5, ὄχθης ποταμῆς.
- Ὀχθος.** 23, 6, ὄχθον ὑπερβάς.
- Ὀχλος.** 34, 1, ὄχλος ἀνθρώπων.
- Ὀψέ.** 30, 5, ἦν δ' ὀψέ. 127, 10, ἦν ὀψέ τις κακῶς πράσσει.
- Ὀψις.** 54, 4, ὅταν τὴν σὴν ὕψιν ἴδω.
- Ὀψον.** 4, 2, σαγήνην ὀψον ποικίλου πλήρης. 9, 2, ὀψον ἑλλίσας πολὺ ἤξειν. 137, 6 (conj.)
- Πάγη.** 130, 1, πάγης οὐκ ἄπωθεν.
- Παγίς.** 13, 1, λεπτάς παγίδας πήξας.
- Πάγκακος.** 52, 4, ὦ παγκάκιστον κτημάτων.
- Πάθος.** 75, 3, πάθος χρόνιον.
- Παιάν.** 24, 4, οὐχὶ παιάνων τοῦτ' ἔστιν.
- Παιδεύω.** [103, 21, συμφοραῖς ἐπαιδεύθη.]
- Παιδίων.** 24, 8, παιδίων τι γεννήσῃ.
- Παιδίσκος.** 33, 7, τῷ δ' ἡκολούθει παιδίσκος.
- Παιήων.** 120, 5, οὐδ' ὁ Παιήων.
- Παίξω.** 32, 9, καλῶς παίξας Ἔρως. 68, 3, ὁ Ζεὺς δὲ παίζων εἶπε. 80, 4, πυρρίχην παίζων. 125, 1, ὄνος τις παίζων. 131, 11, σμικρὰ παίξας. [9, 13; 80, 5; 129, 2.]
- Παῖς, παις.**—16, 5, ἔως ὁ παῖς ἐκοιμήθη. 33, 10; 33, 11; 33, 17; 68, 8. [18, 15; 116, 1; 116, 3; 116, 12.]
- Puella.*—98, 1, ἔρωτι παιδὸς ὥραις. 98, 6; 98, 15.
- Liberi.*—34, 4; 47, 2; 47, 10; 88, 3; 88, 8; 88, 17; 88, 18; 116, 18.
- B. 4, παῖσιν Ἑλλησάνων.
- Pilius.*—B. 1, ὦ παῖ βασιλέως Ἀλεξάνδρου.
- Παῖω.** 98, 16, ἐκ χειρὸς παίων. 117, 9, τῷ ῥαβδίῳ παίων. 125, 3, τῷ ξύλῳ παίων.
- Πάλαι.** 9, 10, κρεῖσσον ἦν ὕμας πάλαι χορεύειν.
- Παλαιός.** 12, 24, παλαιῶν συμφορῶν. 47, 1, ἐν τοῖς παλαιοῖς.
- Παλαιστρίτης.** 48, 5, θεὸν παλαιστρίτην.
- Παλαμναῖος.** 82, 6, ὦ παλαμναῖε.
- Πάλιν.** 31, 16, πάλιν δὲ φύξα κατεῖληψε. 53, 8, μηδὲ μοι πάλιν συναντήσας. 61, 10, πάλιν ζητήσῃ. 95, 29, μὴ πάλιν με ζητήσῃ. 95, 47, πάλιν κερῶν καθικέτηεν. 111, 9, πάλιν γομώσων. 111, 12, πάλιν τήξας. 112, 16, πάλιν δακύν. 51, 10, ἔστι μάγειρος . . . πάλιν ἐστὶ κουρέυς.
- Παλιούρος.** [133, 1.]
- Παλλάς.** 59, 4.
- Πάν.** 3, 6, πρὸς τοῦ Πανός. 23, 4, Πανί. 53, 4, νῆ τὸν Πάνα.
- Πάνθινος.** 95, 89, δαῖτα πανθίνην.
- Πανουργίη.** 57, 2, πανουργίης πάσης. 95, 52, πλέκουσα πανουργίας.
- Πανοῦργος.** 50, 10, ὁ πανοῦργος. 111, 17, πανοῦργος κατέπεσεν. [128, 14, ληστῶν πανοῦργων (conj.)]
- Πανταχοῦ.** 70, 4, πανταχοῦ βαδιζούσῃ.
- Παντοῖος.** 106, 5, παντοίων θηρῶν.
- Πάντως.** 71, 8, ἐγὼ οὐδὲν αἰτῇ . . . ἄνθρωποι δὲ πάντως. 95, 99, οὐκ εἶχε πάντως.
- Παππῶς.** 81, 2, στήλη παππῶν.
- Παρά, c. gen.**—παρὰ τῶν ἀδελφῶν ἐπεζητεῖ. 49, 7, ὅσ' ἂν παρ' αὐτοῦ δυστυχῇ τις. 98, 2, παρὰ πατρός ἐμνήσεν. 102, 6, λαβεῖν παρ' ἀλλήλων.
- C. dat.—12, 14, παρ' ἀνθρώποις οἶκει. 49, 4, αἰτῇ παρ' ἀνθρώπων. 126, 6, παρ' ὀλίγοις ἀνθρώποις. 129, 23, παρ' οὐρήσεσιν. 58, 2, ἔθηκεν αὐτὸν παρ' ἀνθρώπων. 74, 7, παρ' αὐτῷ συντράπεζος. 74, 4, παρ' ἐστίη. 120, 2, παρ' ὀρνυτοῖς εὐρίποις. 129, 8, παρὰ φάτιναι.
- C. acc.—7, 10, ἔπνον παρ' αὐτὸν στήσας. 111, 2, ἄλας παρὰ θάλασσαν. 112, 5, ὀκλάσας ἐκοιμήθη παρὰ τὴν ὁπῆν.
- Παράγω.** 74, 4, αὐτοὺς παρήγεν ἔνδον. 76, 15, ἔπνον ὁ δεσπότης παρήγεν. [116, 13, ὃν καὶ λαβὼν παρήγεν.]

Παραιτέομαι. [60, 6, ἂν μὴ παραιτήσῃ.]

Παραμυθία. [12, 25.]

Παραστάτης. 76, 3, παραστάτην γενναῖον.

Παρατίθημι. 74, 5, παρτίθει τι τῶν δυντων. [106, 14, ταῦτον παρτίθει.]

Παρατρέχω. 32, 7, παρέδραμεν μῦς.

Παρδαλις. 95, 18; 102, 8.

Παρεδρεύω. 16, 7, νωθαῖς ἐλπίσιν παρεδρεύσας. 95, 32, παρεδρεύειν αὐτῷ.

Πάρεμι. 2, 3, μή τις παρόντων. 28, 2, οὐ παρῆν γὰρ ἡ μήτηρ. 43, 6, παρῆν δὲ νέμεσις. 93, 1, λύκων παρῆσαν ἀγγελοὶ ποτ' εἰς ποίμνην. 111, 7, παρῆν εἰς τὴν μεσόγειον. 114, 2, πρὸς τοὺς παρόντας ἡῤυχει. 122, 2, λύκον ἰδὼν παρόντα. 128, 11, εἰ μὴ παρήμην. [21, 11, τὴν παρούσαν πημονήν. 106, 24, τὰ νῦν παρόντα.]

Πάρεμι. 79, 2, παρῆε ποταμὸν. 96, 1, λύκος παρῆε θριγκόν.

Παρέλκω. 7, 2, ἵππον παρέλκειν.

Παρέρπω. 37, 11, παρέρπει τὸν γέροντα.

Παρέρχομαι. 19, 7, παρήλθεν οὕτω βουκολοῦσα τὴν λύπην. 39, 2, τούτοις παρήλθε καρκίνος μεσιτεύων. 48, 5, θεὸν παρελθεῖν. 50, 12, λόγῳ πιστεύσας παρήλθε. 91, 7, ἐπεὶ παρελθέτω με. 120, 3, εἰς γῆν παρελθών. 132, 4, ἔσω οὐ παρήλθε τοῦ τείχους.

Παρέχω. 10, 2, παρείχεν αἰτούσῃ ἅπαντα. 23, 4, ἀρ' ἂν παρασχεῖν. 63, 7, ἀγαθὸν οὐδ' ἂν εἰς τις παράσχωι. 63, 11, παρέξω πολλὰ. 72, 15, παρέιχε τὴν νίκην. 121, 3, ἐγὼ παρέξω πάντα.

Παρηγορέω. 103, 16, καὶ με μύθοις παρηγόρησον.

Παρθένος. 12, 10, καὶ παρθένοι γὰρ ἦμεν. 98, 6, παρθένων τε καὶ παίδων.

Παρήμι. 107, 9, παρήκε τὸν ἱκέτην ζῶντα. 108, 13, παρὲς ὀρύσσειν ἀσφάλαξι τὴν χώραν.

Παρισώω. 129, 24, κυνιδίῳ παρισούμην.

Πάροικε. 95, 69, τῆς πάροικε νωθείης.

Πάροικος. 118, 1, ἡ πάροικος ἀνθρώπων.

Παρορμάω. 108, 19, παρωρμήθη καὶ τυρὸν ἤγεν.

Παρρησιάζομαι. 135, 12, παρρησιάζῃ.

Παρωρεῖν. 19, 1, βότρυν παρωρεῖν.

Πᾶς. 6, 1, πᾶσαν ἰζόνα ξύζων. 7, 16, πᾶν ἐπιτέθεικεν ἡ χρεῖη. 27, 7, πάντα δ' οἶκον ἡρήμους. 31, 15, παντὸς ἐκπρεπέστατον πλήθους. 47, 6, σὺν βίῃ πάσῃ. 83, 2, πᾶσαν ἡμέρην. 86, 3, πᾶσα πλήρης. 135, 4, πᾶσαν κατ' αὐλήν. 95, 97, πᾶσαν εὐνήν, πάντα δ' οἶκον. 128, 6, 2, 5, κατήγε

πάντας. 12, 17, πάντα καὶ κατακναίει. 18, 7, πάντα κράσπεδα. 20, 4, μόνον πάντων θεῶν. 25, 2, πάντας πεσεῖν εἰς ὕδωρ. 27, 5, πάσας ἐπνιγες ὄρνεις. 31, 11, ἐτάχθη πάντα. 47, 11, ὁμοφρονῇτε πάντες. 49, 6, ἐμοὶ ἐγκαλοῦσι πάντα. 56, 2, πάντα δ' ἔβλεπε κρίνων. 56, 7, πάντων καλλίων. 59, 7, πάντας ἐχθραίων. 63, 9, κακῶν πάντων. 64, 6, ἐκπρεπέστατη πάντων. 72, 3, πᾶσι δ' ἡκούσθη. 72, 4, πάντα δώρων ἔσχεν ἱμερον. 72, 7, πάντων ὀρνίθων. 72, 13, τὰ πάντων. 75, 2, πάντων λεγόντων. 75, 14, δεινὰ πᾶσιν ἠπείλουν. 75, 5; 75, 16; 76, 12; 77, 6; 82, 5; 85, 8; 85, 18; 88, 7; 88, 16; 95, 22; 95, 52; 95, 82; 95, 85; 102, 9; 103, 7; 108, 19; 110, 2; 110, 4; 115, 7; 121, 3; 128, 13; 131, 13; 141, 1; A. 12. 102, 2, πάντα τῇ βίῃ χαίρων. [22, 14. 29, 2, πᾶσαν ἐσπέρην. 38, 8; 56, 8; 96, 5.]

= **παντοῖος.** 10, 1, πᾶσαν μάχην συνῆπτεν. 57, 2, πανουργίης πάσης. 60, 3, πάσης τρυφῆς. 122, 11, πάντων κἀνίης πάσης. 129, 11, ἀβρότῃ σὺν πάσῃ.

7, 11, πάντα τὸν γόμον. 74, 15, πᾶς ὁ γηράσας. 111, 19, πᾶς ὁ φόρτος. 134, 12, πᾶν τὸ σῶμα. 95, 19, τὸ πᾶν ἐρημαίη. [116, 7.]

2, 8, τὰ πάντ' ἐποπτεύων. 34, 9, τὰ σπλάγχχνα πάντα. 56, 1, πᾶσι τοῖς ζώοις. 58, 1, τὰ χρηστὰ πάντα. 102, 7, τὰ ἴφα πάντα. 120, 3, πᾶσι τοῖς ζώοις. 134, 7, τὰ πορευτὰ πάντα. 93, 5, τὰ πάντα βληχδῶς.

10, 7, καθ' ἡμέρην πᾶσαν. 12, 23, οἶκός μοι πᾶς λύπην ἀναξάνει. 24, 6, λιβάδα πᾶσαν αὐαίνει. 95, 71, πᾶσαν ἐντολήν. 137, 5, πᾶσαν περιόντες κύμην. [56, 9, πᾶς τις.]

Πάσσαλος. 17, 2, πασσάλων ἀπηρτήθη.

Πάσχω. 24, 7, τί μὴ πάθωμεν; 47, 14, πείσεσθε ταῦτά τῇ ῥάβδῳ. 131, 3, μὴ πάθοι τι ῥιγώσας. 122, 14, σὺν δίκῃ πάσχω. [38, 10; 94, 10.]

Πατέω. 122, 1, ὅσος πατήσας σκόλοπα.

Πατήρ. 13, 8, τιθνῶν πατέρα. 54, 3, πατὴρ γίνῃ. 62, 6, ὅνον πατρός ὦν. 88, 9, τῷ πατρὶ μνηνέει. 95, 70, ὡς πατὴρ ἀποθνήσκων. 98, 2, παρὰ πατρός ἐμνήστενε.

Πατρώος. 81, 2, στήλη πατρώη.

Παῖω. 24, 4, οὖς παῖσας. 43, 9, δίψαν οὐδέπω παύσας. 62, 5, ἔπαυσε τὸν δρόμον. 76, 4, πόλεμος ἐπαύσατο. 28, 8, παῖε, μὴ πρίου. 16, 2, παῦσαι, μὴ σε βίψω. 15, 13, πέπανσο, νικᾶς.

Παχύς. 50, 13, παχείης αἰγείρου. 76, 7, κορμούς παχείς. 28, 5, πάχιστον τετράποιον.
Πεδίον. 43, 10, μακρὸν πεδίον. 46, 2, πεδίον ἐν χλόῃ βαθυσχίνῳ.
Πεζός. 76, 17, πεζοῖς ὀπλίταις.
Πειθός. [18, 16, ἀνύσεις τι πειθοί.]
Πείθω. 95, 34, τὰ μικρὰ πείθει τοὺς ἐν ἐσχάταις ὥραις. 95, 87, τὴν ἀχαϊνὴν ἐπεισεν εἰλθεῖν. 108, 14, τὸν μὲν πείσας εἰλθεῖν. 134, 8, τὴν δ' οὐκ ἐπειθε. 88, 12, οὐ φίλοις πέποιθεν. [116, 12, τὸν παῖδα πείσον εὐδεν.]
Πεινάω. 16, 6, πεινῶν καὶ λίκος χανῶν. 46, 3, χιλὸν εἶχε πεινήσας. 86, 8, ἄχρι πεινήσσης. 95, 92, εἰστήκει πεινώσα. 95, 5, πεινῶ ἔλαφον. [79, 6, πεινώσα.]
Πείνη. 137, 4, πείνης ἄκος.
Πειράω. 95, 76, ἅπιστον πειράσας σε καὶ κούφην. 47, 6, πειρᾶσθε δὴ μοι κατὰσαι. 47, 9, κατὰ μῖν πειρᾶσθε. 106, 4, φιλοφρονεῖσθαι ἐπειράτω. 134, 16, κακῆς ἐρίδος ἐπειράθην. 57, 12, ὡς ἐπειράθην. [59, 17, πειρῶ τι ποιεῖν.]
Πείρω. 6, 15, πείρων αὐτὸν σχοίνῳ.
Πέλαγος. 71, 3, ὦ πέλαγος.
Πελάζω. 106, 27, εἰ τις ξενὸς πελάζωι.
Πελαργός. 13, 3; 13, 4; 13, 6; 13, 9, 13, 7, πτηνῶν πελαργὸς εὐσεβέστατον.
Πέλας. 59, 12, βλέπειν τὸ τοῦ πέλας. [13, 14, τοὺς πέλας.]
Πέλεκυς. 37, 12, πέλεκυς. 38, 5, τὸν πέλεκυν. 141, 2, id. [64, 8, τῶν πέλεκυν.]
Πέλυνξ. 64, 9, τῶν πελύνκων.
Πελώριος. 36, 3, πελώριον φύτευμα.
Πέμπτος. [A. 5, πέμπτης γενεῆς, conj.]
Πέμπω. 1, 15, πικρὸν ἄγγελον πέμπει. 93, 6, πέμπειν κύνας. [23, 10, εὐχὴν πέμπειν.]
Πένης. [107, 17, σώζειν πένητας.]
Πενθερός. 98, 14.
Πένταθλος. 137, 3, πτωχοῖσι τοῖσδε πεντάθλοις (conj.)
Πέπειρος. 19, 5, (ὥρη) πέπειρος. 19, 8, ὄμφαξ ὁ βότρυς οὐ πέπειρος.
Πεποιοῖσιν. [43, 19, αἱ πεποιοήσεις.]
Περάω. 43, 10, ἐπέρα πεδίον.
Πέρδιξ. 124, 4, πέρδικα. 124, 11; 135, 1.
Περί. [43, 16, περὶ τῶν σεαυτοῦ πραγμάτων.]
Περιβάλλω. 11, 2, ξένη περιβαλεῖν αἰκίην.
Περίειμι. 137, 6, κύκλῳ κώμην περιόντες.
Περιλαμβάνω. 98, 9, τίς κόρη σε τολμήσει περιλαβεῖν;

Πέριξ. 23, 4, τοῖς πέριξ.
Περискаίρω. 129, 3, δεσπότην περισκαίρων. 129, 14.
Περισσεύω. 108, 10, ὑπάρχει πολλὰ καὶ περισσεύει. 128, 4, μῆλὰ σοι περισσεύει.
Περισσός. 31, 19, τὰ περισσὰ κάρφη. 35, 5, ὡς περισσὰ ἐκβάλλει. 108, 29, περισσοῖς δειπνοῖς. 131, 8, περισσῶν ἐσθῆτων. 129, 10, περισσὸν οἰμῶξας. 70, 3, περισσῶς ἠράσθη.
Περιτίθηναι. 100, 7, κλοῖόν μοι περιτίθεικε.
Περιτρέχω. 128, 13, περιτρέχουσα κωλύω.
Πέρνυσι. 89, 4, σὺ δὲ με πέρνυσι ἐβλάσφημις.
Περυσινός. 89, 5, ἐγὼ οὐ περυσινός.
Πέταυρον. 124, 13, ἐκ πεταύρου.
Πέτομαι. [58, 6, ἐκεῖ πέτεσθαι.]
Πετραῖος. 95, 1, ἐν φάραγγι πετραίη.
Πέτρη. 6, 6, πρὸς τῇδε πέτρῃ. 12, 20, πέτρας ἀοικήτοις. 18, 8, πέτρης ἐσοχῇ. 72, 5, πέτρης αἰγὶ δυσβάτων. 109, 2, ὑγρῇ πέτρῃ. 134, 11, κοιλὸν πέτρης βάραθρον. 134, 13, τὴν ἀκανθαν ταῖς πέτραισι συντρίβει. A. 9, ἐλάλει πέτρη.
Πεύκη. 38, 1, ἀγρίην πεύκην. 95, 5, ἀγρίαὺς πεύκας. 92, 3, μακρῆς πεύκης. 38, 4; A. 9.
Πηγῇ. 89, 8, πηγὴν ἐκπέπωκας.
Πήγνυμι. 13, 1, αὐλαξὶ παγίδας πῆξας. 68, 6, βέλος ἐπῆξεν ἐντὸς κήπων. 128, 3, γάλα πῆξαι.
Πηδάω. 5, 5, εἰς τὸ δῶμα πηδήσας. 19, 4, πηδῶσα ποσσίν. 25, 7, ὀκλαδιστὶ πηδῶντων. [19, 6, ἀλλ' ἔκαμνε πηδῶσα.]
Πηλίκος. 69, 4, ὁ πηλίκος σου εὐρέθην θάσσω.
Πήλινος. 31, 13, πηλινὸν τοίχων.
Πημαίνω. 43, 6, νέμεις ἢ τὰ γαῦρα πημαίνει.
Πημονή. [21, 11, τὴν παροῦσαν πημονήν.]
Πήρη. 2, 10, ἀπέθεντο τὰς πήρας. 66, 3, δὴν πήρας κρεμάσαι. 86, 2, ῥωγὰς αἰπόλου πήρη. 86, 4, τὴν πήρην.
Πηρός. [10, 14, φρένας πηρός.]
Πηρώ. 137, 7, Ἄττιν, ὡς ἐπηρώθη.
Πιάνω. 107, 5, νυθὴν πιάνειν.
Πίθηνος. 35, 1; 56, 3; 81, 1; 106, 11; 106, 30; 125, 5.
Πίθος. 34, 3, πίθους οἶνον. 58, 1, ἐν πίθῳ συλλέξας. 108, 17, πίθοι σύκων.
Πίθων. 56, 4, πίθωνα γυμνὸν σιμόν.
Πικρός. 1, 15, πικρὸν ἄγγελον. 12, 9, πικρὸς δαίμων. A. 19, πικρῶν ἰάμβων.
Πιμελής. 100, 1, πιμελὴς κύων.

Πίμπλημι. 37, 8, βωμὸν αἵματος πλήσω. 61, 2, κύρτον ἰχθύων πλήσας. 6, 10, πλησθεὶς φυκιῶν. 60, 4, τρυφῆς πέπλησμαι.

Πινυτός. 17, 3, ἀλέκτωρ πινυτός.

Πίνω. 28, 1, βοὺς πίνων. 36, 5, ὕδωρ πίνων. 43, 2, λίμνης ὕδωρ ἔπινεν. 75, 14, τῆς Λήθης πίνοντες. 80, 1, δεσπότης πίνων. 95, 90, μυελὸν ὀστέων πίνων. 89, 8, πηγῇ ἦν πίνω. 60, 3, βέβρωκα καὶ πέπωκα.

Πιπράσκω. 29, 1, ἵππος εἰς ἀλγόνον ἐπράθη. 137, 1, γάλλους εἰς τὸ κοινὸν ἐπράθη ὄνος. 30, 5, οὐκ ἐπεπράκει.

Πίπτω. 7, 9, πεσὼν ἔκειτο. 34, 7, πεσὼν ἐπ' ἀγκάλας. 49, 4, σοὺ πεσόντος. 95, 93, καρδίην λάπτει πεσοῦσαν. 111, 11, οὐπερ ἦν πεσών. 25, 2, εἰς μέλαν πεσεῖν ὕδωρ. 34, 9, σπλάγχνα πάντα μοι πίπτει. 36, 8, πῶς οὐκ ἐπεπτώκει; 49, 7, δυστυχῇ τις ἢ πίπτει. 76, 16, ὁ δ' ὀκλάσας ἔπιπτεν. [131, 16, ὑπὸ τοῦ κρύους πεσοῦσαν.]

Πιστεύω. 16, 10, ὃς γυναικὶ πιστεύω. 59, 11, τῷ λόγῳ πιστεύσας. 88, 19, οὐ φίλοις πιστεύει. 98, 12, τῇ δόσει πιστεύσας. 99, 5, σοὶ μὴ μένοντι πιστεύω. [87, 7, οἷς πιστεύειν.]

Πίστις. [99, 4, μὴ μεθέναί πιστιν.]

Πλάγιος. 109, 2, πλάγια κῶλα σύρειν.

Πλανᾶω. 1, 14, οὐ με πλανήσεις.

Πλάσσω. 66, 2, πλάσασθαι ἀνθρώπων ἐκ γῆς.

Πλατύνω. 34, 2, ἄλω πλατεῖαν.

Πλειάδες. 33, 1, δυσμαὶ Πλειάδων.

Πλείστος. 9, 6, ἰχθύας πλείστους. 111, 14, πλείστον σπύγγον. 26, 8, τὰς πλείστας. 117, 8, τοὺς πλείστους.

Πλείων. 18, 11, προσήγγε τὴν ἀλὴν πλείω. 45, 2, πολὺ πλείων. 111, 9, πλείω ἔτ' ἐπετίθει τὸν φόρτον. 128, 5, πλείον οὐδὲν ἡμῖν. 68, 2, οὐκ ἀνβάλοις τις πλείον. 92, 9, μή μοι χαρίζου πλείον. 95, 76, ἐκεῖνος πλείον ἢ σὺ θυμοῦται. B. 10, οὐδὲν πλείον ἢ γεγωνίσκει. 48, 8, καὶ πλείον με μὴ τίμα. [5, 11; 19, 10; 31, 9.]

Πλέκω. 95, 52, πλέκουσα τέχνας.

Πλέω. 71, 9, ἦν ἰδρς με καὶ πλεύσης. 71, 3, εἶθε μήποτ' ἐπλεύσθης.

Πλήθος. 31, 15, παντὸς ἐκφανέστατοι πλήθους. 33, 3, ἔθνος, ἄκριτον πλήθει. 108, 16, ἀλφίτων πλήθη. [12, 26, φυγὴ πλήθους.]

Πλήν. 6, 16, τὰ μικρά, πλήν βέβαια. 93, 24, πλήν ἐκυρώσθης.

Πλήρης. 1, 3, φόβου δρόμος πλήρης. 4, 2, ὅσων πλήρης. 5, 3, τραυμάτων πλήρης. 10, 3, χρονίου πλήρης. 11, 7,

ἐλπίδων πλήρης. 31, 2, αἱμάτων πλήρη. 33, 17, λίθων πλήρη. 71, 1, ναυτίλων πλήρη. 86, 3, κρεῶν πλήρης. 95, 6, φόβου πλήρης. 97, 6, θερμοῦ πλήρη. 100, 3, λίπους πλήρης. 132, 6, αἵματος πλήρη. 19, 2, πλήρεις (βότρυς).

Πληρώω. 57, 1, ἄμαξαν πληρώσας ψενσμάτων.

Πλήσιον. 130, 3, ταύτην πλήσιον ἰδοῦσα.

Πλήσιος. 127, 4, κίβωτον σταθεῖσαν αὐτοῦ πλησίην.

Πλήσσω. 3, 4, μακρόθεν λίθω πλήξας. 130, 9, ρίνας ἐπλήγη.

Πλοῖον. 4, 5, εἰς τὸ πλοῖον. 64, 5, τρόπιδι πλοῖων. 117, 3, ἐμβεβηκὸς πλοῖω.

Πλούσιος. 6, 11, πλουσίοις δέλπνοις. 108, 2, ταμείοις πλουσίοις. [65, 8, πλουσία σὺν ἔσθῃτι.]

Πλουτέω. 108, 28, χαίρει καὶ πλούτει.

Πλούτων. 75, 14, ὁ μέγας Πλούτων.

Πλύνω. 9, 8, τὸν βόλον πλύνων.

Πνεύμα. 76, 9, τὸ πνεῦμα σώζων. 122, 8, ὡς μου κατέλθῃ πνεῦμα εἰς ἔδου.

Πνύγω. 27, 2, γαλῆν ἐπνιγεν. 27, 6, ἐπνιγες ὄρνεις. 60, 2, λίπει πνιγόμενος.

Πνοή. 36, 10, μαχομένη ταῖς πνοαῖς. 114, 5, προῆ ῥαπισθεῖς.

Πόη. 46, 6, τῆς πόης ἀποτρογών. (See ποιή-.)

Πόθεν. 124, 14, πόθεν μαθήσῃ. 135, 6, πόθεν ἤκεις;

Πόθος. 32, 2, Κύπρις ἡ πόθων μήτηρ.

Ποιέω. 2, 4, οὐκ ἔχων ὁ ποιήσει. 20, 8, ὅταν τι ποιῇς καὶ τὸς. 59, 2, καλὸν τι ποιήσει. . ποιεῖ Ζεὺς ἀνθρώπων. 90, 3, τί γὰρ οὐχὶ ποιήσει; 95, 78, τί ποιήσω; 112, 7, οὐκ ἔχων ὁ ποιήσει. 124, 7, δικτύω τί ποιήσεις; 125, 6, αὐτὸ τοῦτο ποιήσας. 130, 2, τί ποιήσεις; 136, 5, τί ἐποίεις; 109, 4, ὀρθὴν ἀπελθε καὶ βλέπων σε ποιήσω. 10, 11, καλὴν σε ποιούσῃ. 30, 10, νεκρὸν μ' ἢ θεὸν ποιήσεις. 44, 5, ἐχθροὺς ἐποίει. 76, 19, ἵππον ἐξ ὄνου με ποιήσεις. 95, 64, ἄλλους βασιλεῖς ποιεῖ. 115, 3, κάμει πτερωτῶν πεποιήκει. 104, 3, πρόδῃλον εἶναι πεποιήκει. 63, 5, τὸν συνοικον ἀγαθὰ δαψιλῇ ποιεῖ. [33, 24, ἄλλα ἔργα ποιούντων. 41, 3, οὐδὲν ἄλλο ποιήσεις. 52, 7. 116, 7, ἐποίει τὴν προθυμίην πᾶσαν. 110, 2, πάνθ' ἔτοιμα ποιεῖ.]

Ποίη. 95, 11, μαλθακῇς ὑπὲρ ποίης. 128, 12, ἀφθονον ποίην. 142, 2, χλωρὴν λείμακος ποίην.

Ποίησις. B. 11, ἄλλοι ἐκφέρουσι ποιήσεις.

Ποιητέος. 1, 8, τί σοι ποιητέ' ἐστίν.

Ποιητός. 95, 36, λόγοισι ποιητοῖς.

Ποικίλος. 124, 4, πέρδικα ποικίλον.

140, 2, ποικίλας γραφὰς ζῶων. 72,

13, ποικίλως ἐκοσμήθη. 103, 15,

ποικίλοις μύθοις. 130, 2, βουλὰς ποικί-

λας. 19, 2, ποικίλη κερδῶ. 4, 2,

δύσιν ποικίλου. 46, 4, ποικίλων ζῶων.

129, 3, ποικίλως περισκαίρων. [98,

18, ποικίλου τὴν γνώμην.]

Ποιμήν. 91, 2, ποιμὲνων ὀρειφοίτων.

95, 53, ἑκαστον ποιμὲνων.

Ποίμνη. 89, 1, πεπλανημένον ποίμνης.

93, 1, ἀγγελοι εἰς ποιμνῆν. 93, 5,

μωρὴ ποίμνη. 95, 81, πρόβατον ἐκ

ποιμνης. 105, 1, ἐκ μέσης ποίμνης.

Ποῖος. [42, 8, corrupt. 95, 100,

ποίην καρδίην ;]

Ποιότης. 28, 10, τὴν ἐκείνου ποιότητα

μυμήσθ.

Πόκος. 51, 2, τὸν πόκον λαβεῖν μεῖζω.

51, 9, εἰ πόκου χρήσεις. 128, 2, πό-

κους κέρσας.

Πολέμιος. 13, 2, γεράνους σποραίων

πολεμίους. 21, 2, αὐτοῖς πολέμην

ἐπιστήμην. 85, 8, τῶν πολέμιων

γένος ἐν ἐστί.

Πόλεμος. 31, 2, ἀσπονδον πόλεμον.

76, 11, πόλεμος ἄλλος ἠκούσθη. 85,

17, εἰς πόλεμον ἄρχειν τῶν ἀσυμφώνων.

[70, 7, πόλεμος ἦξει.]

Πόλις. 2, 5, εἰς τὴν πόλιν. 12, 22,

ἀνδρα καὶ πόλιν φεύγω. 42, 1, ἐν

πόλει. 76, 7, εἰς πόλιν βαλνών. 126,

4, τὴν πόλιν ἀφείσα. [40, 5, πόλις ἂν

τις εἴποι. 70, 5, μὴ πόλεις ὕβρις

ἐπέλθοι.]

Πολιτεία. [39, 3, ἀδοξος ἐν πολιτείαις.]

Πολλάκις. 19, 3, πολλάκις ὠρμήθη.

76, 6, πολλάκις κατῆγε.

Πολλαχῶς. 64, 2, ἐαυτὴν πολλαχῶς

ἐπαινούσας.

Πολύς. 9, 2, δύσιν πολὺν. 103, 2, πολλῶ

χρόνῳ. 57, 2, ἀπάτης πολλῆς. 11, 8,

τὸν πολὺν κόπον. 15, 7, πολὺν κρείσσων.

45, 5, πολὺν πλείους. 79, 3, πολὺν μεῖζω.

26, 3, ἄχρι πολλοῦ. 7, 3, πολλὰ

κάμνων. 21, 5, πολλὰ γῆς ἀροτρεύσας.

36, 4, πολὺς κάλαμος εἰσθήκει. 17, 5,

πολλοὺς θυλάκους. 47, 2, πολλοὺς

παῖδας. 35, 7, πολλῶν ἀνθρώπων.

95, 21, πολλὰ εἰς ἔτη. 97, 6, πολλὰ

χαλκία. 103, 18, πολλῶν θηρίων.

108, 30, ἔχων τὰ πολλὰ ταῦτα. 117,

6, πολλῶν μυρμηκῶν. 119, 9, ἀγαθοῖς

πολλοῖς. 63, 11, παρέξω πολλὰ.

95, 24, τί σοι λέγω τὰ πολλὰ. 96, 2,

ἔλεγε πολλὰ βλασφήμους. 108, 10,

ἐμοὶ ὑπάρχει πολλὰ. 117, 4, πολλοὺς

μηδὲν αἰτίους. 5, 12 ; 24, 9 ; 29, 6 ;

71, 11. [106, 5, πολὺς ὄμιλος. 106,

23, πολλῇ μερίμῃ. 106, 10, τὰ πολλὰ

συνεξήκει.]

Πολύτιμος. [57, 9, πολύτιμον φόρτον.]

Πολύτρητος. 4, 4, δικτύου πολυτρήτου.

111, 15, σπόγγου πολυτρήτους.

Πονέω. 37, 10, μὴ πονῶν. 95, 33,

πονοῦντα θαρσύνειν.

Πονηρία. 104, 7, ἔλεγχον τῆς πονηρίας.

Πονηρός. 33, 23, γενὸς πονηρόν. 95,

78, πονηροῦ δεσπότην. 126, 9, βλος

πονηρός. 127, 9, τῶν πονηρῶν τις.

Πόνος. 38, 3, γένοιτο ὁ πόνος ῥάων.

78, 3, πόνων ἀνασφῆλαι. 94, 4,

πόνων ἄκος. 95, 44, πόνος ἐξανηλώθη.

122, 11, ἐκλυθεὶς πόνων.

Πόντος. A. 10, ἐλάλει πόντος (conj.)

Πορεῖν. [138, 3, ἅ σοι πέπρωται.]

Πορευτός. 134, 7, τὰ πορευτὰ πάντα.

Πορθέω. 13, 11, ἔργα τὰμὰ πορθούσαις.

Πόρος. [79, 6, τὸν πόρον διεξήκει.]

Πόρρω. 51, 3, τῆς σαρκὸς οὐ πόρρω.

103, 11, πόρρω σταθείσα. 105, 3,

σταθεὶς πόρρω.

Πορφύρη. 10, 4, λεπτήν πορφύρην.

Πορφυροῦς. 19, 4, πορφυρῆς ὥρης.

72, 1, Ἴρις, πορφυρὴ κήρυξ. 118, 5,

περίσχοις πορφυροῖς.

Ποσειδών. 59, 1 ; 59, 5.

Πόσος. 51, 6, πόσῃν ὀλίκῃ αἵμα προσ-

θήσει ; 91, 8, πόσον τράγου μεταξὺ

καὶ πόσον ταύρου. 115, 5, πόσον

μισθὸν δώσεις ;

Πόσσος. 124, 14, πόσσον εἰς ἔω λείπει ;

Ποτάμιος. 36, 5, ὄχθης ποταμίας. 84,

4, ποταμὶς ἐπ' αἰγέλου.

Ποταμός. 36, 5, ὄρην ἔδωκε ποταμῷ.

40, 1, διέβαινε ποταμὸν. 79, 2, παρῆι

ποταμῶν.

Πότε. 124, 16, πῶς γνώσῃ πότε' ἐννυ-

χευεῖ Ὠρίων ;

Ποτέ. 3, 1 ; 6, 3 ; 9, 2 ; 10, 9 ; 21, 1 ;

28, 3 ; 29, 1 ; 31, 1 ; 32, 1 ; 33, 8 ;

51, 1 ; 58, 4 ; 72, 1 ; 85, 1 ; 89, 1 ;

93, 1 ; 94, 1 ; 95, 4 ; 95, 56 ; 97, 1 ;

102, 11 ; 105, 1 ; 115, 1 ; 117, 1 ;

121, 1 ; 127, 8 ; 128, 12 ; 134, 1 ;

134, 18 ; B. 3. [5, 10 ; 106, 1 ;

106, 17.]

Πότερος. 18, 2, ἔριν γενέσθαι πότερος

. . . ἐκδύσει. 8, 2, ἐπηρώτα πότερα

ἀναβαίνειν ἢ κάτω βαίνειν αἰροῖτο.

Ποῦ. 28, 3, ποῦ ποτ' ἦν ἐπεξήτει. 68,

8, ποῦ βάλῃ οὐκ ἔχω χώρην. 88, 10,

σκοπεῖν ποῦ καταστήσει. 100, 2,

ἐξήταξε ποῦ τραφεῖς . . . ἐγένετο.

108, 16, ἔδειξε ποῦ μὲν πλῆθη, ποῦ δέ

ἦν σωρὸς.

Ποῦ. 47, 4, εἴ τίς ἐστί πού. 95, 54,

ἐπηρώτα μὴ ποῦ τις φεύγει.

Ποῦς. 2, 10, τοὺς πόδας ἐνίζον. 43, 4, ποδῶν ἔνεκα. 43, 14, πόδες μ' ἔσωζον. 67, 2, ποσὶν κρείσσων. 75, 9, τοῖς ποσὶν μόλις βαίνων. 122, 7, ἐκ τοῦ ποδὸς μου. 134, 7, πόδ' εὐθύνει. 19, 4, πηδῶσα ποσσίν. 45, 11, ποσσὶν ἡρέων.

Πράγμα. [43, 16, περὶ τῶν σεαυτοῦ πραγμάτων. 67, 9, πᾶγμα μὴδὲν σύναπτε. 71, 11, πολλὰ χρηστὰ πᾶγματα.]

Πρᾶος. 102, 3, πρᾶος καὶ δίκαιος. [11, 10, χρὴ πρῶν εἶναι.]

Πραότης. [18, 15, πρᾶσις ζηλοῦ.]

Πράσσω. 26, 12, ἀρχεται τι πράσσειν. 119, 3, ἐπράσσε φαύλως. 127, 10, κακῶς πράσσει. [40, 3, κακῶς πράττω. 5, 12, τὸ μὴ καλῶς πράττειν. 33, 25, τῶν δόλῳ τι πρᾶττόντων.]

Πρέπω. 6, 11, πλουσίοις πρέπων δείπνοις. 95, 32, ἐπρεπέ σοι παρεδρεύειν. 107, 4, πρέπει σοι παινεῖν.

Πρεσβύτης. 22, 2; 50, 14; 98, 2.

Πρήνυ. B. 15, εὐ κέντρα πρήνυας.

Πρίασθαι. 111, 3, τοῦτους πρίασθαι. 135, 1, πέρδικά τις πριάμενος.

Πρίν. 26, 7, ὡς πρίν. 36, 3, τῶν πρίν ἀνθρώπων. 61, 10, ἃ πρίν εἶχε. 134, 14, ἡ πρίν αὐθάδης. B. 3, οἱ πρίν ποτ' ἦσαν. 33, 9, πρίν λαβεῖν ἐφευγον.

Πρίω. 96, 3, τὰς συναγόντας πρίων. 28, 3, παῖς, μὴ πρίων.

Πρό. 76, 11, πρὸ τειχῶν πόλεμος. 131, 5, πρὸ εἵαρος. 28, 4, ἄρτι, πρὸ τῆς ὥρης.

Προάγω. 7, 7, οὐ προάξεις; [85, 5, εἰ μὴ προάξῃ τὴν μάχην.]

Προαιρέω. 108, 26, ἄλλο τι προαιρέω.

Προβαίνω. 115, 13, χαμᾶζε δυσκόλως προβαίνουσιν.

Πρόβατον. 51, 4; 51, 5; 95, 81; 105, 1; 113, 1; 113, 4.

Προβουλεύω. 85, 7, χρὴ αἰεὶ προβουλεύειν.

Προγινώσκω. [43, 17.]

Πρόδηλος. 104, 3, πρόδηλον μακρόθεν.

Προδίδωμι. 43, 15, τὰ κέρατά με προῖδωκεν. 50, 6, ὃ δ' οὐ προδῶσειν ὤμνυε.

Προερέω. 7, 9, ἐκείτο νεκρὸς, ὡς προερίκει.

Προέρχομαι. 57, 11, ἔτι προελθεῖν. 75, 9, προῆλθεν ὥρως.

Προηγέομαι. 134, 3, ἐν μέρει προηγούμεν.

Προθυμία. [116, 7, ἐποίει τὴν προθυμίην πᾶσαν.]

Προκαλέω. 31, 12, γαλῆν μὴ προῦκαλεῖτο.

Προκόπτω. 111, 14, τῆς δ' ὁδοῦ προκοπτοῦσης.

Προκύπτω. [116, 3, θυρίδων προκύπτει.]

Προλαμβάνω. [103, 20.]

Προμηθεύς. 66, 1.

Πρόξενος. 108, 23, τὸν πρόξενον θλίβων.

Προπηδάω. 107, 12, χηραμοῦ προπηδήσας.

Πρός, c. gen.—3, 6, πρὸς τοῦ σε Πανός. 50, 3, πρὸς θεῶν σε σωτήρων. 92, 4, ὦ πρὸς σε νυμφῶν. 108, 11, πρὸς σε τῆς Ἀμαλθείης. [52, 6, κακοῦ πρὸς ἀνδρός ἐστι. 81, 5, id.]

C. dat.—πρὸς τῇδε πέτρη. 97, 8, πρὸς τῇ θύρῃ.

C. acc.—12, 11, ἐλθὲ πρὸς οἶκον ἀνθρώπων. 46, 7, ἦε πρὸς ὕλας. 58, 5, ἀπελθεῖν πρὸς θεῶν οἴκους. 135, 10, πρὸς ἐσχατ' ἀνδύνω. 42, 3, ἐλθεῖν πρὸς αὐτόν. 53, 1, πρὸς θύτην ἦλθε. 72, 14, πρὸς θεοῦ ἤξεν. 82, 5, ἐκινήθη πρὸς μὴν. 95, 29, σπεύδω πρὸς τὸν λέοντα. 135, 5, πρὸς αὐτὸν ὠρμήθη. 9, 3, πρὸς ἡδυφωγίην ἤξεν. 85, 18, ἄρχειν πρὸς τοὺς . . . ἐχόντας. 21, 3, συνηθροίζοντο πρὸς μάχην. 7, 4, πρὸς τὸν ἵππον ὠμίλει. 14, 3, πρὸς ἦν ἀλώπηξ εἶπε. 55, 6, ὃ δὲ πρὸς αὐτὴν εἶπε. 64, 7, βάτος πρὸς αὐτὴν εἶπε. 99, 3; 104, 6; 113, 3; 125, 4; 128, 1. 114, 2, πρὸς τοὺς παρόντας ἠύχει. A. 11, πρὸς τὸν γεωργὸν ὠμίλουν. 126, 5, πρὸς τὰδ' εἶπεν. 64, 1, ἤριζον πρὸς ἀλλήλους. 31, 1, πόλεμον εἶχον πρὸς ἀλλήλους. 108, 3, ἔθεντο κοινὸν τὸν βίον πρὸς ἀλλήλους. 93, 3, τοὺς κύνας λαβεῖν πρὸς αἰκίην. 98, 10, πρὸς ταῦτα δὴ σκόπησον. 124, 10, πρὸς τὸν ἦχον ὑπνώσεις; [23, 11; 29, 5. 33, 23, ἄλλα πρὸς ἀλλήλους λαλεῖν. 34, 14; 39, 5; 63, 12. 88, 2, πρὸς ὕθρον ἀντάδων. 119, 12.]

Προσάγω. 18, 11, προσῆγε τὴν ἀλὴν. 23, 8, βοῦν προσάξεν.

Προσαρτάω. 104, 2, κυνὶ κώδωνα προσαρτήσας.

Προσγελᾶω. [70, 6, προσγελῶσα τοῖς δῆμοις.]

Προσδέω. 11, 3, λίνον τι προσδήσας.

Προσδοκάω. [50, 20, μὴ λαθεῖν προσδοκά.]

Προσεῖπον. 95, 13, χαίρειν προσεῖπε.

Προσέρχομαι. 103, 14, τί δ' οὐ προσέρχῃ; 48, 3, κύων τοῖτ' εἶπεν προσελθών. 75, 19, εὐθὺς προσῆλθον. 95, 62, ἦν μοι προσέλθων. 111, 17, ὡς προσῆλθε τῷ βέλθῳ. 130, 4, ἐγγὺς προσελθών.

Προσεπιτήθημι. 7, 13, *ὄνειν προσεπέθηκεν.*

Προσέχουμαι. 20, 4, τῷ Ἡρακλεῖ προσήχεται. 63, 4, προσήχεται αἰ.

Προσέχω. [134, 18, ἐγὼ προσέχω.] 136, 10, προσέχουσιν νοῦν τέρψασιν.]

Προσῆκω. 38, 5, προσῆκε τῇ ῥίζῃ. 127, 9, οὐ προσῆκε θαυμάζειν.

Πρόσθεν. [31, 20, μυχῶν πρόσθεν.]

Προσκοπέω. [106, 25, τὰ δ' ἐπειτα προσκοπομένην.]

Προσκυνέω. 20, 5, ὃν μόνον θεῶν προσκύνει. 119, 8, προσκυνούντας ἡμας.

Προσκύπτω. 121, 1, τῇ δὲ προσκύψας. 130, 7.

Προσομιλέω. 12, 6, προσέπησάν τε καὶ προσωμίλουν. 95, 3, ἢ προσωμίλει.

Προσουρέω. 48, 7, μηδὲ μοι προσουρήσης.

Προσπέτομαι. 12, 6, καὶ δὴ προσέπησαν. 99, 1, λέοντι προσπτάς.

Προσποιέω. 97, 2, προσποιηθεὶς θύειν.

Προσποιητός. 103, 5, φωνὴν προσποιητὰ λεπτύνων. [106, 17, προσποιητὰ σιγῶσαν.]

Προστιήμι. 51, 6, ὀλκὴν προσθήσει. [133, 4.]

Προσφάτως. 30, 3, προσφάτως ἐτεθνήκει. 135, 7, ἡγήρασμαι προσφάτως.

Πρόσκει. 66, 5.

Πρόσσωπον. 72, 8, πρόσσωπα δ' αὐτῶν ἐξέλουε. [106, 21, φαιδρῶ πρόσσωπ.]

Πρώην. 6, 7, πρῶην ἔπτυσσε. 75, 15; 111, 11. 125, 5, ἐχθρὸς καὶ πρῶην.

Πρωινός. 124, 17, ἔργων πρωινῶν.

Πρώρα. 71, 2, ἐκ πρώρης.

Πρώτος. 66, 1, θεῶν τῶν πρώτων. 67, 5, τὴν πρώτην μοῖραν. 72, 17, ἐλκύσασα τὸ πτερόν πρώτη. 74, 10, ἐν χρόνοις πρώτοις. 75, 17, ἐν τοῖς πρώτοις. 134, 1, ἡξίλου πρώτην κεφαλὴν βαδίζειν. 134, 9, ἤρχε τῶν πρώτων. B. 4, πρώτους εἶπε. B. 9, ὑπ' ἐμοῦ πρώτου. 1, 7, πρῶτον . . .

εἶτα. 18, 9, τὸ πρῶτον . . . ἔπειτα

4, 8, πρῶτον . . . ἔπειτα. 53, 5, πρῶτα . . . ἔπειτα . . . τρίτον.

59, 8, πρῶτον μὲν . . . δέ . . . δέ . . . 95, 12, πρῶτον . . . εἶτα. 126, 6, τὸ πρῶτον . . . νῦν δέ . . . 135, 6, πρῶτον . . . ὁ δέ . . . A. 1, τὸ πρῶτον. 12, 8, πρῶτον βλέπω σε μετὰ Θρῆκην. 95, 27, τοῦτο πρῶτον εἰπούσης. 134, 17, εἰς τὸ πρῶτον.

= class. **πρότερος.**—18, 4, Βορέης ἐφύσα πρῶτος. 109, 3, πρώτη ὁρθὴν ἀπελθε. [40, 6, ἀντὶ τῶν πρώτων.

45, 14, ἐκ πρώτης. 73, 4, ἔσχεν οὔτε τὴν πρώτην.]

Πταίω. [103, 20.]

Πτερύσκος. 118, 5, πτερύσκοις ἐπανθύν.

Πτερόν. 5, 6, ἐπικροτῶν τοῖς πτεροῖς. 72, 12, ἄλλον ἐξ ἄλλου πτερόν. 72, 17, ἐλκύσασα τὸ πτερόν. 88, 4, πτεροῖσιν ἀκμαῖους. 115, 12, πτερῶν χρελή.

Πτερόω. 98, 12, ὁ δὲ πτερωνθεῖς.

Πτέρυξ. 65, 2, χρυσᾶς πτέρυγας. 77, 4, καλαὶ πτέρυγες.

Πτερύσσομαι. 65, 6, χαμαὶ πτερύσσω.

Πτερωτός. 115, 3, πτερωτὴν ποιεῖν.

Πτηνός. 5, 7, πτηνῶν. εὐσεβέστατον. 72, 2, πτηνοῖσιν εἶπεν.

Πτοέω. 95, 81, μηδ' ἐπτόησο.

Πτύω. 6, 8, πρὸς τῇδε πέτρῃ φυκὶς ἔπτυσ' ἡ μῆτηρ.

Πτώξ. [102, 10, ὁ πτώξ λαγώς.]

Πτωχός. 137, 3, πτωχοῖσι. 55, 2, πτωχῶς ἀλλ' ἀναγκαῖος.

Πυγμαῖος. 26, 10, φεύγωμεν εἰς τὰ Πυγμαίων.

Πυθμήν. 108, 9, ἐν πυθμείν γῆς.

Πύλη. 2, 9, εἰσίνοντες τὰς πύλας. 30, 8, ἐν πύλαις δνειρεταί.

Πύρ. 11, 6, τὸ πύρ φέρουσαν. 74, 5, ἐστὶ πυρὸς γεμούση.

Πύρινος. 26, 2, πυρίνῳ σίτῳ. 117, 7, ἄχνας πυρίνας.

Πυρός. 33, 2, πυρὸν εἰς νεδὸν ῥίψας. 129, 6, πυρὸν Δήμητρος. 136, 7, τὸν πυρὸν ἐγκλείων.

Πυρώ. B. 15, εὐ πυρώσας.

Πυρρίχη. 80, 4, πυρρίχην παίζειν.

Πῶ. 48, 9, μὴ πῶ ἀναπλήσας.

Πωλέομαι. 128, 11, ἐν μέσοις ἐπωλεῖμην. 129, 23, οὐκ ἐπωλεῖμην.

Πωλέω. 30, 1, ἐπώλει τις Ἑρμείην. 83, 1, κριθὰς ἐπώλει. 83, 4, τὸ τρέφον με μὴ πῶλει. 111, 8, τοὺς ἄλλας πωλήσας.

Πῶμα. 58, 4, τὸ πῶμα κινήσας. 58, 8, τεθὲν τὸ πῶμα.

Πωμάζω. 58, 2, πίθων πωμάσας.

Πῶς, direct.—2, 14, πῶς ὁ θεὸς ἂν εἰδέη; 3, 9, πῶς ἔργον κρύψω; 16, 9, πῶς ἦλθες; 16, 10, πῶς γάρ; 38, 4, πῶς ἂν μεμφοίμην; 50, 16, πῶς οὐκ ἂν; 76, 19, πῶς ποιήσεις; 85, 16, πῶς ἂν δυνηθείην; 93, 9, πῶς συνοικήσω; 99, 5, πῶς πιστεύσω; 103, 12, πῶς ἔχεις; 105, 5, πῶς ἐλευκώθη; 113, 3, πῶς σπειδεῖς; 120, 7, πῶς ἴσῃ; 121, 2, πῶς ἔχεις; 124, 19, πῶς γνώσῃ; 130, 11, πῶς σοὶ τις φίλος συναντήσῃ; 134, 5, πῶς ἄξεις; [42, 7, πῶς γὰρ ἂν κρείττον; 133, 3.]

Indirect.—1, 16, πῶς φοβερός ἐστι γινώσκω. 75, 12, πῶς ἐχούσις διηρώτα. 36, 6, θάμβος τὴν θρόν ἐχε πῶς . . . οὐκ ἐπεπτώκει. 95, 72, ἐμελλε . . . ἐντολὴν δώσειν πῶς τηρήσεις.

Πῶς. 61, 3, καὶ πως συνηβόλησαν.
135, 11, ἄρτι πως. [4, 6, σωτηρία
πῶς ἐστί.]

*Ραβδόν. 117, 9, τῷ ραβδίῳ παίων.

*Ράβδος. 47, 4, ράβδων δεσμὴν. 47,
7, ράβδους καταΐται. 47, 14, τῇ μῇ
ράβδῳ. 130, 9, χαλασθείσης ράβδου.

*Ράδιος. 44, 6, εἶχε ράδιον θοίνην. 38,
3, πόνος ράων. 75, 3, ἔση ράων.
111, 7, ράων ἀνέστη.

*Ραθυμέω. [116, 14, τῇ δ' ἐραθύμει.]

*Ραπίζω. 114, 5, πιοῇ ραπισθείς.

*Ρέζω. [18, 16, βία ρέζων.]

*Ρέλη. 139, 7, τυμπάνῳ ῥέλης.

*Ρεῖθρον. 40, 1, ὀξὺν τῷ ρεῖθρῳ. 79,
2, ἐν τῷ ρεῖθρῳ. 111, 5, ὥλισθεν εἰς
τὸ ρεῖθρον. 111, 17, προσῆλθε τῷ
ρεῖθρῳ.

*ῤέω. 15, 3, ῥέων ὁ μῦθος. 88, 14,
ῥέοντα τὸν στάχυν. 119, 5, χρυσὸς
ἔρρύη.

*ῤήγνυμι. 28, 9, σεαυτὴν ῥήξεις. 129,
12, δεσμά καὶ κάλους ῥήξας.

*ῤῆμα. 57, 14, οὐδὲν ῥῆμα.

*ῤῆσις. 15, 4, μακρὴ μὲν ἄλλως ῥῆσις.
B. 13, λευκῇ ῥῆσει.

*ῤήτωρ. 15, 10, στωμύλος ῥήτωρ.

*ῤιγώω. 18, 6, ῤιγώσας καθῆστο. 131,
3, μὴ πάθοι τι ῤιγώσας.

*ῤίξα. 38, 5, προσῆκε τῇ ῤίξῃ. 86, 1,
ἀνάλωμα ῤίξας. 108, 7, τρώγων ῤίξας.
[A. 5, σιδηρὰ ῤίξα.]

*ῤίπτω. 3, 8, τὸν λίθον ῤίψας. 33, 2,
πυρὸν εἰς νεὸν ῤίψας. 33, 18, ῤίψας
ἐτυνέ. 115, 9, εἰς ὅρος ῤίψας. 16, 2,
μὴ σε τῷ λύκῳ ῤίψω. 18, 13, ῤίψας
τὴν σίσυραν ἐγυνμώσθη.

*ῤίς. 122, 13, ῤίνας ἀλοιήσας. 130, 9,
ῤίνας ἐπλήγη. 134, 6, ὁμμάτων ἡ
ῤινός.

*ῤόπαλον. 98, 16, ἡλόια ῤοπάλῳ.

*ῤοῦς. 111, 11, διέβαινε τὸν ῤοῦν.

*ῤόμαι. [50, 16, ἐρρυσάμην σε.]

*ῤωγὰς. 86, 2, ῤωγὰς αἰπόλου πῆρη.

*ῤώμη. 31, 7, τοὺς ῤώμῃ ἀρίστους.

*ῤώννυμι. 50, 17, ἔρρωσο.

Σάγη. 7, 12, ἐπ' αὐτὸν ἐτίθει τὴν σάγην.
76, 10, σάγην ὥτοισι ἔφερεν.

Σαγήνη. 4, 1, σαγήνην βεβλήκει. 9,
6, βαλὼν σαγήνην. 43, 8, ὁμοῦ σαγ-
ήναις.

Σαῖνω. 74, 16, τὸν δίδοντα σαίνει.
87, 3, μεταστραφεὶς ἔσαιεν. 87, 5,
τί σαίνει; 129, 14, σαίνων. 134,
14, σαίνουσα δ' ἱκέτευεν.

Σαῖρω, see σέσθηρα.

Σάλπιγξ. 76, 12, σάλπιγξ ἐφώνει πᾶσιν.

Σάρξ. 51, 3, τῆς σαρκὸς οὐ πόρρω. 95,

90, σάρκας λαφύσων. 100, 6, τέτριπ-
ται σάρκα. 107, 5, νηδὺν σαρκὶ πιαίν-
ειν.

Σαύρα. 27, 4, μῦς τε καὶ σαύρας. [41,
2, διαρραγῆναι σαύρας.]

Σαυτόν, see σεαυτόν.

Σαφής. 122, 2, σαφῇ ἔλεθρον. [107,
16, σαφὴς ὁ μῦθος.]

Σβέννυμι. 114, 4, εὐθὺς ἐσβέσθη λύχνος.

Σεαυτόν. 12, 18, σεαυτὸν μῆνυσον. 28,
9, σεαυτὴν ῥήξεις. 131, 18, σεαυτὴν
διεψεύσω. 76, 17, ἔντασσε πείσοις σαυ-
τόν. 104, 7, σαυτοῦ ἔλεγχον. 120,
8, σαυτὸν σῶξεις. 128, 9, τρέφων
σαυτόν. [41, 3; 43, 16; 67, 9; 72,
19. 104, 7.]

Σείω. 26, 3, σφονδύνην κενὴν σείων.
62, 3, τένοντα σείων. 65, 2, σείοντι
πτέρυγας. 68, 4, ἔσειε κλήρους. 72,
9, ἔσειε ταρσοὺς. 104, 4, κώδωνα
σειών.

Σελήνη. [116, 4, λαμπρῆς σελήνης.]

Σελινον. 124, 2, σέλιννα δειπνήσειν.

Σεμνός. 32, 2, σεμνὴ Κύπρις.

Σεμνύνω. 104, 6, τί σεμνύνῃ;

Σέσθηρα. 50, 14, σεσηρὸς αἰκάλλουσα.

Σηκός. 132, 2, σηκοῦ δ' ἐντός.

Σημαίνω. 13, 6, ἡ χροὴ με σημαίνει.
131, 9, χελιδὼν καὶμνα σημαίνει. [56,
8, τοῦτο σημαίνει.]

Σήμερον. 12, 8, βλέπω σε σήμερον.

Σθένω. 103, 1, οὐκέτι σθένων βαίνειν.

Σιαγών. 96, 3, τὰς σιαγόνας πρίων.

Σιγάω. 37, 4, ὁ βοῦς εἰσίγα. 114, 6,
σίγα. [106, 17, προσποιητὰ σιγῶσαν.]

Σιδηρός. 76, 13, σίδηρον ὀξύνειν. 100,
10, σίδηρος αὐχένα τρίψει.

Σιδήρειος. 59, 13, τροχοῦς σιδηρείους.
100, 6, κλοιῷ τῷ σιδηρεῖω.

Σιδηροῦς. [A. 5, σιδηρὰ ῤίξα.]

Σιμός. 56, 4, πίθωνα γυνμὸν σιμόν.

Σίσυρνα. 18, 3, τὴν σίσυρναν ἐκδύσει.

Σισύρα or σίσυρα. 18, 10 (see note *in*
loco).

Σιτεύω. 100, 4, ἀνθρωπὸς με σιτεύει.

Σίτος. 26, 2, πυρὶν σίτῳ. 108, 6,
σίτου ῤίξας. 128, 9, εὐθαλεῖ σίτῳ.
136, 1, σίτον ἐκ μυχοῦ σύρων. 137,
8, ὁσπρίων τε καὶ σίτων.

Σιωπάω. 3, 10, κὰν ἐγὼ σιωπήσω. 7,
8, εἰρπεν σιωπῶν. 52, 5, σιωπώντων.

Σκαῖός. 119, 17, σκαῖος τίς ἐσσι.

Σκέλος. 42, 4, τὸν δὲ τοῦ σκέλους ἄρας.
119, 4, τοῦ σκέλους ἄρας.

Σκέπτομαι. 103, 14, τί μακρόθεν με
σκέπτῃ;

Σκεῦος. 55, 5, τίς ἀζει τὰ σκευή; 129,
16, ἡλόησε τὰ σκευή.

Σκήπτρον. 75, 19, ἡψάμην τῶν σκήπ-
τρων.

Σκίη. 43, 3, ἐαυτοῦ τὴν σκίην θεωρήσας. 79, 3, ἰδοῦσα τὴν σκίην. 79, 4, τῇ σκίῃ ἐφωρμήθη. 120, 1, ὁ σκίῃ χαίρων.
Σκιρτάω. 95, 11, σκιρτῶσαν εὔρε.
Σκληρὸς. A. 19, ἰάμβων σκληρὰ κῶλα. [133, 4.]
Σκόλοψ. 122, 1, ὄνος πατήσας σκόλοπα. 122, 10, σκόλοπα θερμύν.
Σκοπέω. 88, 10, σκοπεῖν κελεύων. 98, 10, πρὸς ταῦτα δὴ σκοπήσων.
Σκύλαξ. 43, 8, ὁμοῦ σκύλαξιν εὐρίνοις.
Σκύμνος. 129, 11.
Σκυταλῖς. 130, 8, σκυταλίδ' ἔσεισε.
Σκώπτω. 65, 3, τὴν χρόνῃ σκώπτει. 69, 3, αἰπόλος σκώπτων φησίν. 86, 8, σκώπτουσα εἶπε. 105, 5, τὸν λύκον σκώπτων.
Σμήχω. 76, 12, ἀσπίδα σμήχειν.
Σμικρός. 131, 11, σμικρὰ παίξας.
Σμίλη. 98, 13, ὑπὸ σμίλης ἀπωνυχίσθη.
Σός. 34, 11, οὐ γὰρ σά, ἀλλὰ τὰ τοῦ ταύρου. 54, 4, τὴν σὴν ὄψιν. 71, 10, τῆς σῆς γαίης. 95, 9, λόγοισι σοῖς μελιγλώσσοις.
Σοφίζω. [138, 4, καὶ μὴ σοφίζου.]
Σοφίη. 98, 19, σοφίῃ διδαχθεῖς.
Σοφιστής. A. 15, conj.
Σοφός. 33, 12, σοφὸν φθλον. 77, 10, ἡ σοφῇ. 95, 51, ὡς σοφῇ κύων. 103, 11, σοφῇ ἀλώπηξ. 139, 1, σοφῆς ἀράχνης. B. 5, Αἰσωπος ὁ σοφός. B. 10, σοφωτέρης μούσης. 12, 18, σοφὰ λαλοῦσα. 9, 1, σοφὸς ἠγέλει. 36, 9, σοφῶς εἶπε. 12, 26, λόγος σοφός. [A. 15, τοῦ σοφοῦ γέροντος. 50, 19, σοφὸν τὸ θεῖον. 106, 20, κερδοῖ σοφῇ.]
Σπαίρω. 6, 13, μῦζων καὶ σπαίρων. 9, 7, ἐπὶ γῆς σπαίροντας.
Σπανίως. [4, 8, σπανίως ἴδους ἄν.]
Σπαράσσω. 95, 40, οὐατ' ἐσπάραξεν. [72, 19, τὸν δ' ἐσπάραττε.]
Σπείρω. 26, 2, τὴν χώρην ἐσπαρμένην.
Σπένδω. 119, 2, σπένδων Ἑρμῇ.
Σπέρμα. 33, 5, σπερμάτων ἀρουραίων.
Σπεύδω. 58, 3, εἰδέναι σπεύδων. 69, 5, ἀρπάσαι σπεύδων. 98, 22, μεταλαβεῖν ὅταν σπεύδῃ. 113, 3, σπεύδεις σῶσαι. 117, 7, σπεύδοντες ἀποτρώγειν. 95, 28, σπεύδω πρὸς τὸν λόντα. 88, 12, οὐκ ἄγαν σπεύδει. [21, 11, φεύγειν σπεύδων.]
Σπήλυγξ. 91, 2, σπήλυγγα κατέδν. 95, 38, εἰς σπήλυγγα θηρὸς. 103, 3, κοίτης ἔσω σπήλυγγος. 106, 5, ὑπὸ σπήλυγγι.
Σπλάγχχνον. 34, 9, τὰ σπλάγχχνα πίπτει. 95, 91, σπλάγχχνα δάπτων.
Σπόγγος. 111, 15, σπόγγους πολυτήρους. 111, 18, τῶν σπόγγων διαβραχύντων.

Σποραῖος. 13, 2, σποραίων πολεμίους.
Σπόρος. 13, 5, σπόρον καταφθέρω. 33, 1, σπόρον δ' ὥρη.
Σπουδῇ. 95, 41, σπουδῇ διωχθεῖς.
Στάζω. 72, 5, ἔσταξε πέτρης κρήνη.
Στάμνος. 108, 18, στάμνοι μέλιτος.
Στασιάζω. [85, 20, τὸ στασίαζον ἀσθενές.]
Στάσις. 39, 4, στάσιν τυράννων.
Στάχυς. 88, 14, ρέοντα τὸν στάχυν.
Στέγη. 12, 15, στέγην οἰκεῖ. 64, 5, στέγη μελάρων.
Στέγος. 5, 7, ἐκ στέγους ἄρας.
Στεινός. 108, 22, στενῆς τρώγλης.
Στελεόν. 140, 1.
Στενάζω. 29, 3, στενάξας εἶπε. 95, 45, κάκεινος ἐστενάξεν.
Στενός. 86, 6, στενῆς τρώγλης.
Στένω. 38, 4, πεύκη στένουσα εἶπε.
Στερέω. [72, 20, τούτων στερηθήσῃ.]
Στέρνον. 77, 5, στέρνον αἰετοῦ.
Στερρός. 107, 13, στερρὸν βρόχον.
Στέφω. 63, 3, στέφων βωμοῦς.
Στήθος. 59, 11, ἀνοικτὰ τὰ στήθη. 85, 15, διάργμοι στήθη.
Στήλη. 30, 2; 81, 1.
Στίβη. 12, 16, τί σε δροσίξει στίβη;
Στοιχείον. 71, 4, ἀνηλεὲς στοιχείον.
Στολή. 131, 2, στολὴν ἐαυτῷ κατέλιπεν. 131, 11, τὴν στολὴν ἐνίκηθη.
Στόμα. 77, 1, δεδηχῶς στόματι τυρὸν. 77, 9, στόματος τυρὸν ἐκβαλάν. 95, 45, τὸ στόμα βρόχων.
Στρατηγός. 31, 5; 31, 13; 31, 18; 31, 22; 85, 3.
Στρουθός. A. 11.
Στύγημα. 95, 61, ἄλλ' ὦ στύγημα.
Στωμύλος. 15, 10, στωμύλος ῥήτωρ.
Σύ. 12, 21; 30, 10; 33, 14; 36, 10; 64, 10; 65, 3; 65, 5; 75, 20; 76, 18; 89, 4; 89, 6; 95, 4; 95, 8; 95, 73; 95, 75; 96, 4; 98, 7; 101, 6; 101, 7; 110, 4; 117, 11; 122, 5; 134, 19; 135, 11.
σε. 3, 6; 10, 11; 12, 8; 12, 16; 12, 17; 13, 11; 16, 2; 27, 4; 48, 4; 50, 3; 53, 4; 64, 8; 64, 9; 75, 18; 78, 4; 91, 5; 92, 4; 95, 31; 95, 76; 95, 85; 98, 8; 108, 11; 109, 4; 115, 6; 119, 10; 124, 17; 124, 19; 132, 7.
σοί. 1, 8; 6, 6; 27, 5; 48, 8; 67, 8; 77, 4; 77, 12; 92, 7; 95, 24; 95, 27; 95, 32; 95, 68; 95, 71; 95, 82; 95, 83; 99, 5; 100, 5; 105, 6; 107, 4; 107, 8; 110, 2; 115, 7; 121, 3; 122, 4; 124, 8; 128, 3; 128, 4; 130, 11; B. 16.
σου. 37, 12; 49, 4; 69, 4; 78, 5; 84, 3; 91, 6; 99, 4.

σύγε. 53, 7.
 ύμας. 9, 9; 47, 11.
 ύμας. 125, 6.
 ύμεις. 128, 12; 141, 1.
 ύμιν. 71, 7; 93, 9. [5, 10; 5, 11; 9, 13; 39, 7; 41, 4; 75, 5; 75, 6; 94, 10; 99, 6; 138, 3.]
 ύμων. 117, 10.
 Συγγέρων. 22, 7.
 Συγγινώσκω. 103, 17, εἰ δ' ἄπειμι' συγγνώση.
 Συγκλείω. 113, 2, μετ' αὐτῶν λύκον συγκλείειν.
 Συγκρίνω. [18, 14, συγκριθεὶς ἐνικήθη.]
 Σύγκριστις. 101, 8, ἐν δ' αὖ λέοντων συγκρίσει.
 Συγκρούω. 92, 8, γομφίους συγκρούων. 44, 4, διαβολαῖς συγκρούων.
 Συγχωρέω. [82, 10, μὴ συγχώρει εὐκαταφρόνητον σαυτὸν εἶναι.]
 Συζάω. [106, 10, μεθ' ἧς τὰ πολλὰ συνεζήκει.]
 Συζεύγνυμι. 55, 1, τὴν ὄνον συζεύξας.
 Σύζων. 108, 17, πίθοι σύκων.
 Συκοφαντέω. [72, 18, μή με συκοφαντήσης.]
 Συλάω. 2, 12, σὺλων ὧν ὁ θεὸς ἐσυλήθη. 18, 5, τὸν φοροῦντα συλήσειν. 78, 5, βωμὸς ἐσυλήθη.
 [Σύλον.] 2, 12, μῆνυτρα σύλων.
 Συλλαμβάνω. 6, 12, ὕστερὸν με συλλάψῃ. 7, 5, συλλαβεῖν τι τοῦ φόρτου. 18, 2, γεράνους ἀγρότης συνειλήφει. 27, 1, γαλήνῃ δόλω τις συλλαβών. 44, 2, τοῦτους συλλαβεῖν. 89, 10, τὸν ἄρνα συλλαβών. 124, 12, ἀλεκτορίσκον συλλαβεῖν. 132, 7, μή τις συλλάβῃ σε.
 Συλλέγω. 58, 1, χρηστὰ πάντα συλλέξας. 113, 1, πρόβατα συλλέγων. 119, 6, χρυσὸν συλλέγων.
 Συλλήβδην. 49, 6, πάντα συλλήβδην.
 Συμβαίνω. 117, 5, οἷα συμβαίνει. 132, 9, κὰν δὲ τοῦτο συμβαίνει. [33, 21, τὸ συμβάν.]
 Συμβάλλω. 122, 4, σοὶ συμβαλὼν χαίρω.
 Σύμβολον. 97, 11, τὸ σύμβολον δώσω.
 Σύμβουλος. 95, 30, χρήται ἡμῖν εἰς ἅπαντα συμβούλους.
 Συμπατέω. 28, 1, γέννημα φρίνου συνεπάτησε βοῦς. 117, 8, συνεπάτησε τοὺς πλείστους.
 Συμφέρω. 95, 68, σοὶ συμφέροντα βουλεύσων. [83, 6, τῶν συμφερόντων.]
 Συμφορῇ. 12, 24, λύπην παλαιῶν συμφορῶν. 66, 7, συμφορὰς ἀλλήλων βλέπειν. 118, 8, παῖδων συμφορὰς. 103, 21, συμφοραῖς ἐπαιδεύθη.
 Σύμφυλος. 101, 3, τῶν συμφύλων ἀποστατήσας.

Συμφύρω. 108, 7, συμπεφυρμένα βάλω.
 Συμφωνία. [85, 19, συμφωνία μέγιστον ἀγαθόν.]
 Σύν. 13, 11, ἐλαβόν σε σὺν ταῖς . . . πορθούσαις. 47, 8, δεδεμένας σὺν ἀλλήλαις. 117, 4, σὺν αὐτῷ θνήσκειν. 134, 16, ξυῖδος σὺν κακοῖς ἐπειράθην. 92, 6, σὺν θεῷ βαίνειν. 47, 6, σὺν βίῃ πάσῃ. 115, 11, σὺν δίκῃ θνήσκειν. 122, 14, σὺν δίκῃ πάσχω. 129, 11, ἀβρότῃ σὺν πάσῃ. 130, 9, μέτωπα σὺν τε ῥίνας ἐπλήγῃ. [65, 7, θανμαστος σὺν τρίβωνι. 65, 8, πλουσία σὺν ἐσθῇτι.]
 Συναβολέω. 61, 3, καὶ πως συνηβόλησαν οἱ δύο.
 Συναγκίη. 27, 2, ἐν συναγκίῃ κολῆ.
 Συναθροίζω. 21, 3, συνηθροίζοντο πρὸς μάχην. 31, 11, ἐτάχθη πάντα καὶ συνηθροίσθη. 124, 8, συναθροίσει ἀγέλην.
 Συναντάω. 33, 21, γέραναι συνήντων. 42, 2, κυνὶ φίλῳ συναντήσας. 53, 5, εἶθε μὴ συννηθήκεις. 53, 8, μή μοι συννηθήσας. 100, 1, λύκῳ συνήντα κύων. 105, 2, ὧ λέων συναντήσας. 130, 11, πῶς σοὶ τις φίλος συναντήσῃ;
 Συνάπτω. 10, 5, πᾶσαν μάχην συνήπτεν. [67, 10, πρᾶγμα μηδὲν συναπτε.]
 Συναυλίζομαι. [106, 6, θηρῶν ὕμιλος συνηυλίσθη.]
 Σύνδενδρος. 43, 11, σύνδενδρον ὕλην.
 Σύνδουλος. 3, 6, χίμαιρα σύνδούλη.
 Σύνεγγυς. 65, 4, ἄστρον σύνεγγυς ἵπταται.
 Σύνεμι. 58, 9, ἐλπίς ἀνθρώποις σύνεστι. 63, 9, ἄτε σύνεστιν ἀνθρώποις.
 Συνεξαμβιβώ. 59, 15, τόπους ἄλλους συνεξαμβιβέειν δεσπόταις.
 Συνέρχομαι. 108, 12, εἰ μοι συνέλθης.
 Συνετός. Α. 11, συνετὰ πρὸς γεωργὸν ὠμίλουν.
 Σύνεννος. [116, 11, τῇ συνένῳ φησί.]
 Συνηθείη. 33, 7, ἐκ συνηθείης. 61, 9, τὸ χρηστὸν ἐξεοίετο τῇ συνηθείῃ. [106, 13, εἰ τις ἦλθεν οὐχὶ τῆς συνηθείης.]
 Συνθήκη. 33, 16, καθάπερ εἶχε συνθήκην.
 Συνίστημι. 76, 1, συνειστήκει ὁ πόλεμος. 85, 1, κυσὶν ποτ' ἐχθρῇ συνειστήκει.
 Συνοικέω. 93, 9, ὕμιν πῶς ἐγὼ συνοικῶ. [12, 28, τοῦτοις συνοικήσῃ.]
 Σύνοικος. 16, 8, λύκαινα ἢ σύνοικος. 63, 5, τὸν σύνοικον ἀγαθὰ ποιεῖ. 64, 4, νεφῶν σύνοικος. [106, 9, κερδῶ σύνοικον εἰλήφει.]
 Συντήκω. 111, 6, συντακέντων τῶν ἁλῶν.
 Συντίθημι. 39, 6, συνθέμενος δείξειν.
 Συντόμως. 51, 8, ὅς με συντόμως θύσει.

Συντράπεζος. 74, 7, αὐτῷ συντράπεζος.
Συντρίβω. 134, 13, τὴν ἀκανθάν συντρίβει. [57, 7, συντριβεῖσαν ἀμαξαν.]
Συρίττω. 114, 4, ἀνέμου συρίσαντος.
Σύρος. B. 2, Σύρων ἀνθρώπων.
Σύρω. 108, 20, τυρὸν ἐκ κυσκίου σίρων. 136, 1, σίτον ἐκ μυχοῦ σύρων. 36, 2, τὴν δ' ἔσυρε κυμαίνων. 37, 2, σύροντι τὴν ὕιν ταύρω. 10, 4, σύρουσα πορφύρην. 14, 2, νεκρὸν σῶμα μὴ σύρειν. 109, 2, πλάγια κῶλα μὴ σύρειν. 134, 12, σύρουσα πᾶν τὸ σῶμα.
Σῶς. 95, 17, σὺς ἐστὶν ἀγνώμων.
Σύσκηρος. 12, 12, σύσκηρος ἡμῖν.
Σύσσιτος. [106, 12, συσσίτοισι διανεμὼν μοίρας.]
Σφάγιον. 132, 10, θεοῦ γενομένη σφάγιον.
Σφαγίς. 97, 8, ὡς εἶδε σφαγίδα.
Σφάζω. 21, 7, σφάζουσι καὶ κτείνουσι.
Σφάλλω. 107, 11, σφαλεῖς ἐδεσμεύθη. [43, 19, σφάλλουσιν ἡμᾶς.]
Σφεῖς. 31, 4, ἐδδκουν ὑπάρχειν αἰτὶν σφίσιν ταύτην. 31, 9, οἱ σφᾶς ἐκόσμου. 88, 10, ποῦ σφέας μεταστήσει;
Σφενδονάω. 26, 5, σφενδονῶντα τὰς αἶρας.
Σφενδόνη. 26, 3, σφενδόνην κενήν. 33, 6, σφενδόνην κοίλην. 33, 8; 33, 14; 33, 18.
Σφήν. 38, 2, ἐνείραν αὐτῇ σφήνας. 38, 6, τοὺς κακίστους σφήνας.
Σφίγγω. 18, 7, χερσὶ κράσπεδα σφίγγας.
Σχέδην. 57, 4, ἄλλο φῶλον ἐξ ἄλλου σχέδην ἀμείβων.
Σχίζω. 38, 1, δρυτόμοι σχίσαντες πεύκην. 12, 9, ἡμᾶς ἐσχισεν δαίμων.
Σχίνος. 3, 3, κόμην γλυκεῖαν σχίνου.
Σχοῖνος. 6, 15, ὀξὴν σχοίνω. 37, 7, μύσχος εὐλκετο σχοίνω.
Σχολάζω. 22, 4, εἰς ἔρωτας ἐσχόλαζε. 136, 6, οὐκ ἐσχόλαζον.
Σῶζω. 43, 14, πόδες μ' ἔσωσαν. 50, 18, φωνή με σώσας. 51, 10, δς κερεῖ με καὶ σώσει. 69, 6, αὐτὸν ἐκ κακοῦ σώζων. 113, 4, τὰ πρόβατα σώσαι. 120, 8, δς σαυτὸν μὴ σώσεις. 129, 19, κινῶντο ἔσωσαν. 134, 15, σώσον ἡμᾶς. 31, 17, ἄλλοι σωθέντες ἦσαν. 75, 2, σωθήσῃ. 103, 17, σώζοιο. 121, 3, μόνον σώζου. [51, 12; 107, 17; 107, 18.]
Σῶμα. 14, 2, νεκρὸν σῶμα. 134, 12, πᾶν τὸ σῶμα.
Σῶος. 7, 6, γενομένη σῶος. 94, 8, κεφαλὴν ἐκλεῖν σῶην.
Σώρακος. 108, 18, σώρακοι φοινίκων.
Σωρεῖω. 136, 2, σίτον θέρους σεσωρεῖται.
Σωρός. 48, 2, λίθων σωρός. 108, 17, ὁσπρίων σωρός.

Σωτήρ. 50, 3, πρὸς θεῶν σωτήρων.
Σωτηρία. [4, 6.]
Σωφρονέω. 90, 4, οὐδὲ σωφρονῶν.

Τάγνηρον. 6, 4, εἰς τάγνηρον ὠραίος.
Ταλαίπωρος. 90, 2, ἡμέων ταλαίπωρον. 108, 8, μύρμηκος ταλαίπωρον.
Ταλαντεύω. 30, 9, τὰμὰ ταλαντεύη.
Τάλας. 37, 3, τάλας. 104, 6, ὦ τάλαν. 131, 17, τάλαινα. 134, 5, ὦ τάλαινα.
Ταμείον. 108, 2, ἐν ταμείοις πλουσίοισι.
Τάν. 63, 8, ὦ τάν.
Ταναγραῖος. 51, ἀλκτορίσκων Ταναγραίων.
Ταπεινός. 112, 10, τὸ μικρὸν εἶναι καὶ ταπεινόν. [12, 28, ταπεινὸς αἰθὺς ὦν. 47, 16, ταπεινοὺς ἦρεν εἰς ὕψος.]
Ταρσός. 72, 9, ἔσειε ταρσοῦς. 124, 18, δροσώδης ταρσός.
Τάσσω. 31, 11, ἐπεὶ ἐτάχθη πάντα. 94, 3, μισθὸν δώσειν ἔταξε (possibly corrupt).
Ταῦρος. 52, 1, ἄρρενες ταῦροι (doubtful). 74, 6, ἐργάτῃ ταύρω. 107, 4, κερασφόρους ταῦρους. 23, 2; 23, 6; 34, 1; 34, 11; 37, 2; 44, 1; 59, 5; 59, 8; 74, 6; 84, 1; 91, 1; 91, 4; 91, 8; 95, 23; 97, 1; 97, 3; 102, 1; 112, 5.
Τάφος. 72, 20.
Ταφρεύω. 2, 1, ἀμπελῶνα ταφρεύων.
Τάχα. 120, 5, οἶον τάχ' οὐδεὶς οἶδεν. 7, 6, τάχ' ἂν γενοίμην σώος. [106, 28, τάχ' οὐδ' ἐώλων γεύσομαι κρεῶν.]
Ταχύς. 69, 4, θάσσων εὐρέθη. 45, 4, τάχιον εἰσδεδυνκίας. 127, 7, τάχιον ἐμπίπτει. 28, 9, θάσσων ῥήξεις. 127, 10, θάσσων ἀδικῶν.
Ταῶς. 65, 1, εὐφυνεῖ ταῶ. 142, 1, ταῶς εὐπήγηξ.
Τε. Frequent.
Τείχος. 2, 7, τοὺς ἐσωτέρω τείχους. 132, 4, ἔσω τοῦ τείχους.
Τέκνον. 34, 11; 47, 6; 78, 4; 95, 31; 128, 4. A. 2.
Τέλειος. 6, 7, οὐκ εἰμὶ γὰρ τέλειος.
Τελευταῖος. 74, 14, τοὺς τελευταίους χρόνους.
Τελευταίω. 47, 3, τὸν βίον τελευτήσῃ. 95, 35, ψυχὰι τῶν τελευτῶντων.
Τελῶ. 55, 3, ἐπεὶ τοῦργον ἐτετέλεστο.
Τέλμα. 120, 1, ὁ τελμάτων ἔνοικος.
Τέλος. 15, 5, τέλος δέ.
Τέμενος. 63, 2, ἔχων ἐν αὐτῇ τέμενος.
Τέμνω. 64, 9, πελίκων ἀεὶ τεμνόνταν.
Τένων. 37, 12, τένοντα πέλεκυς τρίψει. 62, 3, τένοντα σείων. 84, 3, βαρίνῳ τὸν τένοντα.
Τερετίζω. 9, 4, ἐτερετίζειν εἰμώσους.
Τέρπω. 125, 6, πίθηκος ἔτερπεν ἡμᾶς.

105, 5, λέων δὲ τερφθῆς. 108, 19, ὡς ἐτέρφθη πᾶσι. [106, 29.]
Τέρψις. [136, 10, προσέχειν νοῦν τέρψειν.]
Τετράγωνος. 48, 1, Ἑρμῆς τετράγωνος.
Τετράκυκλος. 52, 1, τετράκυκλον ἄμ-
 ασαν.
Τετράπους. 28, 5, πάχιστον τετράπουν.
Τέττιξ. 136, 3.
Τεφρός. 65, 1, τεφρὴ γέρανος.
Τεφρώδης. 85, 14, τεφρώδεις κύνες.
Τέχνη. 33, 9, εὖρε τέχνην ἄλλην. 95,
 52, πλέκουσα τέχνας. 137, 4, τὰ τῆς
 τέχνης.
Τεχνίτης. 119, 1.
Τήκω. 111, 12, γόμον τήξας.
Τηρέω. 6, 16, ὁ μὴ τὰ μικρὰ τηρήσας.
 37, 10, εἰς ταῦτα ἐτηρήθης. 93, 11,
 τῶν κυνῶν με τηροῦντων. 95, 72,
 ἀρχὴν πῶς τηρήσεις; [44, 8, τοὺς φιλ-
 ούς τηρεῖ.]
Τίγρις. 95, 19, τίγρις ἀλαζύν. 102, 9.
Τίθημι. 7, 12, ἐπ' αὐτὸν ἐτίθει γόμον.
 9, 4, τὸ δίκτυον θέις. 56, 2, ἔθηκεν
 ἐπαθλα. 58, 2, ἔθηκεν αὐτὸν παρ'
 ἀνθρώποις. 58, 8, θετὸν τὸ πῶμα.
 111, 10, πλείω ἔτ' ἐτίθει τὸν φόρτον.
 23, 3, ἔθηκεν εὐχὴν. 67, 4, τίθησι
 τρεῖς μοίρας. 22, 12, φαλακρὸν ἔθηκεν
 ἄνδρα. 89, 11, ἀδειπνον τὸν λύκον
 θήσεις. 95, 85, τίθησι κυρὴν σε τῶν
 ζώων. 102, 12, φοβερὰ τὰσθενή θήσει.
 108, 3, ἔθεντο κοινὸν βίον. 115, 6,
 ὅστις σ' ἐλαφρὴν θήσω. A. 18, q. v.
 note. [106, 8, τιθεῖς ἅπασι δαῖτα.]
Τίθηναι. 13, 8, τὸν ἔμον τιθηνῶ πατέρα.
Τίτω. 35, 2, τεκοῦσα δ' αὐτοῖς ἐστὶν
 οὐκ ἴση μήτηρ. 123, 1, χρυσέ' ῥά
 τίττειν. 135, 9, καὶ μ' ἔτεκεν ἡ μήτηρ.
 34, 9, τὰ σπλάγχνα γάρ, τεκοῦσα,
 πίπτει. [141, 1, στελεὰ τίττειν.]
Τῶλλω. 22, 9, χαίτας ἐτίλλεν. 22, 10,
 [22, 13.]
Τιμάω. 10, 7, Ἀφροδίτην λύχνους ἐτί-
 μα. 20, 5, Ἡρακλέα προσεκύνει τε
 κατῆμα. 48, 8, πλέον με μὴ τίμα.
 [119, 13, σκαῖον ἄνδρα τιμήσας.]
Τίνω. 27, 3, ὡς κακὴν χάριν τίनेις. 107,
 8, χάριν σοι τίνω.
Τίς. Interrogative, direct.—6, 6, τί
 σοὶ τὸ κέρδος; 12, 16, τί σε δροσίζει
 στίβη; 24, 7, τί μὴ πάθωμεν; 32,
 4, ἥς τίς οὐκ ἔχειν ἦρα; 52, 4, τί δὴ
 κρώεις; 55, 5, τίς ἀζει τὰ σκευή;
 78, 4, τίς θεῶν σε σώσει; 78, 5,
 πίνος βωμὸς οὐκ ἐσυλήθη; 85, 7, τί
 δ' εὐλαβοῦμαι; 85, 12, τί μηχανῶν;
 87, 5, τί δάκνεις; 87, 5, τί σαίνεις;
 90, 3, τί οὐχὶ ποιήσει; 95, 16, τίς
 τυραννήσει; 95, 24, τί σοι λέγω τὰ

πολλά; 95, 78, τί ποιήσω; 98, 5,
 τίς οὐ λέοντι κηδεύσει; 98, 8, τίς κόρη
 σε τολμήσει; 78, 9, τίς δ' ἰδοῦσα μὴ
 κλαύσῃ; 99, 2, τί κωλύει; 104, 6,
 τί σεμνύνῃ; 103, 14, τί δ' οὐ προ-
 ἔρχῃ; 110, 2, τί χάσκει; 115,
 12, τίς νεφῶν, τίς ἦν πτερῶν χρεῖη;
 121, 2, τίνων χρήσεις; 122, 15, τί
 γὰρ ἡρέαμην; 124, 7, δικτύῳ τί
 ποιήσεις; 124, 8, τίς σοι συναθροίσει;
 124, 10, τίνος πρὸς τὸν ἦχον; 124,
 17, τίς σ' ἀναμνήσει; 129, 23, τί γὰρ
 οὐκ ἐπωλεύμην; 136, 8, τί μοι ἐσθῶν
 χρεῖη; 135, 6, τίς μὲν εἶ; 136, 5,
 τί οὖν ἐποίεις; 137, 6, τίς οὐκ οἶδεν
 Ἀττιν; 137, 8, τίς οὐκ ἀπαρχὰς
 δίδωσι; [59, 16; 126, 3.]

Indirect.—1, 8, γνώσῃ τί σοι ποιητέ'
 ἐστίν. 13, 9, τίνι βίῳ χαίρεις οὐκ
 οἶδα. 58, 4, εἰδέναι σπεύδων τί ποτ'
 ἦν ἐν αὐτῷ. 59, 2, ἥριζον τίς καλὸν
 τι ποιήσει. 106, 19, τίν' εἶχεν αἰτὴν
 διηρώτα. 130, 2, βουλὰς ἐκίνει τί
 ποιήσει. 59, 12, βλέπειν τὸ τοῦ πέλας
 τί βουλεύοι.

Τίς. Indefinite.—5, 7; 9, 1; 10, 1;
 12, 9; 15, 1; 17, 2; 22, 1; 25, 8;
 27, 1; 30, 1; 31, 12; 33, 2; 33, 22;
 34, 4; 42, 1; 45, 1; 47, 4; 47, 5;
 48, 1; 49, 7; 51, 1; 55, 1; 59, 2;
 61, 8; 63, 1; 66, 1; 68, 2; 69, 2;
 69, 3; 69, 6; 83, 1; 88, 1; 88, 8;
 91, 3; 92, 1; 93, 6; 95, 55; 98, 16;
 99, 1; 101, 1; 102, 1; 102, 3; 108,
 1; 108, 21; 110, 1; 111, 1; 113, 1;
 114, 6; 115, 3; 117, 2; 119, 1;
 119, 7; 125, 1; 125, 2; 127, 10;
 129, 1; 130, 11; 132, 3; 132, 7;
 133, 1; 135, 1; 137, 2; 139, 1.
 [10, 14; 11, 11; 12, 25; 12, 27;
 34, 12; 34, 14; 39, 3; 40, 5; 50,
 19; 56, 9; 84, 3; 98, 21; 106, 11;
 106, 13; 106, 26; 116, 1.]

εἰς τις. 21, 4, εἰς δέ τις γέρον.

63, 7, οὐδ' ἂν εἰς τις ἥρώων.
μὴ τις. 2, 3; 2, 16; 95, 54.

τι. 7, 5; 11, 3; 20, 8; 24, 8;
 26, 12; 57, 4; 67, 8; 74, 5; 89, 7;
 94, 6; 95, 31; 95, 62; 98, 3; 108,
 26; 111, 5; 111, 13; 116, 14; 124,
 20; 126, 8; 128, 6; 136, 4; 140, 1.
 [33, 25; 38, 10; 59, 17; 96, 6.]

μὴ τι. 131, 3. [21, 12; 94, 10.]

τινά. 95, 48, ἄλλον τιν' εὐρεῖν
 δόλον. 38, 1, δρυτόμοι τινές.

τίτθῃ. 16, 1, ἀγροίκος τίτθῃ.

τιτρώσκω. 51, 4, ἐψάλιζε ὥστε τι-
 τρώσκειν. 95, 74, βίη ἐτρώθη.

τιττυβίζω. 131, 7, ταύτης μικρὰ τιτ-
 τυβίζουσης.

[Τλάω.] 129, 22, ἔτλην οἷα χρή με.
138, 3, ταῦτα τλήθι γενναίως.

Τλήμων. 107, 2, ἐγγὺς ὦν μόρου τλήμων.

Τοιγάρ. 58, 8, τοιγὰρ ἐλπίς ἀνθρώποις μόνῃ συνέστι. 63, 10, κακῶν δοτήρες ἡμεῖς τοιγὰρ εἰ κακῶν χρήσεις. 115, 8, τοιγὰρ διδάξω.

Τοιγαροῦν. 7, 3, πολλὰ τοιγαροῦν κάμνων. 13, 12, ἀπολῇ μετ' αὐτῶν τοιγαροῦν. 15, 13, νικᾷς. τοιγαροῦν χολωθείη κτε.

Τοῖνον. 31, 7, εἵλοντο τοῖνον τοὺς ἀρίστους. 33, 12, ἥνικ' ἂν τοῖνον ἐλθῶσι. 47, 8, κατὰ μῆνιν τοῖνον πειράσθε. 50, 17, ἔρρωσο τοῖνον. 100, 8, ἐγὼ τοῖνον χαίρειν κελεύω.

Τοῖος. 77, 7, ὁ τοῖος ὄρνις κωφὸς ἐσσι.

Τοιόσδε. 37, 9, τοιάδ' εἶπε φωνήσας. 107, 3, τοιοῖσδε μύθοις ἰκέτενε.

Τοιοῦτος. 6, 13, τοιαῦτα ἰκέτενε. 95, 86, τοιαῦτα κωτίλλουσα. 108, 28, τοιαῦτα δειπνῶν. 130, 10, τοιαῦτα τοῖς φίλοις δώσεις. 28, 7, εἰ τοιοῦτον ἦν ὄγκω. 18, 1, τοιαύτην ἔριν. 77, 3, μῦθω τοιοῦτῳ. 128, 1, μύθους τοιοῦτους (conj.) [35, 7. 86, 9, ἄχρι τοιαύτην τὴν γαστέρα σχῆς.]

Τοῖχος. 31, 13, πηλινῶν τοίχων. 42, 5, ἐκτὸς τοῦ τοίχου. 108, 15, εἰς οἶκον ὑπὸ τε τοίχου. 112, 3, ὥρυσεν τοὺς τοίχους. 118, 2, ἐν τοίχῳ. 139, 2; 140, 2.

Τολμάω. 95, 62, καὶ γρύσαι τι τολμήσης. 98, 8, τίς σε τολμήσει περιλαβεῖν;

Τολμήεις. 92, 1, κυνηγὸς οὐχὶ τολμήεις.

Τονθρύζω. 107, 3, ἰκέτενε τονθρύζων (conj.)

Τοξεύω. 1, 8, τοξεύει. 68, 1, μακρὰ τοξεύων. 68, 2; 68, 8.

Τόξον. 1, 2, τόξου βολῆς ἔμπειρος. 68, 5, τόξ' ἔρυσσε κυκλώσας (conj.) 68, 9, τόξου νίκην ἔλαβεν.

Τόπος. 50, 10, τὸν τόπον ἐδείκνυε. 59, 14, τόπους ἄλλους συνεξαμείβειν. 96, 4, ὁ τόπος μ' ἐλοιδύρησε.

Τοσοῦτος. 9, 8, τοσαύτ' ἐκερτόμηνε. 64, 6, δένδρων τοσοῦτων. 95, 72, ἀρχὴν τοσαύτην. 101, 6, τοσοῦτον ὡς σὺ νῦν. 135, 8, χρόνον τοσοῦτον.

Τόσσος. 36, 8, τόσση φηγάς.

Τότε. 6, 12, ἐπὶν μέγας γένωμαι τότε ἐνθαδ' ἐλθὼν. 21, 9, ἦν ἐμπέσωμεν, διπλοῦς τότε ἔσται θάνατος. 76, 6, ἐπεὶ δ' ἐπαύσατο . . . τότε κατήγεν. 89, 10, τότε δὴ. 91, 7, παρελθέτω με καὶ τότε γνώσῃ. 95, 26, τότε αὐ γένοιτο. 131, 13, πᾶσιν ἦν τότε χρεῖη. 131, 17, εἴθε μοι τότε οὐκ ὦφθης.

Τράγος. 91, 3; 91, 8.

Τράπεζα. 34, 3, κρέων τραπέζας. 129, 15, τὴν τραπέζαν ἐθλάσε.

Τραπεζεύς. 129, 1, κύνα τε τῶν τραπέζων (conjecture).

Τραῦμα. 5, 3, τραυμάτων πλήρης.

Τράχηλος. 94, 3, τράχηλον καθιμήσας. 100, 5, τράχηλος ἐλευκώθη.

Τρεῖς. 44, 1; 53, 3; 67, 4.

Τρέπω. 95; 65, τῆς δ' οὐκ ἐτρέφθη θυμός. [71, 12.]

Τρέφω. 76, 2, ἵππον ἔτρεφε χόρτῳ. 83, 4, τὸ τρέφον με. 88, 3, ληίου κόμη θρέψας. 100, 2, ποῦ τραφεῖς οὕτως μέγας. 128, 9, τρέφων σίτῳ.

Τρέχω. 69, 6, ἄλλως τρέχει τις.

Τρίβω. 37, 12, πέλεκυς τένοντα τρίβει. 100, 6, κλοιῷ τέτριπται σάρκα. 100, 10, σίδηρος αὐχένα τρίβει.

Τρίβων. [65, 7, σὺν τρίβωνι.]

Τρίζω. 108, 23, ἄσσημα τρίζων. 52, 2, ἡ δ' ἐτετριγεί.

Τρίτος. 53, 7, πρῶτον . . . ἔπειτα . . . τρίτον. 59, 1, καὶ τρίτῃ τοῦτοις Ἀθηνᾶ. 67, 7, ἡ τρίτῃ δ' αὐτῇ. [Α. 3, τρίτῃ δ' ἀπ' αὐτῶν.]

Τρόπαιον. 31, 21, τρόπαιον εἰστέκει.

Τρόπις. 64, 5, τρόπις πλοίων.

Τροφεύς. 100, 7.

Τροφή. 74, 16, τὸν διδύνα τὴν τροφήν. 128, 5, τροφῇ γαίης πᾶσα. 136, 4, δοῦναι τι τῆς τροφῆς.

Τροχάζω. 50, 2, κυνηγὸς ἐτρόχαζεν. 62, 2, κριθιάσας ἐτρόχαζε.

Τροχός. 20, 6, τῶν τροχῶν ἅπτου. 59, 12, τροχοὺς σιδηρέλους.

Τρυνηγτός. 19, 5, εἰς τρυνηγτὸν ἀκμαίη.

Τρυγών. [72, 19.]

Τρυφή. 60, 4, πάσης τρυφῆς πέπλησμαι. 100, 9, τῇ τρυφῇ ταύτῃ.

Τρώγλη. 31, 17, ἐν τρώγλαις. 86, 6, στενῆς τρώγλης. 108, 22, εἰς μυχὸν τρώγλης. 112, 2, ἰδ. 118, 6, ἀπὸ τρώγλης.

Τρώγω. 3, 2, αἶγος τρωγούσης. 89, 10, τὸν ἄρνα τρώγων. 108, 6, τρώγων βίζας. 108, 32, τὰ κρίμνα τρώγω. 129, 9, ἔτρωγε κριθάς. [133, 4.]

Τυγχάνω. 4, 2, ὅψου ἔτυχε ποικίλου πλήρης. [39, 7.]

Τύμπανον. 137, 9, ἀγνώφ τυμπάνῳ.

Τύπτω. 33, 19, ἔτυψε τὴν κνήμην. 59, 10, ὡς ἂν βλέπων ἔτυπτε.

Τυραννεύω. 82, 5, ὁ πάντων θηρίων τυραννεύων.

Τυραννέω. 95, 16, τίς θηρίων τυραννήσει. 95, 20, τυραννεῖν ἀξιωτάτην.

Τυρός. 77, 1; 77, 2; 77, 9; 108, 20.

Τυφλός. 53, 6, τυφλὸς ὢν. 134, 12, τυφλῇ κινήσει.

- Τυφώω.** 101, 6, ὡς σὺ νῦν ἐτυφώθης.
Τύχη. 15, 8, τύχης θείης. 115, 4, ἐκ τύχης. 132, 3, κατὰ τύχην. 49, 2, τῆς Τύχης ἐπιστάσης. [5, 11.]
- Υβρίζω.** 119, 9, τοὺς ὑβρίσαντας ἡμεῖψω. [82, 9.]
- Υβρις.** [70, 2, Ἄρης ἔγημεν Ἰβριν. 70, 6.]
- Υγρος.** 109, 2, ὑγρῇ πέτρῃ. 1, 10, ὑγραῖς χολάσαν. 34, 7, ὑγραῖς ἀγκάλας.
- Υδωρ.** 25, 2, μέλαν ὕδωρ. 43, 2, λίμνης ὕδωρ. 72, 6, θερινὸν ὕδωρ καὶ διαγές. 27, 2, ὕδατον ἐν συναγκῇ κοίλῃ.
- Υἱός.** 15, 5, υἱὸν Ἀλκμήνης. 30, 3, υἱὸς ἐτεθνήκει. 35, 1, δύο υἱούς. 72, 11, κορώνης υἱός.
- Υλακτέω.** 74, 17, αἶδ' ὃ' ὑλακτεῖ.
- Υλη.** 12, 14, ὑπαιθρον ὕλην. 23, 1, εἰς μακρὴν ὕλην. 43, 11, σύνδεσθρον ὕλην. 45, 7, θαλλὸν ἐξ ὕλης. 46, 1, καθ' ὕλην. 76, 6, ἐξ ὕλης κατῆγε. 90, 1, νεβρὸς ἐξ ὕλης. 12, 2, ἐρήμοις ὕλαις. 46, 7, πρὸς ὕλας. 92, 2, ἐν βαθυσκοῖς ὕλαις. 95, 10, ὑπ' ἀγρίαῖς ὕλαις. 95, 42, εἰς μέσας ὕλας. Α. 8, ἐν μέσας ὕλαις. 129, 6, ὕλην κατῆγ' ἀφ' ὕψους.
- Υλήεις.** 95, 6, τὸν ὕληντα δρυμόν.
- Υμνέω.** 15, 6, μέγιστον ἀνδρῶν ὕμνει.
- Υνις.** 37, 2, σύροντι τὴν ὕνιν ταύρω.
- Υπαιθρος.** 12, 14, ὑπαιθρον ὕλην.
- Υπαντάω.** -53, 6.
- Υπάρχω.** 31, 4, ὑπάρχειν αἰτίνην. 108, 10, ἔμοι δ' ὑπάρχει πολλὰ. Α. 13, ὑπῆρχεν ἑταιρείῃ.
- Υπεκδύνω.** 4, 4, ὑπεξέδυνε δικτύου.
- Υπεκκύπτω.** 131, 14, τῆς θύρης ὑπεκκύψας.
- Υπερ.** 54, 1, ὑπὲρ παίδων σκεψόμενος. 95, 11, μαλθακῆς ὑπὲρ ποίης.
- Υπερβαίνω.** 23, 6, ὄχθον ὑπερβάς. 75, 6, τὴν αὔρον οὐχ ὑπερβήσῃ.
- Υπερβολή.** [24, 9, τῶν ὑπερβολῇ κοῦφον.]
- Υπεργήρως.** 47, 1, ἀνὴρ ὑπεργήρως.
- Υπερθεῖζω.** 95, 64, βασιλεῖς ὑπερέθειζε.
- Υπερέχω.** [41, 4, λαν ὑπερέχοντα.]
- Υπέχω.** 102, 7, ὡς ὑπέσχον εὐθύνας.
- Υπνος.** 10, 10, ἤλθεν καθ' ὕπνου.
- Υπνώω.** 30, 7, εἶδεν ὑπνώσας. 124, 10, πρὸς τὸν ἦχον ὑπνώσεις.
- Υπό.** c. gen.—28, 5, ὑφ' οὗ κείται. 78, 5, ὑπὸ σοῦ ἐσυλήθη. 105, 6, ὑπὸ φίλων ἐδωρήθη. 117, 8, ὑφ' ἐνὸς δηχθείς. Β. 9, ὑπ' ἐμοῦ τῆς θύρης ἀνοικθείσης. 34, 5, ὑπὸ τῶν ἐγκάτων ἐφυσήθη. 98, 13, ὑπὸ σμίλης ἀπωρυχίσθη.
- 74, 1, ὑπὸ ψύχους κάμνοντες. 88, 13, ἡλίου ὑπ' ἀκτίνων ρέοντα. 5, 4, ὑπ' αἰσχύνης. 49, 1, ὑπ' ἀγνοίης. 95, 84, ὑπ' εἰννοίης. [38, 9; 38, 10; 39, 6. 131, 16, ὑπὸ τοῦ κρύους πεσοῦσαν.]
- C. dat.—48, 2, λίθων ὑπ' αὐτῷ σωρὸς ἦν. 95, 5, ὑπ' ἀγρίαῖς πεύκαις. 95, 10, ὑπ' ἀγρίαῖς ὕλαις. 80, 2, ὀρχεῖσθαι ὑπ' αὐλοῖς. [106, 5, ὑπὸ σπήλυγγι.]
- C. acc.—108, 15, ἐλθεῖν ὑπὸ τοίχον. 108, 31, βῶλον ὑφ' ἧν τὰ κρέμα τρώγω. 29, 2, ζευχθεῖς ὑπὸ μύλην. 43, 1, ὑπὸ τὸ καῦμα διψήσας.
- Υποβλήδην.** 95, 65, ὑποβλήδην φησί.
- Υπολαμβάνω.** [39, 5, εἰς δ' ὑπολαβὼν εἶπε. 43, 17, μηδὲν βέβαιον ὑπολάβης.]
- Υπομένω.** 31, 6, ὑπομένοναι κινδύνους. [64, 12, χυπέμενε κινδύνους.]
- Υπονοέω.** 103, 11, ἀλώπηξ ὑπενόησε.
- Υποπτεύω.** 95, 67, τοὺς φίλους ὑποπτεύεις. 97, 4, οὐχ ὑποπτεύσας.
- Υποτέμνω.** 37, 4, ὑπέτεμνε τὴν χώρην.
- Υπουλος.** 44, 4, λόγοις ὑπουλοῖς. 98, 3, οὐδὲν τι δύνοναι οὐδ' ὑπουλον.
- Υπουργέω.** 95, 50, αὐθις ἀλλ' ὑπουργήσω.
- Υπτίος.** 115, 8, ὑπτίην ἄρας.
- Υς.** 98, 17, ἀργός, ὥσπερ ὕς.
- Υστερον.** 129, 21, ὕστατ' ἐκπνέων.
- ὑστερον. 6, 12, ὑστερόν με συλλήψῃ. 38, 3, πόνος ὑστερον ῥάων. 97, 10, ὑστερον συναντήσας. 111, 15, σπόνγγος κατῆγεν ὑστερον. [134, 19, ὑστερον κακῶν κύρειν.]
- Υφίστημι.** 95, 73, σὺ δ' οὐχ ὑπέστης κρίσμα.
- Υψος.** 129, 7, κατῆγ' ἀφ' ὕψους. [47, 16, ἦρεν εἰς ὕψος.]
- Φαιδρός.** 106, 21, φαιδρῷ προσώπῳ.
- Φαίνω.** 114, 6, φαίνει, λύχνε. 77, 5, στέρνον αἰετοῦ φαίνεις. 10, 10, φανεῖσα τῇ δοῦλῃ. 10, 12, ᾧ καλῇ φαίνει. 54, 4, οὐδ' ἀνὴρ φαίνει. 65, 6, οὐδ' ἄνω φαίνει. 101, 7, λέων φαίνει. 131, 6, ἐφάνη χελιδών.
- Φάλαγξ.** 31, 10, διεῖλον εἰς φάλαγγας.
- Φαλακρός.** 22, 11, φαλακρὸν ἔθηκεν ἄνδρα.
- Φάλαρον.** Β. 7, φαλάρω χρυσέω.
- Φάλλαίνα.** 39, 1.
- Φάος.** [116, 4, σελήνης ἐν φάει.]
- Φάραγξ.** 3, 2, ἐν φάραγγι. 20, 2, εἰς φάραγγα κοιλῶδη. 95, 1, ἐν φάραγγι πετραῖη.
- Φάρμακον.** 120, 4, φαρμάκων ἐπιστήμων.
- Φᾶρος.** 139, 2, φᾶρος λεπτόν.
- Φάρυγξ.** 94, 1, φάρυγος ἐντός. 94, 8, λυκεῖον φάρυγος.

Φάσσω. 14, 2, σὺμ' ἔφασκε μὴ σύρειν.
95, 14, ὁ λέων, ἔφασκεν, ἐστὶ μοι
γείτων. 90, 2, νεβρός ἔφησεν 'ἡμέων
ταλαιπώρων.' [22, 14, μῦθος φάσκει
τοῦτο.]

Φάτνη. 62, 1, ἀργῆς ἐσθίων φάτνης.
129, 8, παρὰ φάτναισι δεσμώτης.
129, 12, φάτνης ὀνείρης δεσμὰ καὶ
κάλοις.

Φαῦλος. 95, 13, ἔχει φαύλως. 119, 3,
ἔπρασσε φαύλως. [71, 12, ὡς δοκεῖν
φαῦλα. 82, 11, εὐκαταφρόνητον τοῖς
φαύλοις.]

Φέγγος. 114, 2, φέγγος ἐκπρεπέστατον.
114, 7, τῶν ἀστέρων τὸ φέγγος.

Φείδομαι. 34, 10, μὴ φείδου. 107, 7,
ἀλλὰ λίσσομαι, φείδου.

Φέρβω. [128, 8, φέρβεις τὴν κύνα.]

Φέριστος. 106, 22, ὦ φέριστε θηρίων
γέννης.

Φέρω. 76, 10, σάγην νύτοις ἔφερεν.
52, 5, ἐπ' ὤμοις φερομένη. 98, 8,
ἡλίκους φέρεις ὀδύνας; 47, 5, δεσμὴν
ἐνεγκεῖν. 11, 6, τὴν δ' ὁ δαίμων
ὠδήγει τὸ πῦρ φέρονσαν. 45, 7,
φέρων ἐβαλλε θαλλόν. 47, 5, ἥκέ τις
φέρων ταῦτην. 66, 4, ἐκ δὲ τοῦ δύω
πήρας κρέμασαι φέροντα. 93, 2, παρ-
ῆσαν ἄγγελοι ὄρκους φέροντες. 137,
9, ἀπαρχὰς φέρον διδώσι. 137, 3,
φέρῃ πτωχοῖσι πελύνς ἄκος. 101, 3,
τὴν δόξαν οὐκ ἤνεγκε. 134, 11, εἰς
βάραιον ἠνέχθη. [11, 12, αὐτοῖς βλάβην
φέρουσα. 76, 8, φόρτον ἔφερεν.
106, 16, ἔφερεν οὐκ ἴσην μοῖραν.]

Φεύγω. 11, 4, ἀφῆκε φεύγειν. 25, 4,
μοῦνον εἰδότας φεύγειν. 26, 6, ὥστε
μὴ φεύγειν. 33, 9, ἔφευγον. 33, 17,
οἱ δ' οὐκ ἔφευγον. 43, 9, ἰδὼν ἔφευγε.
50, 1, ἔφευγ' ἀλώπηξ, τῆς δ' ὀπισθε
φευγούσης. 67, 8, μὴ θέλοντί σοι
φεύγειν. 88, 11, οὔπω καιρὸς φεύγειν.
112, 6, πάλιν δακνὼν φεύγει. 122, 12,
λακτίσας φεύγει. 1, 11, φεύγειν εἰς
νάπας. 4, 3, εἰς βύθον φεύγων. 45, 1,
φεύγειν ἐς ἄντρον. 97, 9, ὥχετ' εἰς
ὄρος φεύγων. 108, 22, ἔφευγεν εἰς
μυχόν. 112, 2, εἰς μυχὸν φεύγειν.
26, 10, φεύγω μὲν εἰς τὰ Πυγμαίων.
33, 20, ἔφευγον ἐκ χώρας. 50, 8, τῇδ'
ἀκώπῃς φεύγει. 88, 18, ἀλλαχοῦ φεύ-
γειν. 95, 54, μὴ ποῦ τις ἔλαφος
φεύγει. 118, 11, ἔρθεν φεύγω. 12,
22, ἄνδρα καὶ πόλιν φεύγω. 33, 22,
φεύγετ' ἀνθρώπων γένος. 91, 1, λέοντα
φεύγων ταῦρος. 132, 1, οἷς λύκον
ἔφευγεν. 58, 9, τῶν πεφευγόντων ἡμᾶς
ἀγαθὴν. 23, 8, εἰ φύγοι γε τὸν κλέπ-
την. 50, 17, τὸν Ὀρκον οὐ φεύξῃ.
82, 7, μὴ μοι τὴν δορὴν κνίσῃ φεύγων.

[21, 11, πημονὴν φεύγειν. 50, 20,
Δίκην φεύγει. 58, 6, πέτεσθαι τῆς τε
γῆς ἄνω φεύγειν. 81, 5, φεύγειν
ψεύδος. 140, 4, τὸ χρεῶν οὐ φεύξῃ.]

Φηγός. 36, 8; 86, 1.

Φήμη. 49, 5, κακὴν λάβω φήμην.
103, 6, ἦλθεν ἄγγελος φήμη.

Φημί. 1, 14, 'οὐ με πλανήσεις' φησὶν
'οὐδ' ἐνεδρεύσεις.' 10, 12; 13, 10;
27, 5; 50, 5; 53, 4; 60, 3; 65, 6;
67, 5; 68, 8; 69, 4; 75, 4; 78, 4;
84, 5; 92, 9; 94, 7; 95, 66; 95, 99;
98, 4; 100, 9; 103, 17; 110, 4;
115, 8; 117, 10; 130, 10; 131, 17;
135, 7; 135, 12; 136, 5; 136, 8.
59, 1, Ζεὺς καὶ Ποσειδῶν, φασί, καὶ
τρίτῃ τοῦτοισι ἡρίξ' Ἀθηναῖ. 74, 14;
102, 4; B. 4. 7, 14, οἱμοὶ τῆς κακῆς,
ἔφη, γνῶμης. 43, 13; 101, 6. 6, 15,
ἔφη δὲ πείρων αὐτὸν 'ὁ μὴ τὰ μικρὰ
τηρήσας μάταιός ἐστιν.' 52, 3, ἔφη δ'
οὕτως 'ὦ παγκάκιστον.' 95, 60, ἔφη
δ' οὕτως 'ἀλλ' ὡς στύγημα.' 81, 3,
κερῶν πιθήκῃ φησὶν, 'ὡς θελεῖς,
ψεύδου.' 75, 11, ὁ δ' ἱατρὸς αὐτῷ
'χαῖρ' ἔφη συναντήσας. 95, 76,
βασιλῇ δὲ φησι τὸν λύκον καταστήσειν.
5, 2, οἷς θυμὸν εἶναι φασι. 66, 2,
τοῦτον πλάσασθαι φασι. 66, 4, κρε-
μάσαι φέροντά φασι. [A. 4, μεθ' ἣν
γενέσθαι φασί. 41, 5, διαρραγῆναι
φασιν σαύραν. 59, 16, τί οὖν ὁ μῦθος
φησι; 106, 25; 116, 11, τῇ συνεύκῃ
φησὶ 'μηδὲν ἐκπλήσσου.' 126, 3, καὶ
φησιν αὐτῇ 'διὰ τίν' αἰτίην ναλεῖς;'
134, 18.]

Φθάνω. 112, 2, φθάσαντος φυγεῖν.
[40, 3, τοῦ δ' ὄνθου φθάνοντος αὐτήν.]

Φθονέω. 122, 9, χάριτος οὐ φθονῶ ταύ-
της.

Φθόνος. [59, 17.]

Φιλαδελφία. [47, 15.]

Φιλάλληλος. 124, 9, ὀρνέων φιλαλλή-
λων.

Φιλεργός. 74, 13.

Φιλῶ. 14, 1, ἀνθρώπων φιλεῖν ἐκτόπως.
[83, 5, τὸν φιλοῦντα. 106, 7, εἰστία
τε κάφειλε.]

Φίλος. 12, 12, σύσκηνος ἡμῖν καὶ φίλη.
42, 2, κυνὶ φίλῳ συναντήσας. 99, 5,
φίλῳ σοι πιστεύω. 106, 9, φίλην καὶ
σύνοικον. 46, 10, εἰ φίλους οὐκ ἔσχε.
87, 3, ὡς φίλῳ ψαύων. 87, 5, φίλις
εἷ. 88, 7, πάντας καλεῖν τοὺς φίλους.
88, 12, φίλους πέποιθεν. 88, 19, οὐ
φίλοισι πιστεύει. 95, 3, φίλην ἀλώπεκ'
εἶχεν. 95, 67, τοὺς φίλους ὑποπτεύεις.
105, 6, ὑπὸ φίλων ἐδωρήθη. 119, 7,
φίλοιςιν ἀγνώμων. 124, 1, φίλος
ἐπῆλθεν. 124, 20, τὸν φίλον. 130,

6, φίλος γάρ εἰμι. 130, 10, τοῖς φίλοις δώσεις. 130, 11, σοὶ φίλος συναντήσῃ. 129, 6, πυρὸν φίλης Δήμητρος. 12, 7, φιλάττη, ζῶεις; 63, 4, χαίρε, φίλταθ' ἡρώων. 95, 28, χαίρε, φιλάττη. 103, 13, χαίρε, φιλάττη, ζῶων. 128, 3, ἐστὶ σοὶ φίλον πῆξαι γάλα. [35, 8; 44, 8. 106, 21, ὦ φίλῃ.]

Φιλοφρονέομαι. [106, 4, φιλοφρονεῖσθαι ἐπειράτο.]

Φοβερός. 1, 16, φοβερός ἐστι. 95, 22, φοβερὸν πᾶσιν ἐρπετοῖς. [102, 12, φοβερά τὰσθενῇ θῆσει.]

Φοβέω. 108, 32, μὴ φοβοῦμενος.

Φόβος. 1, 3, φόβου δρόμος πλήρης. 26, 4, τῷ φόβῳ καταπλήσσω. 95, 60, φόβου πλήρης.

Φοῖβος. 68, 3; 68, 5.

Φοῖνιξ. 108, 18, σῶρακες φοινίκων.

Φορέω. 18, 5, τὸν φοροῦντα συλήσειν.

Φορητός. 90, 4, ἣν φορητός οὐδὲ σωφρονῶν.

Φορτίζω. 111, 3, φορτίσας τὸν ὄνον.

Φόρτος. 7, 2, ἐπετίθει τὸν φόρτον ὄνῳ. 7, 5, συλλαβεῖν τι τοῦ φόρτου. 111, 16; 111, 19. [57, 9. 76, 8, φόρτον ἔφερον.]

Φράζω. A. 16, μύθους φράσαντος.

Φρέαρ. 49, 2, φρέατος ἐγγύς.

Φρενοῦμαι, = class. φρονῶ.—101, 5, μὴ φρενωθεῖν τοσοῦτον.

Φρήν. 98, 6, φρένες δὲ δεῖλαι παρθένων. [10, 14, φρένας πηρός.]

Φρικώδης. 131, 12, χάλαζα φρικώδης.

Φρίζ. 93, 7, βαθεῖη φρικὴ μαλλὸν ὀρθώσας. 95, 59, φρίζ ἐπέσχε νῶτα.

Φρίσσω. 82, 3, φρίζας δὲ χαίτην.

Φρονέω. 134, 8, τὸ φρονοῦν. 134, 9, τὸ μὴ φρονοῦν.

Φροντίζω. [83, 5; 136, 9.]

Φροντίς. 24, 5, φροντίδων καὶ λύπης.

Φρύνος. 24, 4; 28, 1; 28, 6.

Φυγή. 1, 3, ἣν τῶν ζῶων φυγὴ. [12, 6, φυγὴ πλῆθους.]

Φύζα. 31, 16, φύζα τοὺς μύσας κατελήφει. 95, 41, τὴν δὲ φύζα ἤγεν εἰς ὕλας.

Φυή. [106, 3, ἀρίστην φυήν.]

Φυκίον. 6, 10, φυκίων θαλασσαιῶν.

Φυκίς. 6, 8, φυκίς ἡ μήτηρ.

Φυλάσσω. 33, 3, πυρὸν ἐφύλασσαν ἐστώς. [11, 11, νέμεσιν ἦν φυλαττοῖμιν.]

Φύλλον. 95, 82, δμνυμί σοι πάντα φύλλα. A. 9, τὰ φύλλα τῆς πεύκης.

Φύλον. 33, 12, σοφὸν φύλον. 57, 3, ἄλλο φύλον ἐξ ἄλλου. 72, 7, πάντων φύλον ὀρνίθων. [33, 25.]

Φυσάω. 9, 5, φυσῶν ἔκαμε. 18, 4, βορέης ἐφύσα. 28, 7, φυσῶσ' ἑαυτήν. 34, 5, ὑπὸ τῶν ἐγκάτων ἐφυσήθη.

Φύσις. 32, 10, τῇ φύσει ἐνικήθη. [71, 11, αἱ κακαὶ φύσεις.]

Φύτευμα. 36, 3, πελώριον φύτευμα.

Φύω. 64, 4, ὀρθή φύω. 95, 22, κέρας φοβερὸν φύει. 95, 67, φόβου πλήρης πέφυκας. A. 12, ἐφύετ' ἐκ γῆς πάντα. 59, 7, κάκεινος ὡς πέφυκε πάντας ἐχθραίνειν. [98, 22.]

Φωλάς. 82, 3, φωλάδος κοίτης.

Φωλεός. 106, 2, κατ' εὐρὺν φωλεόν.

Φωλεύω. 92, 5, ὧδε φωλεύει. 108, 2, ἐν ταμείοις φωλεύων.

Φωνέω. 17, 4, ὀξὺ φωνήσας. 34, 8, καὶ ταυτ' ἐφώνει. 37, 3, 'τάλας,' ἐφώνει, 'μόχθον οἶον ὀτλένεις.' 39, 9, τοιάδ' εἶπε φωνήσας. 62, 2, ἐτρόχαζε κάφώνει. 95, 47, ἰκέτευσεν φωνήσας. 124, 13, κλαγκτὸν εἶπε φωνήσας. 33, 10, τὸν παῖδα φωνήσας ἐδίδασκεν. 2, 11, κήρυξ ἐφώνει ἀριθμήσειν. 76, 12, σάλπιγξ ἐφώνει πᾶσιν ἀσπίδα σμήχειν.

Φωνή. 50, 18, φωνῇ με σίσσας. 71, 6, γυναικεῖν λαβούσα φωνήν. 103, 5, φωνὴν λεπτύνων. A. 7, φωνὴν ἐναρθρον εἶχεν. [73, 4, τὴν κρείττω φωνήν.]

Φωνήεις. 77, 11, οὐκ ἄφωνος ἀλλὰ φωνήεις.

Φῶρ. 2, 15, τοὺς ἑαυτοῦ φῶρας.

Φῶς. 107, 14, τὸ φῶς βλέπειν.

Χαίρω. 13, 9, τίνι βίῃ χαίρεις; 74, 17, ξένοισιν οὐ χαίρει. 102, 2, τῇ βίῃ χαίρων. 120, 1, σκιῇ χαίρων. 95, 61, νῦν μὲν οὐχὶ χαίρησιν. 98, 4, διδοὺς χαίρω. 122, 4, σοὶ συμβάλων χαίρω. 130, 5, δέχου χαίρων. 48, 3, χαίρε πρῶτον, Ἑρμείη. 63, 4; 95, 28; 103, 13; 108, 28. 75, 11, ἱατρὸς αὐτῷ 'χαῖρ' ἔφη. 95, 12, χαίρειν προσεῖπε, 100, 9, χαίρειν κελεύω. [10, 13; 24, 9; 24, 10. 129, 2.]

Χαίτη. 22, 3, λευκαῖς μελαῖνας χαίτας. 72, 9, ἐκτένιζε τὰς χαίτας. 82, 1, ἀγρίης χαίτης. 82, 3, φρίζας δὲ χαίτην. 82, 8, χαίτην κατασχύνειν. [133, 1.]

Χάλαζα. 131, 12, χάλαζα φρικώδης.

Χαλάω. 130, 8, χαλασθείσης ῥάβδου.

Χαλεπός. 95, 50, χαλεπὸν κελεύεις.

Χαλινόω. B. 7, φάλαρῳ χρυσῷ χαλινώσας τὸν μυθίαμβον.

Χάλκειος. 80, 2, κυμβάλοισι χαλκεῖοις. [A. 3, τρίτῃ γενεῇ χαλκεῖη.]

Χαλκεύω. 100, 7, κλοῦν χαλκεύσας. 104, 1, χαλκεύσας κώδωνα.

Χαλκίον. 97, 6, πολλὰ χαλκία θερμὸς πλήρη.

Χαμάζε. 115, 13, χαμάζε προσβαίνειν.

Χαμαί. 65, 6, χαμαὶ πετέρυσσῃ. 119, 4, χαμαὶ ἀπεκρότησε.

Χαραδριός. 88, 2.

Χαρίζομαι. 92, 9, μὴ μοι χαρίζου.

Χάρις. 16, 11, μὴ μοι χάριν σχῆς. 27, 3, ὥς κακὴν χάριν τίνεις. 48, 9, χάριν εἰσμοῖαι σοι. 50, 15, ζωαγρίου χάριτας ὀφλήσεις. 107, 8, χάριν σοι πῖσω. 122, 6, χάριν μοι δός. 122, 9, χάριτος οὐ φθονῶ ταύτης. 85, 6, οὐ χάριν.

Χάσκω. 110, 2, τί χάσκες; 122, 12, τὸν κνηκὴν χάσχοντα. 16, 6, λύκος χανῶν ὄντως.

Χαυνός. 77, 8, ἐπαίνῳ καρδίην ἐχαυνώθη. 95, 36, τῆς δ' ὁ νοῦς ἐχαυνώθη.

Ξέζω. [40, 2, εἴτ' ἔχεζε.]

Χείλος. 107, 7.

Χειμών. 131, 3, χειμῶνος ὄντος. 136, 1, χειμῶνος ὥρη. 136, 8, χειμῶνος ὄρχου.

Χεῖρ. 18, 7, χερσὶ κράσπεδα σφίγξας. 21, 6, χερσὶν ἐμπείροις. 95, 8, χεῖρας εἰς ἐμὰς ἤξει. 95, 43, χεῖρας ἐπεκρότησεν. 95, 73, χεῖρὸς ἀρρώστου. 98, 16, ἐκ χερὸς παίων. 127, 8, εἰς τοῦ Διὸς τὰς χεῖρας. [106, 18, χεῖρα βορῆς ἀποσχεῖν.]

Χειροτέχνημα. 30, 4.

Χεῖρων. [Δ. 5, γένος χεῖρων. 21, 12, μὴ τι χεῖρον ἐξεύρη. 71, 12, τρέπουσιν εἰς τὸ χεῖρον.]

Χελιδών. 12, 1; 12, 7; 118, 11; 131, 6; 131, 9; 118, 1, ξουθὴ χελιδών. 131, 15, χελιδόν' αὐτὸ κατοπτεύσας.

Χέλυμα. 115, 5.

Χελώνη. 115, 1, νωθὴς χελώνη.

Χέω. 127, 6, τῶν ὀστράκων κεχυμένων ἐπ' ἀλλήλοις.

Χηλή. 28, 6, χηλὴ μαλαχθέν. 43, 4, χηλὴς ἔνεκα.

Χηραμός. 107, 12, χηραμοῦ προπηδήσας.

Χήρη. 51, 1, πρόβατον εἶχε τις χήρη.

Χίλιος. 2, 11, χιλίας ἀριθμήσεις.

Χιλός. 46, 3, ἐτοίμην χιλόν. 62, 1, χιλὸν ἐστὶων φάτης.

Χίμαιρα. 3, 5; 3, 7.

Χιών. 45, 3, ἀδρῆ χιών.

Χλόη. 46, 2, ἐν χλόῃ βαθυσχίνω. 88, 2, ἐν χλόῃ νεοσσεύων.

Χλωρός. 89, 7, οὖπω τι χλωρὸν ἔφαγον. 120, 8, οὕτω χλωρὸν. 142, 2, χλωρὴν λειμακος ποίην. 108, 5, τῆς ἀρούρης ἄρτι χλωρὸν ἀνθούσης.

Χολάς. 1, 10, λέοντος ὑγραῖς χολάσιν.

Χολή. 95, 60, χολὴ ἐπέξει καρδίην.

Χολώω. 10, 12, τούτῳ χολοῦμαι. 15, 12, χολωθείη Ὀησεὺς ἡμῖν.

Χορεύω. 9, 10, πάλαι χορεύειν.

Χορός. 9, 10, ἡνίκ' εἰς χορὸν ἠΐλουν. 24, 3, λιμνάδας χοροὺς ἤγον. [80, 5, χορῶ παίζειν.]

Χόρτος. 76, 2, τὸν ἵππον ἔτρεφεν χόρτω. 129, 9, ἔτρωγε χόρτον.

Χράσμαι. 95, 30, χρήται ἡμῖν συμβούλοις.

Χρεῖη. 7, 16, μοι ἐπιτέθεικεν ἡ χρεῖη. 115, 12, τίς νεφῶν χρεῖη; 129, 7, ὅσων χρεῖη. 131, 8, ἐσθένων χρεῖη. 131, 13, κροκίδος πᾶσιν ἦν χρεῖη. [136, 9, ἀναγκαίων χρεῖων.]

Χρεμετίζω. [73, 2, ἵππου χρεμετίσαντος.]

Χρεῶν. 25, 9, οὐκέτι χρεῶν ὀνήσκειν. [138, 4, τὸ χρεῶν οὐ φεύξῃ.]

Χρή. 33, 11, χρή ἡμᾶς δολῶσαι φύλον. 85, 7, χρή δ' αἰετὸν προβουλεύειν. 129, 22, ἔτλην οἷα χρή με. [11, 10, χρή πρὶν εἶναι.]

Χρήζω. 51, 7, κρεῶν χρήσεις. 51, 9, εἰρίων χρήσεις. 63, 10, εἰ κακῶν χρήσεις. 92, 9, οὐ χρήζω. 98, 10, εἰ γάμου χρήσεις. 121, 2, τίνων χρήσεις;

Χρήσιμος. 124, 19, οἶδα χρήσιμόν σε.

Χρηστός. 58, 1, τὰ χρηστά πάντα. 61, 9, τὸ χρηστὸν ἐξολέειτε. 95, 13, χρηστῶν ἄγγελος Λύων. [71, 11, πολλὰ χρηστά.]

Χρόη. 13, 6, χὴ χρόη με σημαίνει. 65, 3, τὴν χρόην σκώπτεις.

Χρόνιος. 75, 3, πάθος χρόνιον.

Χρόνος. 75, 8, χρόνῳ ἐκείνῳ ἐκ νόσων ἀνασφήλας. 103, 2, τῷ χρόνῳ γεγηρηάκει. 131, 4, ὁ χρόνος ἐξέδυνε καὶ ταύτης (conj.). 135, 8, χρόνον τοσούτον. 74, 10, ἐν χρόνοις πρώτοις.

Χρύσειος. Δ. 2, γενεὴν καλοῦσι χρύσειον.

Χρύσειος. 123, 1, χρύσε' ὦά. Β. 7, φαλάρω χρυσέω.

Χρυσίον. 10, 3, ἡ δὲ χρυσίον πλήρης.

Χρυσός. 119, 5, χρυσὸς ἐρρίθη.

Χρυσότοξος. 124, 16, χρυσότοξος ὦριον.

Χρυσοῦς. Α. 6, χρυσῆς γενεῆς. 65, 2, χρυσᾶς πτέρυγας.

Χρῶμα. 85, 13, τὸ χρῶμα ἡμῖν οὐχ ἐν ἔστιν.

Χύτρη. 60, 1, ζωμοῦ χύτρη.

Χωλεύω. 13, 3, πελαργὸς χωλεύων.

Χωλός. 122, 1, ὄνος χωλός. 122, 15, χωλοὺς ἱατρεῖν.

Χώρη. 26, 1, κατενέμοντο τὴν χώρην. 33, 15, ἐνέμοντο τὴν χώρην. 37, 4, ὑπέτεμεν τὴν χώρην. 108, 13, ὀρίσσειν τὴν χώρην. 33, 20, οἱ δ' ἔφευγον ἐκ χώρας. 68, 8, οὐκ ἔχω χώρην.

Χωρίζω. 12, 20, μὴ μ' ὀργάδος χωρίζσης. 44, 5, χωρίσας ἀπ' ἀλλήλων.

Χωρίς. 12, 10, *χωρίς ἤμεν ἀλλήλων.* 47, 13, *ἄλλος ἄλλον χωρίς.* 91, 3, *χωρίς αἰπόλου μέινας.* 71, 9, *τούτων χωρίς.* 134, 5, *χωρίς ὁμμάτων.* 21, 7, *χωρίς αἰκῆς.*

Χώρας. 51, 7, *τῷ χώρῳ Ἀράβων.* 95, 56, *ἐν κατασκήφῳ χώρῳ.*

Ψαλίζω. 51, 4, *τὸν μαλλὸν ἐψάλιζεν.*

Ψάρ. 33, 5; 33, 7; 33, 13.

Ψάυω. 19, 6, *οὐ γὰρ ἴσχυε ψάυειν.* 87, 3, *ὡς φίλῳ ψάυων.* 95, 70, *ἐψάυσεν ὥτος.* 108, 25, *ψάυειν ἰσχάδος.* [106, 21, *δαιτὸς ψάυσον.*]

Ψέγω. 59, 8, *ἐψεγεν τὸ τοῦ ταύρου.*

Ψεύδος. [81, 5, *μὴ φεύγειν ψεύδος.* 126, 6.]

Ψεύδω. 81, 3, *ὡς θέλεις ψεύδου.* [81, 6, *λανθάνειν ψευδόμενος.*]

Ψεύσμα. 57, 1, *ψευσμάτων τε ἀπάτης τε καὶ πανουργίης.*

Ψεύστης. 57, 13, *ψεύσται τε καὶ γόητες.*

Ψυχή. 25, 4, *ψυχὰς ἀπολομαι.* 95, 35, *ψυχὰς δ' ἐν ὀφθαλμοῖσιν.*

Ψύχος. 18, 10, *τοῦ δυσνήμενου ψύχους.* 74, 1, *ὑπὸ ψύχους.*

Ψύχω. 136, 2, *σίτον ἐψυχε μύρμηξ.*

Ψ. 13, 9, *ὦ πελαργέ.* 33, 11, *ὦ παῖ.* 47, 10, *ὦ παῖδες.* 52, 4, *ὦ παγκάκιστον κτημάτων.* 63, 8, *ὦ τὰν.* 71, 3, *ὦ πέλαγος.* 82, 6, *ὦ παλαμναίη.* 95, 61, *ἀλλ' ὦ στήνυμα.* 104, 6, *ὦ τάλαν.* 122, 3, *ὦ λύκοι.* 134, 5, *ὦ τάλαινα.* A. 2, *ὦ Βράγχε τέκνον.* B. 1, *ὦ παῖ βασιλέως.* [106, 21, *ὦ φίλη.* 106, 22, *ὦ φέριστε.*]

Ψ. 92, 4, *ὦ πρὸς σε νυμφῶν.*

Ψδε. 92, 5, *ὅστις ὥδε φωλεύει.*

Ψδίνω. 35, 1, *ἡ πλῆθος ὠδίνει δύνω νιούς.*

Ψκύπτερον. 99, 4, *τῷκυπτέρω σου.*

Ψμος. 33, 20, *ἐτυψε τὸν ὦμον.* 52, 2, *ἄμαξαν ὦμοις εἰλκον.* 52, 5, *ἐπ' ὦμοις φερομένη.* 72, 12, *καθύγρων ἐντὸς ὦμων.*

Ψμός. 102, 2, *οὐδ' ὦμός οὐδὲ βίη χαίρων.*

Ψνέω, *vox nihili.*—[83, 6, *ὠνήσει.*]

Ψνητός. 135, 11, *ὠνητὸς ἦκον.*

Ψνος. 6, 6, *τίν' ὦνον εὐρήσεις;* 57, 4, *μέρος τι τῶν ὦνων.*

Ψιόν. 123, 1, *χρῶσε' ψά.*

Ψραιός. 6, 4, *εἰς τάγηνρον ὠραιῶν.* 98, 1, *παιδὸς ὠραιῆς.* [128, 7, *ὠραία βοτάνη.*]

Ψρη. 11, 6, *ἦν ληίων ὠρη.* 12, 4, *ἄρων ἐκπεσόντα τῆς ὠρης.* 131, 6,

id. 19, 4, *πορφυρῆς θιγεῖν ὠρης.* 22, 1, *τὴν μέσσην ἔχων ὠρην.* 24, 1, *θέρους ὠρη.* 33, 1, *σπόρου δ' ὠρη.* 136, 1, *χειμῶνος ὠρη.* 63, 6, *νυκτὸς ἐν μέσαις ὠραις.* 95, 34, *ἐν ἐσχάτοις ὠραις.* 28, 4, *ἄρτι πρὸ τῆς ὠρης.* 53, 7, *μὴ σὺγ' εἰς ὠρας ἴκοιο.* 124, 19, *οἶδα χρήσιμόν σ' ὠραις (conj.)* 88, 6, *νῦν ὠρη καλεῖν.* 88, 18, *νῦν ἐστὶν ὠρη φεύγειν.* [23, 11.]

Ψρίων. 124, 16, *χρυσότοξος Ψρίων.*

Ψρόμαντις. 124, 15, *τὸν ὠρόμαντιν ἀπολέσας με.*

Ψ = so.—95, 36, *ὡς εἶπε κερδῶ.*

Ψ = when.—2, 9, *ὡς ἐνίζον κάπθεντο.* 26, 5, *αἱ δ' ὡς ἐπέσχον.* 45, 9, *ὡς δ' ἡθρίασε.* 57, 5; 70, 1; 76, 11; 86, 7; 88, 6; 88, 13; 95, 55; 97, 6; 102, 7; 108, 19; 111, 10; 111, 17; 125, 4; 129, 8 (conj.); 130, 7; 131, 10. [19, 9; 129, 19.]

= since.—82, 4, *κερδῶ δ' ἐπεχλεύαζεν ὡς ἐκινήθη.* 95, 84.

= as.—7, 9, *νεκρὸς, ὡς προεῖρήκει.* 19, 8, *οὐ πέπειρος, ὡς ὦμη.* 26, 7, *ὡς πρὶν εἰῶθει.* 31, 10; 57, 12; 59, 7; 65, 5; 70, 3; 81, 3; 85, 13; 95, 51; 95, 70; 101, 6; 102, 3; 108, 12; 131, 18; 135, 11. [106, 29.]

= as if, giving an assumed reason.—10, 11, *ὡς καλὴν σε ποιούσῃ.* 16, 4, *ὡς ἔτοιμα δειπνήσων.* 38, 6; 76, 15; 103, 3; 111, 13.

15, 11, *ὁ δ' ἄλλος, ὡς Βοιωτὸς, οὐκ ἔχων.* 17, 2, *ὡς ὀυλακὸς τις.* 30, 4; 35, 5; 43, 5; 56, 3; 67, 7; 72, 16; 87, 3; 103, 7; 114, 2. 101, 7, *ὡς ἀληθῶς.* [10, 13; 13, 13; 38, 10; 39, 3, *καρκίνος μεσιτεύων ὡς εἴ τις ὦν ἄδοξος . . . εἰρηνεύει.* 84, 8.]

Ψ = so that.—38, 2, *ἐνείραν σφῆνας ὡς διασταίη.* 59, 12, *ὡς ἂν βλέποι τὸ τοῦ πέλας.* 59, 10, *ὡς ἂν βλέπων ἐτυπτε.*

= that.—15, 7, *ἐλεγεν ὡς κρείσσων γένοιτο.* [38, 9, *μηνύει ὡς.* 98, 19.]

= ὥστε.—[71, 12, *ὡς δοκεῖν φαῦλα.*]

Ψ = how.—2, 13, *ὡς μάτην ἦκω.* 27, 3, *ὡς κακὴν χάριν τίνεις.* 43, 13, *ὡς διεψεύσθη.*

Ψσειπερ. [52, 7.]

Ψσπερ. 10, 6, *Ἀφροδίτην ὥσπερ αἰτὴν ἐτίμα.* 98, 17, *ὥσπερ ὅς ἀποθνήσκων.* B. 8, *ὥσπερ ἵππον ὀπλίτην.* 15, 2, *ὥσπερ εἰκός.* 86, 5, *id.* 16, 9, *ὥσπερ εἰώθης.* 129, 9, *ὥσπερ εἰώθει.* [57, 8, *οἱ δ', ὥσπερ ἀρπάζοντες, . . . ἐκένωσαν αὐτήν.* 106, 20, *ὥσπερ εἰώθας.*]

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